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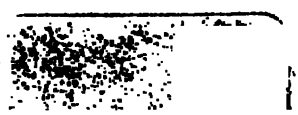
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AMERICAN BAPTIST MISSIONARY UNION.

BASSEIN.

LETTER FROM MR. VAN METER.

Quarterly meeting—Home Missionary Society.

Our readers are apprised of the usage of the Bassein churches, commenced some years since, of holding quarterly meetings in addition to their annual convocation which takes place in January. They are ordinarily seasons of great spiritual enjoyment to the native Christians, and are attended by large numbers both of preachers and private members. An account of the last annual meeting was published in the Magazine for Sept. The ensuing quarterly meeting was held in April, but in consequence of the devastating fire at Bassein the month previous, Mr. Van Meter was not able to be present. The second quarterly meeting was held, July 17—20 inclusively, at the village of Cho Pa, distant from Bassein some forty miles. More than forty preachers were in attendance on this occasion; and the assembly on the Sabbath, notwithstanding an almost incessant rain, numbered at least five hundred. The reports of the state of the churches were, for the greater part, encouraging. Baptisms for the preceding six months, 104. The Preachers' Conference was of more than usual interest. Mr. Van Meter gives the following notices of the Home Miss. Society, under date of Aug. 23.

The proceedings of the Home Mission Society occupied a prominent place in the exercises of the occasion; but the results of missionary labor had not been as striking as during the past year. This was partly owing to the fact that there is quite a scarcity of laborers this year; and partly, also, because the most of those appointed have been laboring in Henthada district, and of these but one was present.

The contributions to the Society from the Bassein churches the last six months had been rs. 367. 4. 7. Rs. 100 had also been contributed by the "Calcutta Auxiliary Baptist Missionary Society." In the disbursement of this fund, besides the pay of the missionaries, which amounted to rs. 123. 8., rs. 240 were given to aid the needy preachers, and rs. 100 for the teachers of the two academies. Rather, it was voted to aid the academies to this extent for the current year, only one half of which however is paid now. After paying all the above, there was still a balance in the hands of the treasurer, of nearly rs. 200. In the distribution of the funds of the Society, the A. B. M. Union was not forgotten. A sum of rs. 125, left in my hands at the close of last year, was given by a most cheerful and unanimous vote, to aid their American brethren in removing the debt which now presses so heavily on the Union.

Ordination of Na Pay and Oo Sa.

One of the most interesting events of the occasion was the ordination of two more of the native preachers. Neither of these men was from the *schools*, but they are tried men and known of all their brethren. The younger of the two, Na Pay, is a preacher and pastor of much promise, and has been talked of as a candidate for ordination for some time. My attention was particularly called to him, as a fit man for this service, by the knowledge gained of his attainments and worth while studying with us last year. The elder one, Oo Sa, will probably be remembered by you as the *first missionary* sent out from the Bassein churches, upon the organization of the Home Missionary Society in 1851.

Before fully deciding to ordain Oo Sa, two or three others were mentioned as suitable candidates; but we were not a little surprised to find quite a reluctance on their part to assume the responsibilities of the office. One, Shwey Bau, as to whose qualifications his brethren were fully agreed, gave as his reason for declining, the fact that his church, and especially the deacons, had not yet so learned their duties as to leave him free to do the work of an ordained man. "The honor of the preacher is identical with the character of his church," said he, and while having so much to do in "serving tables" he felt that he ought not to undertake the higher duties of an ordained minister. This he said with strong feeling, which was appreciated by his brethren in the ministry. And here, let me say, is the point on which these native pastors experience their greatest trials, and for which they most need the prayers and sympathies of their brethren in Christian lands.

A new feature in the exercises of this occasion was the examination of one of the candidates by the native pastors alone. They also took all the exercises of the ordination, except the address to the congregation; and each one performed *his part well*, as was plainly evinced by the close and unwearied attention of the large assembly to the end.

"The grace bestowed" on the Bassein churches.

In connection with the above, Mr. Van Meter has reported the contributions of the Bassein churches for 1855; "how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." May *their* zeal "provoke very many."

It is with much pleasure that I now, at length, send you a statement of what the churches in Bassein did in 1855 for the support of the gospel among themselves, and for extending its blessings to others. The amount was contributed for a number of objects, and shows how their liberality has "abounded," and what an increase "in every good word and work" we may expect from them in the future, should no untoward influence, no "root of bitterness" or division, spring up or be introduced among them. Could we get full and complete reports from all the churches, the result would in some particulars much exceed the figures now given. We report in round numbers where the statistics were not complete, adding somewhat to several for the reason just stated.

Contributed for the Home Mission,	rs. 721
" in aid of pastors,	700
" support of school teachers,	600
" for chapels,	1000
Making an aggregate of	rs. 3,021

Besides these, smaller sums, in money, have been contributed in aid of poor members, &c., and for support of their pastors 3500 baskets of paddy, which has been selling here for rs. 50 per hundred during a large part of the season. Let this be put down at a fair valuation, say rs. 1500, and we have a total of rs. 4521. In addition to the above, the churches have paid for books, principally hymn books and bibles, from October 18, 1855, to July 31, 1856, rs. 430. For the earlier months of 1855 the record is lost, but I think it may be safely stated at rs. 50. This will make a total of rs. 480 for

books alone, or a grand total for these several objects, of rs. 5001.

In this connection we wish to make particular mention of the prompt and generous offerings sent us by nearly every church, upon hearing of our serious loss by the great fire of March last. Most of the churches made up and sent in at once what they had to give; others living farther off, or because they had not completed their subscriptions, did not send in till after some weeks; and hence also our delay in reporting the same, as we wished to give the whole sum at once. The total thus given is rs. 527. 11. 9. (Unfortunately, the first one hundred and eighty rupees of this sum were stolen, as soon almost as they had come to our hands, and have not been recovered.)

Upon reading the above, you will assuredly say that the Karens of Bassein have done nobly. But it may be asked, in return, "May not this be over-doing the matter? May it not be asking too much of them, within so short a time; and may it not be regarded merely as a spasmodic effort, that will be followed by a corresponding decrease of contributions for some time to come?" Of this we are yet to see the first signs. On the contrary, they seem only prepared to do the more.

For instance, they have given for our "buildings," in material, labor and cash, upwards of one hundred rupees, and for our school here in Bassein the additional sum of two hundred and thirty-six rupees, besides furnishing now all the rice and fish that we need!! And the whole of this two hundred and thirty-six rupees was given by the class of young men who were employed during the past season as government surveyors.

Is there not encouragement here for the friends of missions? Is there not occasion for devout thanksgiving to God, who can bring good out of evil, that, in this time of embarrassment and trial, the work of God has been so little hindered here; that, indeed, this very embarrassment has been made, as we believe, occasion of blessing to these churches, in *leading them to know* and feel the obligation and the pleasure of giving and doing for Christ and his cause? We have, for our part, long felt the conviction that the Karens of Bassein could and should do more for themselves and others than they were accustomed to do, and have labored to impress them with the same on every suitable opportunity.

In view of these results, we can even rejoice and thank God for the losses and afflictions that have so recently come upon us in quick succession; believing that they are not the effects of a blind chance, but the wonderful working of Him who doeth all things well, in the great love that He hath for this portion of his Zion.

While on this subject, let us notice, to the praise of His grace and the credit of this people, a few items as to the liberality of individual churches. Take first the church at Ko Soo. Within a very few days after the fire, their pastor and deacons came in and laid down before us the handsome sum of sixty rupees. We declined taking so much, but they insisted; saying that it was sent by many individuals, as a most hearty and free-will offering on their part in this our time of need. This church is giving a full support to their pastor Myat Keh, and sustaining their common school, &c., &c. Po Lo, the pastor of the church at Naupay-eh, said that he was away from home, at the time, but immediately upon learning of the fire he hastened home and was engaged all the night before coming in, in collecting the donation for us. He brought nearly forty rupees. Other churches did almost as well. And that this liberality towards us has not hindered their contributing for themselves, is a most pleasing fact to us; and will be evident, we think, from the amount paid to the Home Mission fund for the past six months. Of this sum, the first named church alone contributed above fifty rupees at our last meeting. True, these are among our most able churches; but there are like instances of liberality, in proportion to their ability, among the smaller churches. The little

Pwo church at Pee Chai, for example, constituted only at the beginning of last year, sent in, a short time since, eighteen rupees towards our buildings. We thought it too much, and told the pastor that we would rather return eight rupees of it to aid in his support, &c., and wished him particularly to say so to the church; but they have not taken it.

Other items of a very interesting character might be added, such as the amount the native Christians have paid for medicines; all showing, with the above, that they are fully in earnest in doing for themselves. But I forbear.

The buildings referred to above were not quite finished at the date of Mr. V.'s letter, but a normal school had been commenced some two weeks previous, and already numbered over thirty pupils. Nearly all were advanced scholars, and several were preachers. Others were expected, and nearly enough had been received to support the school for two months.

TAVOY.

JOURNAL OF MR. CROSS.

Continued from vol. xxxvi. p. 401.

A Karen pastor in trouble.

Jan. 23, 1856.— After calling together the people at Kabin, I addressed them on the necessity of supporting their pastor; I also showed them the importance of sustaining their village schools, and their obligations to seek the advancement of the Redeemer's kingdom around them. I then left the little church and started for Themboung, the next village, which is from twelve to fourteen miles distant.

Themboung is a little church, and they have two difficulties to contend with; the Burmans in their vicinity crowd them, and wish to get away their land, and deprive them of the profit of the numerous oil-trees which they have a right to claim; the other difficulty is, that a number of perverse members think much more of having their own way than of the interests of the church. The native pastor is a young man and inexperienced, but seems to be very active and of the right spirit. He has exerted a good influence not only upon the Karens, but also upon the Burmans; and two Burman young men have attached themselves to him and seem almost ready to become Christians. They went with him to the meeting of the Association, and were absent from their home nearly a month. When we saw them, they had the appearance of being earnest and sincere inquirers. Yet I found the young pastor in trouble. The few members whom I have alluded to were disaffected, and had secretly called another young man, whom I had never seen, to be their pastor. It so happened that this other young man had arrived the evening before, to follow out the wishes of those who had sent for him. I called him and found that he had been in school a short time with Mr. Burpé while he was in Mergui; but that he evidently had more of the spirit of politics than of the ministry of Christ. He was ready to listen to what I said, and seemed to see the great impropriety of entering the church in that way; and the certain prospect of dividing the church and creating only mischief amongst them. He left in my company, and the church expressed their union in receiving their pastor as before.

Spirit of the Kabin pastor.

A circumstance occurred which shows another trait in the character of the pastor of the Kabin church, whom I have mentioned before as having given back the money which I gave him on account of his salary, that we might have a school in Tavoy. To save expense and trouble, I travelled without any coolies to carry my bed, cooking utensils, etc., and depended upon the voluntary help of the disciples to go from one place to another. At this place the requisite number could not be found. The young pastor had endeavored to make arrangements the night beforehand; but when we were ready to start at half past three in the morning, after all the effort which could

be made one load had no one to carry it, and the distance to be travelled was not much less than eighteen or twenty miles. But this young minister, the Kabin pastor, did not hesitate to take the load upon his own shoulder, though others were travelling in our company who would not be hired to do it.

Oppression of the Kawot Christians.

24.— Arrived at Kawot a little after two in the afternoon, overcome with the heat, which was intense, and the distance travelled. In the evening the people assembled for worship. The church seems to be in a very discouraged and discouraging state. The members were scattered and scattering; some were for giving up and going into all sorts of places. Some think it a hard thing that they must pay heavy taxes to the government, support their pastor, and make contributions of their money besides. But the all-absorbing subject of complaint related to an effort of the Burmans to get possession of their lands. The Burmans had succeeded in deceiving the Deputy Commissioner at Mergui, and in inducing him to declare that all the land below, or towards the sea, from the road or path which runs from Tavoy to Mergui, should belong to the Burmans; and all above, or toward the mountains from this road, should belong to the Karens. But this road passes through the midst of nearly all the Karen villages, so that their villages must be broken up, or a part be ruled by Burmans and a part by Karens; and, moreover, the lands left for the Karens to cultivate would be comparatively worthless, and the decision would throw them back from all accessible markets. To satisfy their complaints I drew up for them, that is, for all the Karens between Pyeekhya and Mergui,— for all are alike affected,— a memorial, to be presented to the Commissioner of the provinces for their relief.

We staid two or three days at Kawot, and have reason to hope that a favorable *change was effected* in the state of feeling. Still we left them with not a little trembling and doubt. Their pastor, though he readily yielded to the no wages system, seemed to look with much doubt, and expressed his fears about the prospect of his being able to get along.

26.— Communion season in the evening. The confessions of the members in our covenant meetings seemed to be sincere, and on this occasion a number who had not been in before confessed. A number of backsliders were received, and among them one who had been regarded as an apostate.

Palaw church— Providential deliverance.

27.— Left for the Pwo church at Palaw. The Palaw church has fifteen members, and has been but recently formed,— I think but a year or two before Mr. Brayton left the province. Nothing very unusual appeared. The pastor is, I hope, a devoted and sincere man, but understands Sgau Karen quite imperfectly. Here we had the pleasure of baptizing the first candidates in our travels. They did not belong at this place, but at Palaukee, some twelve miles distant, where once a church existed, but where are left remaining only one or two Christian families. We spent the Sabbath at Palaw. There is less intelligence at this place than in many of the older churches; and less idea of the true nature of church discipline; but there seems to be a sincere desire to do right and to improve.

Left about nine or ten o'clock for Oungpoon, where the meeting of our Association was held in 1852, at which were present brn. and sisters Brayton, Thomas and Benjamin, and myself, and at the same time were left at Tavoy brn. Mason and Bennett, with their wives. Such, then, was the force devoted to this field, and a happy meeting it was at Oungpoon, never again to recur. Instead of six families then resident at Tavoy and Mergui, now there are none at Mergui and but two at Tavoy.

I proceeded down the Palaw river in

a small boat, as the stream above tide water is quite small. When we came upon the tide, we were obliged to face it. This made our progress slow and toilsome, and so much retarded us that when we came to the mouth of the Oungpoon, up which we were to ascend, the tide had already turned, an hour perhaps before our arrival, and unhappily continued our toil, for it was sweeping down with tremendous force. But during our rapid progress, while we had the tide with us in the Palaw stream, a peril occurred which I shall not soon forget. I was using an oar and busy at my work, but something attracted my attention, and caused me to turn my head. Just at this instant our boat passed under the pendant branches of a peculiar kind of rattan, whose strong and wiry arms are thickly set with hooked thorns. These caught my collar and cravat, but almost miraculously did not catch my throat, which they would as readily have cut, as to relieve me of my coat, collar and cravat; for there was no stopping the tide.

We arrived in the afternoon at Oungpoon. This little church, planted by Mr. Brayton, which ran well for a season, is now unhappily divided, and their prospects are dark. At first a large and commodious chapel was built on the east side of the river, and a pastor chosen. Last year Dr. Wade, while at Tavoy, heard unfavorable reports of the pastor, —that he was unsteady and left his people,— and wrote to have another chosen in his stead. It so happened that a part of the church were on the west side of the river; and when the pastor was dismissed, as they thought for insufficient reasons, they built another chapel for him on the west side of the river, and an old difficulty in the church ripened into a separation. I did not administer the communion in either place. Before we left, however, all consented to come together, but whether they will or not is still doubtful. There are so many of these little churches and my field of labor is so extended, that I am unable to spend *more than a few days in* a place; so that it is impossible to do more than to attempt to start things in the right direction, without staying long enough to have more than a faint probability that they will go on in that way. Both parties agreed to come together, and to have but one chapel and their old pastor; for it did not appear that any hard feelings really existed against him on either side, only that he had felt too much afraid of a species of contagious leprosy which was prevailing; in addition to which, his wife, who has since died, was ill, and he was obliged to take care of her at the home of her own relatives. This seemed to be the foundation of the reports against him.

30.— Arrived at Monmaza. The Pwo church consists of only five members, but is in the midst of a large heathen Pwo population. Here I baptized an interesting young man and his wife. A number of the heathen came in and attended the meetings all day,— a thing which is quite unusual in this region now. One Sgau man seemed much interested and impressed with the truths of the gospel, in comparison with the folly and darkness of his own superstitions. Appearances were quite hopeful. Their pastor is a man who was quite wealthy for a Karen, but left his gardens and his house to preach in this place. He has received but little aid from the mission since Mr. Brayton left, and has spent nearly all his resources. He appeared unwilling to receive from the church even what they would have given him, and seemed to be laboring under the mistaken idea that it was a species of begging for him to do so. He has a good Burman education, but his instruction in the Christian religion is vague and slender.

Church at Monmaza — Support of the pastor.

On the first of February I left Monmaza and arrived at Pyeekhya. As I have before stated, the church at Monmaza is very small. Their teacher, a Pwo, was converted not long before Mr.

Brayton left this place. He was a man possessing much more property than common Karens, and had received a Burman education. He had, however, had but small opportunities to become acquainted with the doctrines of the gospel or the discipline of the church, and evinced considerable ignorance of both; yet he seems to have been faithful. He has expended nearly all his property, for want of any help from the Missionary Union, and had refused to take the small contributions which the church had been willing to make for his support, on the ground "that it would seem like taking things as a gift, or would resemble begging." I endeavored to show him the fallacy of this idea, and in the morning, before I left for Pyeekhya, called the members together, and induced them to subscribe about what they thought they could give their teacher, in rice, &c., for his support. There were one or two heathen Karens present, who joined in this subscription.

Pyeekhya — A three years' progress.

Arrived at Pyeekhya about 11 A. M. It is three years since I was in this place before, and during that time I have visited my native land. I should hardly have known Pyeekhya. When I left, their spacious and well-built chapel stood almost bare in the open plain. It is now buried with shrubbery and young fruit trees, many of which tower above it and completely shut it in. A new generation of young people have come up, and many whom I left mere children I found married. In all these respects this may be taken as an emblem of the state of a church left to itself; only the figure needs often to be reversed, and briars and thorns put for flowery shrubs and fruit trees, and an ill omen rather than blessing from the haste with which children spring into manhood and womanhood. But in the present case the omen is not altogether ill, and many positive and striking improvements, as fruits and flowers of the gospel, have been put forth since I was last here. There seems, on the whole, to have been a steady improvement both in the village and in the church.

Duty of the church to the ministry.

Feb. 2.— Spent the day in visiting the houses and old scenes. Last evening I preached from Acts 15: 3. The congregation was quite large, the large chapel well filled; and all seemed to listen with great interest and attention to the sermon. The design of the sermon was to show that "the church is to bring the ministry on their way." The true spirit of the church is to rejoice in the success of the gospel, and to lend a helping hand to the ministry; which is to be stretched out to them continually. So far as their *support* is concerned, the ministry is to be brought on their way by the church; and this service is not to begin at some late point in their ministration; but, as illustrated by the sending forth of the apostles from Antioch, it is to begin even with selecting the ministry by the command of the Holy Ghost, and bringing them out from the ranks of their brethren. It involves the idea of the church leading on those who are to come into the ministry, and feeding and sustaining them in this as well as in all other parts of the way.

I intended this part of the discourse to have a connection with the rice needed in the school, which I intended, if possible, to sustain in the city during the rains; and consequently determined to put the matter immediately to test. I stated my object, and called upon the church, after the close of the exercises, to determine how much they could give for a school in the city. The hearty and unanimous reply was, "Just what the teacher thinks we ought to give;" and they were willing of their ability, and even more than their ability, to give for this purpose. Their means are exceedingly small. Almost any farmer in America who would be accounted at all "forehanded," would easily "buy out" the whole village; and in many cases this

would be only like adding another farm to the many already possessed. It was finally resolved by us all, that, all things considered, one bushel of rice for each house would be about what could be well spared from the village under the circumstances; and this was accordingly furnished, and put into my boat to be carried about one hundred miles to Tavoy.

Costly withholding.

We insert without abatement or exception the reproving appeal wrung from our brother in his deep distress. When will the churches bring their offerings, "willingly and with a perfect heart," in some just measure proportionate to the work in hand?

I might *murmur* forth a word here about the great necessity of schools for this poor people; and about the fact that poverty comes like a blighting pestilence, even from the riches which almost burden and engulf, so to speak, the American churches, and sickens our hearts, and makes our hands hang down, and our knees feeble. We "cannot afford" it,—those who send us here "cannot afford" it. And the fact that we have said that we "cannot afford" it, has reached not only us, as missionaries, but it has struck like a knell, tolling through these poverty-stricken villages, over their little schools and churches. We have tried to ring another sound, to strike a more cheerful note after it. We are willing to gather scattered bushels of rice and carry them hundreds of miles, and to give over a large share (as we have now done) of the really scanty allowance which you have made for our own support and families; but still the knell which we hear takes away our strength. Our brethren "cannot afford" to help us. But, God helping us, we will try to have a school, though we see no support or help offered us by our brethren at home.

NINGPO MISSION.

JOURNAL OF MR. KNOWLTON.

The journal from which we take the following extracts gives account of a visit to Chusan, made by Mr. Knowlton in the autumn of 1855, and of course anterior to the one reported at p. 465 in our last number. The excursion occupied five weeks. The circumstances which first directed the attention of the mission to this promising field are briefly stated in the Annual Report of last year, p. 295.

Mr. Knowlton left Ningpo Nov. 23, and arrived at Chusan on the 25th, having been detained a day by contrary winds near Chinhai, at the mouth of the river. In this city, Chinhai, he visited an inquirer, a physician, who had been examining Christian books, and occasionally for two or three years, visiting the chapels at Ningpo. The first knowledge he obtained of the Christian religion, Mr. Knowlton writes, "was from a gospel of Matthew translated by br. Goddard. He was so impressed by its teachings that he commenced writing a book for the purpose of enforcing them. His book, however, had he completed it without instructions from a living teacher, would probably not have thrown much light upon Christianity, as he conceived Matthew himself to be a god!"

Visit to Chusan—Inquirers.

Nov. 25.—Sabbath. Held three services in our little chapel. About forty or fifty were present at each service. After the morning service, met with the Christians and inquirers. A new and very interesting inquirer was present. A few years since, he obtained possession of a copy of one of the gospels, and read it so carefully as to become quite familiar with the miracles and leading events in the life of Christ. He had, however, strangely misapprehended the nature and office of Christ, having conceived the idea that possibly he himself might attain the power of working like miracles. This and the case above mentioned show the importance of accompanying the distribution of books with faithful instructions. They both now seem earnestly inquiring to know Christ more perfectly.

26.—In the evening I again met the members. After having read and commented upon the account in the Acts of the continued prayer of the one hundred and twenty disciples, and the outpouring of the Spirit and the great number of conversions that followed, I endeavored to impress their minds with the importance of the Holy Spirit's presence, to

make the word preached effectual to the conversion of souls; our utter helplessness without Him; and God's willingness to send Him to those who ask in faith. A deep and solemn impression seemed to be made. I trust the time is not far distant when the Spirit's mighty workings will be seen among these densely populated islands.

The hopes expressed in the following extract proved to be, in part, illusive. Compare p. 465, last vol.

27. — Some inquirers appear well. Qwu's eldest son informs me that he has determined from the first of the new year to close his store, and keep the Sabbath. This will be an important step, and will afford excellent evidence of his sincerity. The keeping of the Sabbath, under existing circumstances among the Chinese, is one of the most difficult and trying duties the native convert is called to perform. His brother-in-law, Yiang, appears to be sincerely inquiring, and has expressed the same determination. Seng, an intelligent man of about fifty, gives pretty good evidence that he has met with a change of heart. Several others are inquiring.

28. — Both last evening and this our chapel was crowded with attentive listeners. The books we distributed were received with the utmost eagerness. We meet with no opposition except from the French Catholic priests. They endeavor to make the people believe that we are emissaries of the devil; but those who listen to us say the doctrine is true.

The northwest part of the island — Village preaching.

29. — Started on a tour to the northwest part of the island, passing out at the west gate of the city. We traversed a most romantic country. The whole island of Chusan is made up of lofty hills, ravines, and fertile valleys. Almost every ravine contains a hamlet, in which there are often hundreds of families. The valleys and the hill sides, which are beautifully terraced, are cultivated to the utmost extent. Rice, sweet potatoes and wheat are the principal products.

We travelled some six or eight miles, calling occasionally on the way, distributing books and conversing with the people. Put up at night at the house of a friend of Qwu's. Spent the evening in preaching to the neighbors who came in.

30. — After again addressing the people and praying with them, we proceeded on our way, calling at other villages, distributing books, and preaching to the people. This district, or town, as it may be called, contains, I was informed, over two thousand families.

Catholics of Chusan.

At the northern extremity of the town, near the corners of two or three other large towns, we found a Chinese Romish priest in the act of laying the foundation of a chapel for worship. The Catholics in this section are rather numerous, and the priests hope by building a chapel near them to prevent their going over to us, and to bring back those who have already left them. Since the persecutions raised against them five years since, the few even who still adhere to the Catholics have not dared to attend the Catholic chapel in the city much.

In consequence of former deceptions and oppressions of the French priests, I find that, being a "red haired man," (the general designation for all foreigners,) I and my mission are looked upon with suspicion. It may require some time to remove that suspicion; but when once we obtain their confidence, I believe there will be a general willingness to entertain the gospel which we proclaim.

In the afternoon we passed out of this town, which is called Tz-vi, and entered Dzeng-kong. Here lives one of our most faithful and warm-hearted converts. He welcomed us with joy, and assisted us in obtaining a lodging place at the "Street," a large village on the seashore. I went through this village, leaving a book at each shop, informing the people of the object of our visit, endeavoring to

remove prejudice by assuring them we were not Catholics, and inviting them to come in the evening and listen to our doctrine. At evening our room was crowded, and many stood about the doors, while the assistant Chü and myself endeavored for about two hours to preach to them plainly and faithfully the "glorious gospel."

Dec. 1.— Proceeded on our way, calling at the villages as usual. A little after noon arrived at the house of a relative of Qwu's in the town of Ting-tz. In the afternoon we visited the principal village in the town, and called on three of the most influential families, where we were politely received. The inmates, together with those who came in through curiosity, listened attentively to the word. In the evening, as usual, we held a meeting at the house where we put up, at which fifteen or twenty neighbors were present.

2.— Sabbath. Called the neighbors together for worship, and again proclaimed to them the existence of the one true God, and the Saviour Jesus Christ, and exhorted them to believe in the one and worship the other. Afterwards I expounded to the disciples the eighth chapter of the epistle to the Romans. They expressed deep interest and delight in the precious truths contained in the chapter, some of which were new to them.

In the afternoon the assistant and myself went to the principal village in the adjoining town of Yin-teng, and spent two or three hours in preaching and distributing books. We were kindly received, though the people have the most bitter hatred towards the Catholics, having been formerly "squeezed" by them to the amount of several hundred dollars. The Catholics formerly had a chapel here, but the people have not left one stone of it upon another. Its site is now a field. A literary man of this place was particularly attentive to the truths we uttered, and kindly became our conductor through the village.

This town forms the extreme northwestern point of the island, and is distant from Tinghai city about eighteen miles. The towns of Yin-teng and Ting-tz together contain about eight hundred families. That of Dzeng-kong contains about fifteen hundred families. There are islands beyond and around in every direction, all densely inhabited.

The adjacent islands.

3.— After family worship we proceeded on our way, it not being our present purpose to tarry long at a place, but rather to make a tour of exploration. On leaving Ting-tz, our footpath, for there are no other roads in this part of China, lay over a high hill, from the top of which a beautiful prospect was presented. The sea, interspersed with numerous lofty islands, was spread out on either hand, while at our feet were terraced hill-sides, highly cultivated and fruitful valleys, and smiling villages. On the west among the islands is one lying about half way between Chinhai and Tinghai, called King-dong-san, which contains several villages and many thousand inhabitants. I have been told by one of our inquirers, who has frequent occasion to go there on business, and has informed the islanders of our doctrines and of our labors at Chusan, that they wish us to go there and preach to them, —an invitation which I shall accept the first opportunity.

The islands which surround Chusan in every direction, I think present some aspects very favorable to the propagation of the gospel. The inhabitants of each island are in a great measure cut off from the rest of the empire, and are bound together by the ties of relationship into one great family. Should a few on an island become truly converted, they would form a nucleus which, as in many of the South Pacific islands, would gather, as we might reasonably hope, the remainder around them, and thus the whole island become a religious community.

Dasaw district — Tsing-aw — Sicew-saw.

Descending into the valley we spent a couple of hours in a village, preaching and distributing books. We then proceeded to the principal village in the district of Da-saw. This village consists of one hundred and twenty families, all descendants of the same progenitors, who emigrated some two hundred years since from a village near Ningpo. There are several literary men among them, some of whom listened very attentively to the assistant, while he gave a very long and able defence of the doctrines of the gospel. They expressed admiration at the knowledge of the doctrines of Confucius manifested by the young assistant, and often approved the excellence and truthfulness of the doctrines of Christ. I cannot but hope that we shall hear again from some who listened on that occasion. In the evening we addressed a congregation of about forty individuals, who gave excellent attention to all that was said. This town has some seven hundred families.

4.— In the morning we visited Tsing-aw, a small town containing some two hundred families. Here we met with a devoted Buddhist, who is a literary man and a teacher of the village school. Incense sticks were burning on his study table, and I should judge by the amount of ashes on the table, and the vast number of incense-sticks laid up for future use, that he kept them incessantly burning;—thus were the protection and blessing of his gods perpetually invoked. We had already been informed that he was one of those devotees who hope to attain to great merit and purity by eating vegetables and dispensing wholly with flesh and fish of all kinds. I found the assistant at home also in Buddhist books, showing from their higher teachings, as well as from the writings of Confucius, the folly of the devotee's course. He and several other principal men of the village listened respectfully to all we had to say, not attempting, after throwing out a few quotations from their books, which *they evidently did* not at all understand, to hold an argument. The young assistant acquitted himself on this occasion in a manner that gave me great satisfaction, and increased my already high esteem for him. He not only has a clear, strong mind, but, what is far better, he seems to be a sincere Christian in heart, and ardently devoted to the cause which he has espoused. I love him indeed as a brother.

Crossing a high and steep mountain, we next entered Sicew-saw, a large town containing about two thousand families; and after partaking of some refreshment, took our station in the temple of the principal village, where a crowd of people soon assembled. Though most undoubtedly they came together through curiosity, they gave very respectful attention to the important message we had to communicate to them. Thence we passed through the streets, leaving books at the principal shops. The crowd becoming great, we took our position in a shop at the corner of a street, and discoursed till it was near night to a large and for the most part attentively listening concourse of people. In the evening about thirty assembled at the house where we lodged, and listened again to the word.

The following day Mr. Knowlton, having accomplished the tour he had intended, returned to Tinghai, and resumed his chapel services, the congregations, which assembled every evening, varying from twenty to fifty.

Worship of ancestors — Popular superstition — Deadly effect of opium smoking.

6.— At a meeting of the converts and inquirers this evening, Wong, an intelligent young man of about thirty-five, related a very interesting and encouraging incident. He has been baptized but a few months,* yet has made excellent progress in a knowledge of the Scriptures and Christian doctrines, and labors very faithfully among his countrymen, especially his connections. The incident referred to shows that his labors have not been in vain.

* See Magazine for Feb. p. 40, last vol.

It appears that it was thought time by the members of the family that the tomb of their father should be completed and that of their mother prepared, though she is still living. A great variety of idolatrous ceremonies, offerings, and the worship of ancestors, are considered as indispensable concomitants of this duty, —they who for any cause neglect them, being regarded as unpardonably guilty of filial impiety. According to Chinese custom, it is the duty of the eldest son to attend to these matters. In the present instance, the eldest son being suddenly called away on business, he requested this brother, who is a Christian, to prepare the tomb. He answered that, if he did it, he could not indulge in any idolatrous ceremonies; he could worship none but the one true God. The elder brother remarked that if the rest of the family were willing, he had no objection to his conducting it on Christian principles. And such was the effect of his reasonings and persuasions, that at length all consented to his so doing. This was an important triumph. Nothing is so difficult for the Chinese to give up as the worship of ancestors. That of idols has comparatively but a slight hold of them, and they are easily convinced of its folly.

12.— To-day a man called who inquired of the assistant if he was not *Veh*, the Chinese name for Buddha; supposing, according to a popular superstition, that Buddha might have descended and dwelt in him for the purpose of exhorting men to righteousness.

A wealthy man from the village of Dzeng-kong, who was unwilling when we visited there to give us lodging, also called and apologized, and invited me to come to his place again, promising to give me a room as long as I wished to stay. He seemed desirous of becoming acquainted with our doctrines, and I began to hope that we had a new inquirer. But my expectations withered, when I learned soon after that he was an opium smoker. A confirmed drunkard I regard as a far more hopeful case than a *smoker of opium.* I do not hesitate to say, the smoking of opium is one of the greatest hindrances to the introduction and spread of the gospel in this empire. It is so, not only because it steels men's hearts against moral impressions, but also because of the disgrace attached to all foreigners in consequence of their connection, or supposed connection, with the production, importation and sale of the drug.

The southeast part of Chusan.

18.— Started on a tour to the southeast part of this island. We went in a boat to Sing-ko-meng, situated at the extreme southern point. Our course was along the tortuous shore of Chusan, which then lay on our left; on our right was an archipelago of mountainous islands. The distance was about twenty miles. On arriving, we took up our abode in the temple. In the afternoon the assistant and myself went through the village, distributing tracts, and at different points addressing the multitudes that thronged about us. This town contains some twelve hundred families. In the evening, and again in the morning, we addressed the people who assembled in the temple.

19.— Proceeded to Do-aw. Found a few who seemed interested in our doctrines. There are about one thousand families in the town.

20. — Arrived at Lu-hwa, and put up in a hamlet consisting of a family by the name of Lee. They were nearly all Catholics formerly, and during the late troubles the Buddhists exacted from them over two hundred dollars. They have now ceased to attend the Catholic services. They listened attentively, as we endeavored to point out the errors of Romanism, and to impart to them the true gospel. They seemed convinced, and promised to attend at our chapel. We also preached and distributed tracts at "the street," or principal village, and again in the evening, as usual, in the guest-room of the house where we lodged. This district contains about two thousand families.

21.— Travelled over a plain about

seven miles to Deng-au. In the eastern part of the island the valleys are much broader than in the western, and produce great quantities of rice, wheat and vegetables. Villages and hamlets are seen scattered in every direction. O, when will they hear the glad tidings of salvation? We preached in as many villages as the time would permit. But in a flying visit the people get but a vague idea of the true import of our message.

In the evening, the house where we stopped being too small to admit hearers, we went out into the street, and with the full moon for our chandelier, and a stone for our pulpit, we preached the gospel for more than two hours to some seventy or eighty attentive listeners. Several tarried after we ceased speaking, to ask questions and learn more of our doctrines. I trust that some seed has been sown, that will spring up and bear fruit to the glory of God. The next morning I overheard a young man telling his comrades what I had said the night before. He gave the ideas precisely as I had given them. I was led by this incident to believe that, as a general thing, I succeed in making my ideas distinctly understood, and that they are communicated from one to another. This town has some two thousand families.

22.— Visited the bible reader mentioned Nov. 25th, who resides in Youngteng, about four miles from Tinghai. He has, I find, a very inquisitive mind and retentive memory. He has of late been reading the Old Testament, and has made himself familiar with the principal events recorded. He declares emphatically that he believes in and worships the one true God, and has given up idolatry, though he was formerly a devoted Buddhist.

Population of Chusan.

The population of all that part of the island which I have visited, is undoubtedly over fifty thousand. The population of Chusan and the surrounding islands is probably over 300,000; — a vast field, perfectly accessible, and presenting, I think, a greater prospect of immediate success than the cities and villages on the main land. Providence seems to have led us into that feld. Shall we not occupy it?

GERMANY.

LETTER FROM MR. ONCKEN.

Self-sustentation; the will, and the way.

In preceding articles in this number, several instances are given of ready and zealous efforts on the part of Karen Christians to meet the exigency, created by the late reduction of remittances from the Union, by contributions in money or produce or labor from among themselves. And, not improbably, more is being effected in a twelvemonth, by the present necessity, in promoting both the principle and the practice of self-reliance and self-support in the work of home evangelization, than could have been accomplished by mere precept in as many years. Thus, as says our beloved brother, "good is brought out of evil;" and not among the Karens alone, but wherever the churches *know*, not in word but in power, *the grace of our Lord Jesus Christ.* (See also pp. 400–1, last vol.)

Hamburg, Oct. 31, 1856.— Our pecuniary distress has produced the most happy effects on many, if not all, our mission churches. A spirit of holy devotedness for the cause of Christ, such as I have not witnessed before among us, is now rising in the churches. Parents and children are exerting themselves, in self-denial and powerful effort, to give and earn what they can, that not one of our missionaries may be dismissed. Our sisters have formed sewing and knitting societies. Some of the brethren are giving their cigars to the Lord, and our children have commenced gathering bones and rags, and have given the product of these to the mission. Some of the churches have engaged to support the missionary who labors among them, in whole or in part; and we have thus secured for the ensuing year, from January, 1857, upwards of five thousand marks — about £300. We have also received, in addition to the $1000 paid to

the Union, about $860; but the members of our Board agree with me, that we cannot pay these to your treasury, on account of our own urgent wants. If your Board had been able to continue the amount of last year to our mission, these $860 would have been deducted from our expenditures.

Wherever I visited the churches during the summer and autumn, I pressed it on them as their duty, to exert themselves to the utmost in sustaining the mission. Besides donations in money, we have received many trinkets, and from some of our country people, cattle; among the latter, a cow, a sheep, also some bee-hives, pigeons, &c.

Thus good is brought out of evil. Our dear poor people are giving from their poverty; but even this makes them better Christians, and an amount of happiness is enjoyed by them which can only be experienced, not described. If indeed all professing Christians lived more in the daily and hourly enjoyment of God's great gift to a guilty world, there would be more giving; and the Lord would have the first, the best, and the largest portion of all he has entrusted us with of this world's goods. But alas! how few live by faith in the real enjoyment of a Father's free gift to a sinful world! O for primitive faith, life and devotedness! The Lord — the Spirit alone — can give this.

JOURNAL OF N. LARSEN, DENMARK.

Death of the ungodly — Moravian settlement.

In the month of January I was on the island of Fühnen. My friends of last summer had not forgotten me; and the truth having worked in their hearts, they were more willing than ever to promote my labors. A startling event transpired during my stay, and prepared many minds to receive the truth. A woman who had often declared she would never lend her ear to the bible, was suddenly called to give up her account. She was known as a godless character, and her end was disturbed by terror of her approaching doom. Many persons came to me to inquire how they might escape a similar fate. The meetings during my stay were crowded, and I hear many give evidence of a change of heart.

From Fühnen I took the steamer to Christiansfeld, a Moravian settlement, where, as I had always heard these settlements highly spoken of, I was surprised to find drinking and immorality as much in vogue as in other places. Yet when I tried to commend a better state of things, I was told my mission was superfluous here, where the best form of religion in the world prevailed.

In walking to B., I was joined by a young man who had derived a great blessing from the services of the Methodists in Hamburg. His joy was great to find I would speak of religion; "for how rarely," he said, "one meets a Christian. I have now travelled here six months without meeting with a person who was willing to speak freely of the Saviour."

Demand for books and for preaching.

23.— Distributed tracts at the fair of Fredericia. I was regarded with suspicion until it became known I was not a Mormon, as these people have gained many followers in Denmark. My supply of books proved not nearly large enough; and when I began to give verbal testimony of the truth, notwithstanding the cold weather, I had a large audience around me. Many were evidently pricked in the heart, and I was requested to remain here a week, which I gladly did, a respectable man kindly giving me board and lodging.

Feb. 7.— Received a large order for bibles and tracts from a believer of the state church. Unlike too many of his brethren, he received me with cordiality. He was himself, he said, an unflinching Lutheran, but he appreciated the desire of the Baptists to disseminate truth, and could not but favor their efforts. His friends, he said, had offered to print tracts at their own expense, if he would but abstain from communion with us

"'But I know," he said, "how soon their zeal would relax; the Baptists seem to me to be hot, while we are neither 'warm nor cold.'" Alas, I thought how far are the Baptists from being in the state which God requires of us! My Lutheran friend's remark caused me to send up an earnest prayer to Heaven, that God may cause the true fire of the Spirit to be kindled again throughout the Christian world.

FRANCE.

From a letter of an assistant in France, dated Oct. 18, 1856, we translate the following items in reference to the churches and stations of the French mission.

The church at ——, like that at Paris, is favored with liberty of worship, and meets with no interference from the civil authorities. The meetings on Sabbath afternoon are always numerously attended. No baptisms have occurred for a considerable time, but the pastor is encouraged by the knowledge that there are many well-disposed persons around him, and some who appear to be true converts. The members of the church adorn their profession.

The number of church members at —— has been diminished a little by removals. Two persons were baptized the first Lord's day in October, and it is hoped that others will shortly follow. There are twenty interesting inquirers who are disposed to hold conversation on personal religion, and our colporteur distributes tracts to more than one hundred and fifty persons. Hence we cherish the hope that our work will grow. Still a laborer is needed at ——, exclusively devoted to the work. The city is large, and the persons to be visited are remote from one another.

The churches at —— and —— do not yet enjoy religious freedom, but influential persons are actively endeavoring to procure this privilege for them. The work here has been retarded the last year by a variety of circumstances. The departure of Mr. Willard, the poverty of the pastors, and the fear that the mission is to be abandoned and the churches left to themselves, and that they shall have neither minister nor public worship have operated as serious discouragements. Still the work is not stationary. Mr. —— has baptized three converts, and several awaken hope. At ——, Mr. —— has had several baptisms, and a large number of persons are well disposed. If we could be permitted to hope for assistance for the future from the brethren in America, one of the chief hindrances to our work would be removed out of the way.

Pastor —— has made several encouraging visits at —— and ——. The work has been retarded, but some seem determined to persevere. One young female at —— maintains a religious life, notwithstanding every kind of ill treatment. "She was watched by her brother," says Mr. ——, "during the whole of one of our meetings, and when she refused to promise not to come to us any more, he seized and beat her, and if her mother had not interposed would perhaps have taken her life, so much was he enraged with her. After her brother left the house, she came and spent an hour with us, to confirm her faith."

The churches in —— and —— are reduced almost to nothing.

I ought to inform you of the state of the public mind in France. Baptist ideas are now making great progress, even in the bosom of the Pedobaptist churches. A baptist work, by an author capable of appearing in print, appeared only a fortnight since, and I learn from good authority that another, equally baptistical, is about to appear, written by one of the pastors in Paris. The *Archives du Christianisme* which has hitherto been hostile to us, is beginning to admit articles in favor of our principles, just as it formerly published articles on the other side.

CHEROKEE MISSION.

Rev. J. B. Jones writes under date of Sept. 18, 1856, that during the four months preceding he had attended on the field of his labors eleven meetings of two days each, two of three days each, and one of four days. Besides these, two meetings had been held for instructing the native preachers, and at the common meetings Mr. Jones had spent much time in answering their questions and opening to them the Scriptures. In the same period he had preached thirty-five times, besides giving several addresses, and interpreted nine sermons for preachers not acquainted with the Cherokee dialect. He reports many interesting occasions. His purpose is to devote much of the ensuing winter to the work of translating. He thus speaks of the arrangements in progress for a

Cherokee printing-office.

The native brethren have begun to build a new printing-office at their own expense. We have tried to impress upon them the idea that the press is left in their own hands, and if any thing is done in the way of printing, they must see to it. The timbers are all hewed, and have to be drawn several miles. The building is to be a two-story log-house, thirty feet by seventeen, with a press-room and compositors' room below, and a bindery and store-room above. A good portion of the money is already contributed for buying that part of the materials that will cost money.

"Come over and help us."

Alluding to the regret experienced on receiving notice from the Executive Committee that, in consequence of the embarrassed state of the treasury, a part of the salaries of the native assistants must be withheld, Mr. Jones says:

Many circumstances combine just now to increase our embarrassment and the injurious consequences of such an event. The members of the mission have consulted together on the matter, and they do not see how any of the native brethren, with perhaps one exception, can at all be spared from devoting their whole time to the work. Before the letter came which brought the sad *news of the* deficiency in the treasury, I was thinking of proposing to the mission to ask for more native help. We have several most excellent brethren who preach with much success. We want their whole time. Our cause is languishing for just such help as they could give.

* * * * * * *

If it were worth while, I would beg for three more native preachers. The field is open, and the people are ready to hear. Cannot our brethren devise some means by which to come up to the help of the Lord against the mighty?

Additions to the churches.

As a testimony to the readiness of the people to receive the gospel and in proof of its success among them Rev. E. Jones, reported the 27th of July, 1856, the baptism of forty-four Cherokees, — fourteen males and thirty females; and on the seventh of October, of twenty seven more, — eleven men and sixteen women. In connection with the latter report, he writes:

On Monday, Sept. 29th, we closed an interesting series of meetings of four days' continuance with the church at Verdigris, in the Grand Prairie. The congregations were quite attentive to the preaching, and a number of persons manifested deep concern for their souls. In the course of the meetings, over thirty persons came forward to ask the prayers of the church and to receive special instruction in regard to the way of salvation. One young girl gave an account of the exercises of her mind and was approved by the church, and on Sabbath afternoon was buried with Christ by baptism.

The church has sustained a great loss in the death of one of the deacons,—a deeply pious and exemplary Christian man. His death was full of the consolations of the gospel. He was a nephew of our late br. Bushyhead.

Notwithstanding some serious obstacles to our missionary work, we have had much encouragement the present season in different parts of the nation. Large congregations have assembled and serious attention has been given by the hearers.

In a letter dated Nov. 4th, Mr. Jones communicates additional tidings of a like favorable character. He writes:

The four days' meeting at Lee's Creek was a profitable season. There was not so much feeling in the congregation generally as we have often had; but a considerable number manifested concern for their spiritual interests. From among those who had before given evidence of a hopeful change, six were baptized. About twenty-five persons came forward for prayer and instruction.

At the regular monthly meeting at Flint, three hopeful converts,—two men and one woman,—professed their faith in Christ, and were baptized by our brother Gasannee. A series of meetings, continuing four days, Oct. 23—27, was held with br. Tanenole's church at Long Prairie. The season is represented as having been an interesting one. The congregations were large, and there were indications of the presence of the Saviour. On the Sabbath, six persons,—four males and two females,—were baptized.

MISCELLANY.

AM. BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE SPECIAL COMMITTEE ON THE DEPUTATION TO INDIA.

The report presented to the Board by the Deputation in March last, (Mag. pp. 140—152, last vol.) having been referred to a committee of thirteen for further inquiry and consultation, the committee addressed a circular to each male member of the missions visited by the Deputation and by Dr. Anderson, and to returned missionaries in this country, proposing certain questions and inviting reply. They also requested of the Prudential Committee an expression of their opinions upon the various subjects contained in the report of the Deputation. The results of these inquiries are embodied in the report of the Special Committee submitted to the Board at its late annual meeting, Oct. 28–31. "This report was accepted by the Board, and the various resolutions which it contained, together with some recommendations and remarks which were changed to the form of resolutions, were adopted." The conclusions reached are in harmony with the report of the Deputation. We give extended extracts, both on account of their own importance and their bearing on like matters which have come before the Board of the *Missionary Union*.

For reasons assigned in our notice of the report of the Deputation, our quotations will be mostly restricted to remarks relative to mission schools, and more especially

Batticotta Seminary.

Our first extract respects a letter to the Special Committee written by W. D. Sanders of the Ceylon Mission. The report says,

"His views of Batticotta Seminary deserve special notice and regard. He thinks this Seminary is of a higher order than is called for by the circumstances of the case. It aims to teach more science than the other English high schools of India; and he has 'never seen the native teacher in Batticotta Seminary who made science the handmaid of religion.' In 1854, 'of 37 studies examined, 32 were in the English language, and 5 in the Tamil.' The disproportion was not generally so great; but examining committees 'have dwelt on the fact, that Tamil was too much neglected.' Mr. Sanders was in Batticotta one year, and had charge of the Seminary six months. He was delighted with the work, and felt that it 'was a most encouraging field of labor.' He adds: 'I then went to the village work, and am free to say, that my views have been very much modified by my experience, and by a knowledge of a wider range of facts.' The graduates were raised too high above 'the masses of the people for effective missionary work.' The Tamil missionary field, he thinks, will not gen-

erally depend on Batticotta graduates for a supply. Few assistants from this source are now found on the continent.

"Mr. S. gives us the following table of persons born within the limits of the Tillipally station, and now living, who were educated, wholly or in part, at the Batticotta Seminary. It was made out in November, 1855, and, of course, entirely irrespective of the request of the Special Committee.

101 names in all.
29 reside abroad.
72 within the station.
46 professed heathen.
35 " Christians.
11 not known to have rubbed ashes.
5 sons of Christians.
4 excommunicated church members.
Leaving out those who are abroad,
Of the
72 at the station —
39 are heathen.
16 professed Christians.
9 not known to have rubbed ashes.
4 sons of Christians.
4 excommunicated church members.
Of 16 professed Christians —
9 were receiving salaries from the mission.
1 connected with the press, and yet retained.
1 left the office when turned over to the natives.
1 teacher.
1 left the Seminary, and has no employment.
1 an ordinary cooly.
1 a farmer.
1 in search of employment.

"'Those who are marked as heathen,' says Mr. S., 'and excommunicated church members, attend our religious meetings no more frequently than the heathen generally.' He also says, that 'if the salaries of the mission were to stop, there are only two or three of the Christians whom we could depend upon as permanent residents.'

"Mr. S. mentions another fact which reveals an alarming state of things: 'That all our Christians fully expected that *all* of their sons should be educated in Batticotta Seminary, and *all* of their daughters in the Oodooville Seminary, and were offended if they were not taken; and I think it is clear that the tendency was not towards rooting Christianity in the soil of Jaffna.' It is well known that the Jaffna church has had an unenviable reputation on the subject of CASTE, and Mr. S. says: 'The Batticotta graduates have given us this reputation; and it is also true that the leading and most learned members of our church give us the most trouble on this subject.'

"As to Oodooville Boarding School, the testimony is that it 'has been eminently successful as a missionary institution.' And yet the number who should be educated there must be graduated by the prospects of their being 'married to suitable companions.' The training of this school would entirely unfit the pupils to become 'wives in ordinary and heathen Tamil life.'

"In relation to village schools; Mr. S. would have the mission report on this subject thoroughly carried out. 'The school should be select, where there is a sufficient number of Christian and nominal Christian children to warrant it.' They now have provision for more than forty village schools, and he would have them made as efficient as possible, 'by the employment of *thorough Christian teachers*.' 'The school should be made an appendage of the church, and Christians should feel that it is *their* school, and that their children are to be protected by it, as far as possible, from heathen influences.' Mr. S. would encourage schools for girls, in every legitimate way, but not as has been done heretofore, 'by presents in the shape of fruits, head-oil, clothes, jackets, and washing of clothing.' Some of these have been discontinued at several of the stations.

"The English may be encouraged, Mr. S. thinks, to a greater extent in large cities, as in Calcutta and Madras, than in country missions. He would give an English education to a few of the best scholars in the Batticotta Seminary, and even this should be done only to a limited extent; but he deems it quite useless in Oodooville Boarding School. The best scholars acquire but little, and what they have is of no practical use when they leave the school. The desire for English is very strong, and it is sought principally 'for the worldly emolument to which it introduces the individual;' and he can not consider it 'the duty of the American Board to spend its *strength* in that direction.' 'Those who are capable of making the English valuable in their work,' he would have instructed to a limited extent; but he adds: 'I believe the majority of our assistants will be *as efficient* without it, if they are properly trained in their native tongue.'"

A letter from Mr. Howard, of Batticotta, corresponds in its general tenor with the preceding.

"In regard to the prominence given to educational efforts, he employs strong

language: 'The results of forty years' labor in this mission do seem to indicate that there are evils incident to our educational establishments in connection with missions, which, after a series of years, so develope as greatly to exceed the advantages, and may be the means of destroying more souls than are saved by such instrumentality. These can not well be understood in all their force, except by those who have been brought in contact with them for a course of years, in actual labor, among the masses, in the village work.'

"Mr. Howland's former opinions of the necessity of the English language for those who were preparing to become religious instructors had been for some years gradually modified; they were still more modified, during their late discussions while the Deputation was with them; though he now thinks that it may be desirable, when the Seminary is again commenced, to have the English 'taught to a select class.'

"In reply to the inquiry of the Special Committee, 'Do the changes promise an increase of efficiency in the work of conversion?' he remarks: 'Perhaps not immediately. But I hope for more success ultimately than in the former course.' He then states several very natural and obvious causes of reaction; such as the blighted expectations of Christians, who were quite confident that *all* their children would be educated at the Batticotta Seminary and the Oodooville Female Boarding School — which in any event a few years would have proved to be fallacious — the reduction of the wages of native assistants, and the like. 'But still we felt,' he adds, 'there was a necessity for a *change*. We did what we thought we must do, and tried to do it in a way to avoid as much evil as possible. In the circumstances, we have cause to be thankful that we have suffered so little from it. . . . . The Christians are tried in regard to their own prospects, and those of their children; but some of them are beginning to make the best of it, and are helping themselves by way of obtaining education for their children.'

"The heathen show as much willingness as before to listen to the gospel message. 'Indeed,' says Mr. Howland, 'I never had so interesting village meetings, nor held them so frequently, as since the changes were made. These meetings are some of them held in private houses, and in villages where they have no school. I am especially encouraged by the results, thus far, *of the efforts* to transplant gospel institutions into the villages, commenced in connection with the other changes. There is encouragement and hope, that the little gatherings in the villages may be the beginnings of Christian churches. The assistants in charge are benefitted by the responsibility thrown upon them, and I think will grow in strength to meet it. The church recently established under a native pastor in my field, seems to be prospering, and the experiment, thus far, is successful beyond our hopes.'"

A second letter from Mr. Howard was exclusively devoted to the subject of education. The report states,

"His remarks, in this letter, on the old village schools are discriminating and instructive, and may serve to show the real value of this instrumentality. These schools have done much good in many ways, and especially as the children were instructed in the Holy Scriptures. But as they have been so connected with heathenism, in various ways and forms, being under the tuition of heathen teachers, and heathen lessons having been inculcated either openly or by stealth, they must have formed a very doubtful auxiliary, or appendage, of a Christian mission. Changes for the better have been effected at one or more of the stations. Christian teachers have in some instances been obtained. But still further reformation is called for. Mr. H. says: 'I believe that in some few instances these teachers do rise above mere mercenary motives, and really desire the salvation of their pupils; though their efforts, both in the line of instruction, and direct labor for the salvation of their pupils, would not compare with those of some of the most indifferent Sabbath school teachers in America.'"

On the subject of Female Education, the report continues: —

"The former system of rewards — clothing for the girls in the village schools, and 'in boarding schools full board and clothing,' and 'dowry upon marriage'— have been gradually discontinued, and a less mercenary system has taken its place. Mr. H. thinks that the Female Boarding School at Oodooville 'has furnished the most precious results of missionary labor in Jaffna,' but, from circumstances which have been already distinctly stated in the report, the number of pupils must be limited. He would seem to concur fully in the measures adopted during the visit of the Deputa-

tion, on the subject and details of education in this school.

"'In looking at results,' says Mr. H., 'it should be borne in mind, in connection with these educational efforts, that the mission has been emphatically and decidedly, from the beginning, a preaching mission. Indeed, statistics show that a large proportion of missionary strength has been given to the direct preaching of the gospel. In the Sabbath and village congregations; by the way-side; in the bazars; from house to house; from village to village; in the school-room and in the missionary's study; the great labor has been, we believe, to bring the truth as it is in Christ Jesus, in direct contact with the hearts of this people, in humble reliance upon the renewing and sanctifying influences of the Holy Spirit to make it effectual to salvation. In summing up results, therefore, some may be the result more especially of these labors, and others more particularly of educational efforts, while more will be the combined result of both. Some results will be easily traced to their cause, and others not easily.'

"On another subject, which is prominent in the present inquiry, he remarks: 'The desire for English education has become intense among both Christians and heathen. It is a desire not founded upon an estimation of the language or the rich stores of literature and science to which it is the key, but solely upon the fact that being the language of the rulers of the land and of the missionaries, acquaintance with it is the stepping-stone to honor and wealth.

"This letter contains a statement of 'RESULTS *of missionary labor in Ceylon*,' pro and con., which must have great interest to the friends of this cause. These results may be briefly epitomized in our report, in the following manner:

'There is a very general diffusion of the knowledge of Christianity among the people.

'There is among many of the heathen a want of confidence in their religious system.

'The great majority of conversions have been among the educated.

'The majority of the Christians are persons of influence and standing in the community.

'The Christians are from the great body of the people.

'The thorough Christian education of both sexes is exerting a salutary influence on the children of the church.

'There are instances of fervent piety *in the church, and* sometimes earnestness and faithfulness in laboring for the salvation of others.'

"*But on the other hand;*

'The great body of the church are more or less pecuniarily connected with the mission.

'This fact has made church membership a thing to be desired for its pecuniary advantages.

'The heathen generally consider it a privilege to have some of their relatives connected with the church and mission employment, as they receive ready money.

'This pecuniary relation to the mission tends to destroy their power as a witnessing church, among the heathen.

'This suspicion among the people, of the motives of Christians, is dispiriting to those who are sincere.

'The missionaries often have little confidence in the apparent interest of those who listen to them, since there are so many ways in which they may receive worldly benefit from them.

'These pecuniary relations often tend to destroy that love for one another, among church members, which is one of the evidences that they 'have passed from death unto life.'

'This relation to the missionary as paid agents, often renders them eye-servants.

'The fact that a large proportion of the church are paid agents, often awakens envy on the part of those who live by daily toil.

'Those church members who have been trained in boarding schools, as children, where they have received every thing from the mission, at length come to claim, as a right, what they have been long accustomed to receive as a gratuity.

'This state of things destroys their confidence in each other.

'The training of Christians in boarding schools unfits them for settling down on the soil as farmers.

'There seems to be no opening now for the large rising generation of baptized children, but to be educated like their parents, and become the dependents of foreigners.

'The yielding of the heathen to their Christian relatives, for the sake of pecuniary advantage, often has a bad influence on the Christians themselves, by leading them to conform to the heathen superstitions of their friends.

'As education has been generally confined to the farmer caste, and the Christians are mostly of that caste, the lower castes often feel that they are not welcome to the gospel feast.

'The condition of the educated young men who have not become Christians, is a sad one. They either yield to open wickedness, or seek to fortify their consciences by some refuge of deism or mysticism, and are often violent opposers of the truth.

'This course is regarded by the heathen as an evidence against the moral power of Christianity to regulate the heart and conduct.'

"'Among all those who have been educated in the Seminary'— and we quote the very language of the letter — 'there is probably not one in *fifty*, who makes any use of his knowledge to drink from the rich fountain of English literature. Some few of our native assistants make some use of such books as Barnes's Notes; and of a Concordance, or Scriptural Manual; but they rarely take up an English book to read it for the information it contains, though they may do it as a means of improvement in the language.'

"Mr. Howland joined the mission in 1846."

To the views advanced in the above letters, those expressed by Messrs. Spaulding and Meigs of the same mission, are on several points adverse.

"As to the changes made in the Batticotta Seminary, Mr. Spaulding does not approve of them, and yet he says: 'We had no one whose heart was in it, and who could be spared for it. Of course it must be modified, or the horse would run away with his rider; and many thought he had already! This was our fix. To carry it on was *impossible*.' And yet he says: 'I do not find fault with the Deputation, *as such*. They did what they were empowered to do; — perhaps less. (And no *perhaps* about it.) The fault lies back of all these, and grows out of the want of liberal plans and liberal contributions of money for the great work.' The fault, according to Mr. Spaulding's reasoning and statements, must lie at the door of the Prudential Committee and the Christian community in this land. It is in this connection that he remarks: 'I think it would be '*disastrous*' to return to exactly what we had when the Deputation visited us — with only one missionary teacher — with so little Tamil and Bible — and so much English and science. Give us a bridle and men to handle it, or we would better go on foot. I have no fellowship with the plan of raising little horses, because great ones may run away with us! There is a fault somewhere.'

"As to Oodooville Female Boarding School, Mr. S. would enlarge rather than retrench. His views do not correspond with those entertained by a large majority of the mission, nor could they be carried out, even if it were desirable. This latter statement he fully admits. He would have the American churches furnish *men* and *money* not only to carry on missions in the simple form of preaching the gospel to the heathen, but he would have them build up educational establishments of various orders on a large scale.

Mr. Spaulding further says: '*The simple preaching of the gospel among the people of India, when Catechisms and Scripture history are not, and have not been taught to the children, has thus far, had very little effect.* Conversion *simply by preaching*, as the term is generally used, is yet, to a very great extent, *theory*.'

"In speaking of education, he also says: 'My opinion is, that the land or field we occupy needs Batticotta Seminary worked at least by two first-rate conservative men, thoroughly biblical. I would take a class now, and gradually add until I reached the aimed at 75 or 100 students. I would have central English schools to fit lads for Batticotta, as formerly, in English as well as Tamil.'

"Mr. S. joined the mission in 1820.

"Mr. Meigs informs us that the mission disbanded the Batticotta Seminary, because they 'had no one who was able and willing to teach it.' * * * 'Those who could teach it were placed at other stations, and we were compelled to pursue the course we adopted.' And he suggests that, when the Seminary is reopened, he would have it 'better adapted' to the wants of the mission, 'less scientific, and more biblical. The number he would reduce only to 50, instead of 25.'

"In relation to Oodooville Boarding School, Mr. Meigs agrees with the great majority of the mission, that it should 'bear some proportion,' in its pupils, 'to the number needed as companions for the native assistants.' In this sentiment he agrees with Mr. Sanders, who says: 'The number must be regulated by the marriage market.' Mr. Meigs 'would not advise the study of English' in this school.'"

The Committee close this part of their report with an honorable testimonial to the excellence of the missionaries last named.

"Whatever difference of opinion may exist between the Committee, and the

deceased Dr. Poor, and the beloved Spaulding and Meigs, missionaries venerable in age and service, upon some points brought into view in this report, the Committee entertain undiminished confidence in the integrity of these excellent men. They have probably done, under the circumstances, as well as could have been done by any good men. They have borne the burden and heat of the day for more than a third of a century, and it affords the Committee pleasure to bear this testimony to their exemplary Christian fidelity, and the high claim they have upon the affection of the American churches."

The length of the preceding extracts allows us to add only some of the concluding remarks of the Committee.

"In regard to the late visit of the Deputation to the Eastern missions, the Special Committee believe they have performed a great and needful work; that they have discharged their high trust as faithful, devoted men; that they ought to receive the cordial thanks of this Board; and that we may confidently hope, that a new spirit may pervade and animate our missions abroad, and a strong missionary impulse be given to our churches by this labor of love. It is true, some diversity of opinion exists in relation to missionary policy, but it is not a diversity which respects the *kind* of agencies to be employed in order to save the soul and evangelize the world, but such as respects the specific *forms* and relative *proportions* in which these agencies are to be used. And in looking over the whole missionary field, there is great unanimity even on this latter point.

"On the whole, therefore, your Committee are happy to report, as the result of all their inquiries, and of their correspondence and intercourse with the missionaries and returned missionaries of the Board, that there is no difference either among the missionaries or between them and the executive officers, nor yet among the members of the Board, in regard to the great principles which underlie the work of extending the knowledge of Christ and the kingdom of God among men. The only differences that have arisen, are differences in regard to the economy and details of the work; particularly how far the relative utility of one instrumentality and another, in making known the great salvation, is modified by the peculiarities of the work in different nations, under different governments, *and in different* stages of unchristian civilization. Such differences are best adjusted by the natural method of leaving them to the missionaries and the Prudential Committee. Experience will teach. The experience of intelligent and devoted missionaries and the experience accumulated in the councils of the Prudential Committee, will impose the necessity of modifications, from time to time, in subordinate arrangements and all the economy of Foreign Missions, while the great first aim of saving the souls of men by leading them to the knowledge of the Saviour, is still undeviatingly pursued."

The Committee express the following views in regard to the nature and relative importance of

Preaching.

"The authority for missions, both in primitive and modern times, must be found in the commission given by Christ to his apostles, briefly recorded by one of the Evangelists in these words: 'Go ye into all the world, and preach the gospel to every creature.' This injunction has been in force for more than eighteen centuries, and is in full force at this day. It comes to us in all its original freshness, and the same living spirit is in it which breathed there the day in which it was given. That was the dawn of a new era in the church of Christ, when a few New England fathers, admonished by their sons, awoke to the contemplation of their own relations to this command of Heaven, and to the 600,000,000 of perishing heathen who fall within the direct scope of its intention.

"The first missionaries obeyed this injunction, not only in its spirit, but in its letter. They waited at Jerusalem only for the gift of the Holy Ghost to furnish the necessary qualifications for carrying out their great commission. Among these there was one, as obvious as it was indispensable — 'The gift of tongues.' They were to 'preach the gospel,' and to many persons, and many nations whose language they had never learned, and which, in their circumstances, they had no means of learning. They were to 'preach the gospel,' or proclaim its message *orally* — for this is the primitive import of the term. Other things may be called preaching, constructively; but *oral proclamation* is literal preaching. So the Author of the great commission intended, and so the apostles understood him, and so, it may be added, the gift of

tongues interpreted their instructions. They were supernaturally qualified to 'speak to every man in his own tongue in which he was born.' It was the gift of *tongues* to the apostles, and not the gift of *hearing* and *understanding a strange language*, on the part of the people. And this principle, or fact, stands forth, radiant in light, through all the apostolic narrative. Every nation was addressed in his own language — in the *vernacular*, whether more or less rich in expression — whether more or less adapted to religious thought. The venerable Hebrew, the rich and mellifluous Greek, or the manly and majestic Latin, might have been carried round the world, by the apostles and their personal associates, as a holy language, if it had seemed best to Him who orders all things in wisdom, and who made his own arrangements for converting the nations. The audiences might have been furnished with the gift of *hearing* with the same ease with which the first preachers were furnished with the gift of *speaking*. But this was not the plan of God. It is his purpose, the wisdom of which we can partly comprehend, but which need not be discussed here, to give the gospel with all its stores of rich grace to the nations of the earth in their own languages. There may be rare exceptions, but they are such as go to establish, rather than repeal the rule. And this purpose will be accomplished, and the glad tidings will be preached, and joyful hallelujahs will be lifted up in all the languages and dialects of the earth.

"Preaching, or *oral* preaching, as it is sometimes called, by a sort of *tautology*, in our day, is the ordained instrumentality for the salvation of the soul and the conversion of the world. This principle lies at the foundation of missions to the heathen. This is the grand agency. It must ever occupy the first rank, while other means may accompany it as auxiliaries, or follow in its train, and then become active causes for still further progress. Here God has placed *preaching — literal* preaching. Nothing can supersede it, or stand in its place, or go before it, in a successful plan of missions. On this point your Committee have been entirely one in conviction and sentiment.

"Education and the press can never successfully take the place of preaching. They should not stand before it in point of time, or generally be employed as a preparative to its reception. Nothing could more directly contravene the established methods of grace. It is true that the press did not exist in the apostles' day, but education had its power over mind, and its controlling influence in the social structure; and the principle is the same whether applied to one or both, or to any other human instrumentality. 'It pleased God by the foolishness of preaching to save them that believe;' and the principle is as true now as in the age of primitive Christianity.

"It is true that one form of society, or of civil government, may be more favorable to the propagation of the gospel among a people than another; and one course of education of the individual mind may better prepare that mind for the saving entertainment of the truth than another; but to infer that the first work of Christian missions is to reörganize the framework of society, or reconstruct the government of a country, or educate mind by conducting it through certain prescribed courses, in order to convert men and induce pagans to become Christians, is to disparage the simple plan of God, and load down the friends of missions with responsibilities which no mortal men can sustain. It is reversing the order of things as established of God.

"There is more in it than at first meets the eye or ear. It is saying that the Bible revelation is not adapted to man in all circumstances — that he may wander so far from God, may sink so low in vice, may be bound so firmly by the cords of sin, may go down so low on the intellectual scale, as to possess nothing upon which the truth of the gospel can fasten itself, and reclaim him. This is to disparage the Scriptures. It chimes in — we speak not of the *intention*, but of the *fact* — with the oft-repeated theory of infidels: 'That you can never *Christianize* the heathen till you have first *civilized* them.' This is an old theory, and it still lives in the religious speculations and the prevailing literature of the age. It is now assuming a prominent place in such discussions.

"But other things are implied in the theory that would put forward any instrumentality as an antecedent and introductory process to the preaching of the gospel with success. It consigns one generation of pagans to a hopeless doom. Its language implied, if not expressed, is this: you can not expect to evangelize and save the present generation of heathens — the only hope respects their children. These may be educated, and then the statements and appeals of the gospel may be made to bear upon their minds and moral susceptibilities, and they may

be converted and saved. Not to insist here on what has already been hinted at, that such a theory would render the apostolic commission to 'preach the gospel to every creature' of no force and of no avail in certain cases, and the Scriptures inapplicable to the condition of men till certain changes are brought about by other agencies than the truth of God, and previously applied, it is to our present purpose to urge that such a view of missions foreshadows a hopeless future for the whole living generation of pagans. The gospel of the grace of God can not shed one ray of light or hope upon the thick darkness which hangs over their eternity."

EDUCATION IN GOVERNMENT SCHOOLS IN INDIA.

A correspondent of the "News of the Churches," writing from the Bombay presidency, makes some interesting but sad disclosures, in respect to the schools for higher education in India.

There is a movement among the young men of our colleges and schools of the most hopeful kind. And it cannot but be regretted that there is not sufficient biblical knowledge to give it an impetus and healthy development. For while the pupils see the errors of their ancestral creed, and see, too, the truth of Christianity, this last conviction is so vague, and has so little of logical form in their minds, and still less of spiritual vitality,— such as meditation and study of Christian characters given in the Bible alone can impart,— that, with the sincerest of wishes, they are not fortified for any such thing as a downright resignation of all for Christ. For some years back, during Sir Erskine Perry's educational administration, the strangest and most inconceivable of prejudices were allowed to rule in the matter. The history and the facts of Christianity were not uttered in the hearing of the young men. Greek and Roman mythologies might be taught or mentioned; and for anything I know, Scandinavian and Hottentot theologies might be freely discussed there; — but so wretched a thing was Christianity, or perhaps so powerful was it, that nothing of it must be uttered, lest some magic power arise and fascinate the young men. So altered are matters now, that since, inquiries which became necessary from the late movement of the Parsi youths referred to in my last letter, have led to a minute from the governor in council, which we look upon as quite an epoch in educational matters.

These inquiries originated in certain accusations in the native newspapers against a Parsi teacher in the Elphinstone college, who was charged with having taught the Bible there. This Parsi teacher is well known to the missionaries, is a Christian in head, has brought his family to that position too, and wishes his children to be educated as Christians, but has made no profession. These inquiries, prosecuted by government, showed that he had made the most legitimate use of the most legitimate means in his religious teaching, — that he had done nothing more than give full information and explanation of such references and facts as the school books of the institution give on Christianity, instead of passing or slurring them over, as is the wont of others. The minute, for the first time in the history of education, gives an official statement of a very common-sense principle: —

"As there could be no correct appreciation of the literature of ancient Greece and Rome, were all passages of Greek and Latin authors which bear upon their religious tenets to be altogether omitted or left unexplained; and as few, if any, Sanscrit books could be understood without some knowledge of the systems of Hindu religious philosophy, — which knowledge is required also in order to understand the existing vernacular literature of the country and its laws; so it appears utterly impossible that pupils can ever become acquainted with even the most purely secular literature of any other people, (though they may be with its language,) if all passages in which reference is made to the religion of the people be omitted or ignored. The governor

in council has considered it necessary to record these remarks, from observing the apparent apprehension of disapproval with which some of the instructors, whose statements are before him, have explained the really unobjectionable mode in which they have proceeded, and the assurance of another, that he has been 'in the habit of omitting all passages in which the name of Christ was mentioned,' and of only 'sometimes retaining those in which he was indirectly referred to.'"

This ought to have been conceived along with our institutions, and not to have made its appearance at this time of day, thankful though every Christian mind must be that these principles have now come to rule the statesmen of the land. We hope that Lord Elphistone's successors may act upon the same common-sense principle; and may we not hope, that there are now banished from India those wretched doctrines of a godless expediency which the history of education in this country exhibits, and which have thrown the cause of education so far behind? We might have had some life, and energy, and stamina in the native mind, had not these destructive principles been acted upon. As it is, the native mind presents a very slip-shod appearance.

The entire machinery and the mechanical products of our educational institutions have been lately overhauled, and disclosures made of a very deplorable and humiliating kind. The annual examinations of the Elphistone and Poma colleges, instead of being left to the professors, were conducted by gentlemen unconnected with them, and the result has been very damaging to both these institutions. The students were found with over-crammed heads, —with crude, undigested, and shapeless knowledge. Their spelling was very defective. Their essays were slavish imitations of, and unacknowledged quotations from their text-books. They have been put to a college curriculum before they had half finished their school-drill. *In the mathe*matical department there was a qualified commendation given by the examiner; but in the literary branches there is nothing, except in the behavior of the pupils, which, at the least, is a set off against the very sweeping censures of the examiner; who, had he not illustrated each one of his censures by copious proofs, would have been charged with an ill feeling against the college, though such a charge would have been perfectly groundless from other considerations,— the examiner being a young barrister fresh from Europe, who could have heard nothing but what was favorable, and who went to the examination with predilections in fabor of the colleges, and the colleges have no enemies here. There is much to be said, and many qualifications made, but it would scarcely be the place in such a letter to enter into any criticism.

One bad effect upon the Indian mind, which may be said to draw a large portion of its culture from these colleges, is the conceit which has been most naturally engendered in young men, who were made to believe that their intellectual position was indeed of a high kind. Everybody seemed to believe for a long while past that the very genius of conceit haunted these colleges. And yet it was unaccountable, for this evil spirit never existed with really solid knowledge, except in exceptional cases; and one of the best effects of the late exposures will teach the young men what their position in the intellectual world is. I have often wondered at the fact so painfully evident, that young men, after having studied Guizot's "History of Civilization," and Butler's "Analogy of Religion" and a course of moral philosophy, should yet have so shallow a knowledge of human history, and so wretched an appreciation of religious questions, as to treat Christianity in a contemptuous way. How any one who knows the age of the Roman emperors as an historical epoch, and the changes which were wrought in it by the principles of Christianity, can despise, or even be ignorant of the grand

problem of the age, is marvellous. And what *educated* man, who has acquainted himself with the currents of thought in the literature of Pope and Addison, can ignore Christianity; or with the mental struggles which the literature of this century presents, and be ignorant of the tremendous alternative which is pressing upon thinking minds, between Christianity and atheism, and which a few years more of the present slackwater tide must make too evident as the alone choice in religious and philosophical thinking? Butler's "Analogy of Religion" is used in the Elphinstone college. It has produced little fruit, and I cannot think that it is appreciated. To appreciate the Analogy, the deistical controversy of which it is the product must be understood; and for this purpose the Bible must be known. The simplest facts and principles of biblical theology are not known to the students of these colleges; while, as will be seen from Lord Elphinstone's minute, which I have given, a teacher, one of the *alumni* of the college, left out passages or lessons in the school-books which contained the name of Christ or even allusions thereto. The leading students, moreover, professedly call themselves Deists, and reproduce the Deism of last century in their own pointless way. There is now being published a monthly magazine among the Parsis in refutation of Christianity, which contains copious translations from European deistical writers, and which must be contributions of Elphinstonians.

To me it appears that nothing short of the introduction of Christian teaching in Indian colleges and schools will give any stamina to the instruction imparted. The first shock of European science with Hindu philosophy and science must produce a painful scepticism of mind, which must weaken the faculties, and impair their moral perceptions. Neither the problems of Euclid nor the syllogisms of Whately,— neither the laws of political economy nor the beauties of English literature,—can supply those materials of a positive knowledge of subjects connected with the invisible world, in whose shadows we tread in every turn and corner of life. With a gorgeous literature, and plenty of geometrical problems to amuse it, the ancient mind tossed and tossed till a thorough enervation had set in. In English schools, though the truth of God finds no spiritual reception or practical recognition in thousands of youthful minds, that truth is ever an intellectual foundation; and they feel that whenever the questions are aroused in their minds, they have a resource here to which they will come, and though not in a joyful possession of it, there it is in the mind, to be called up when required. It fills the yawning caverns of the mind in some measure, in this way, and gives firmness to the mind, and the stamina which enable us to tread with some easy step the vales of life.

AMERICAN BAPTIST MISSIONARY UNION.

DEATH OF MRS. HARRIS.

"Another devoted missionary has fallen;" and it is with no ordinary emotion we announce the painful tidings. Mrs. Miranda Vinton Harris, of the Shwaygyeen Mission, died of fever, on the morning of the 9th of September, at Shwaygyeen, after a sickness of about eight *days. The fatal event*, as we learn by a letter from Mr. Watrous communicating a few particulars, appears to have been wholly unanticipated. At no stage of the disease was Mrs. Harris supposed to be dangerously ill; and so hopeful was her condition the day before her death, that the physician omitted his accustomed visit. At the following midnight her fever had left her; but symptoms of approaching dissolution had also super-

vened; and notwithstanding all efforts to restore her, in a few moments her pulse ceased, and without a struggle or a groan she "fell asleep in Jesus."

Mrs. Harris (then Miss Vinton) first left this country to engage in missionary labor, in September, 1841; and had therefore fulfilled at the time of her death, with the exception of a brief visit to this country, a missionary service of nearly fifteen years. The larger portion of this period she labored in connection with the Karen boarding and normal schools at Maulmain, and subsequently at Rangoon. Much of her time was devoted also to the jungle villages in the dry season. Blessed almost without intermission with vigorous health, having command of both the Sgau and Pwo dialects, and enjoying the unbounded confidence and affection of the Karens and of her missionary associates, she was as exemplary for diligence and cheerfulness in her labor as she was honored in the blessing that crowned it. Few missionary laborers have wrought so well—so assiduously, so wisely, so unostentatiously.

She died at the age of thirty-seven.

SICKNESS AT SHWAYGYEEN.

The station has been unusually sickly the last year. In July Mr. Watrous had an attack of fever which confined him to the house some ten days. The native assistant also has been brought apparently near death; and though convalescent at the date of our advices, Sept. 12, had not been able to resume preaching. Mrs. Watrous and Mr. Harris had been sick, the former repeatedly; the latter had not entirely recovered his health.

DEATH OF MRS. SATTERLEE.

We are pained to announce the sad tidings that Mrs. Satterlee is dead. After the decease of her husband she embarked for this country on board the ship "Southern Cross," and died at sea, Nov. 4, 1856.

Mrs. Satterlee was born at Lisle, Broome Co., N. Y., Jan. 16, 1828, and was hopefully converted *during a revival of religion* at Vienna, O., where she united with the Baptist church. She sailed from Boston, Oct. 16, 1854, and arrived at Calcutta April 12th, 1855. She was in feeble health at the time of leaving Akyab. She wrote in her last communication—"I fear that I shall be unable to endure the passage. God is showing me how frail I am; but though the heavens be removed, and heart and flesh fail me, yet will I trust in him. God will take care of me and of his own blessed cause, though human means fail."

Her death occurred just four months after that of her lamented husband. Her age was twenty-eight years.

BASSEIN.

The Normal School—Karen liberality.

Our latest intelligence from Bassein is to Sept. 27, at which time Mr. and Mrs. Van Meter report "their hands full of most interesting and encouraging work." Although three or four Burmese carpenters were yet employed daily on their dwelling, they had been able to accommodate a school of from twenty-five to forty scholars the past two months, the Karens defraying the entire expense of their session, including the cost of the temporary buildings erected for them. The school was to have a short vacation in about ten days, after which it was proposed to have another session of at least four months, to afford the village teachers and others an opportunity for further improvement. The instruction was to be given by one of the best Karen teachers, under the supervision of the missionaries.

An instance is related of Karen liberality, worthy to be classed with those in the earlier pages of this number. "You will rejoice with us," says the missionary, "that the Karens are so able and willing to help themselves, and also that God has blessed them with rulers who care for their interests. My heart was touched last evening by a Karen young man, who lives here in town and whose earnings are twenty rupees per month, (with a family to support,) handing me twenty rupees entirely unsolicited."

Favor of the rulers—Study of English discountenanced.

The allusion to "rulers who care for their interests" has its interpretation in another paragraph of the letter. "One day this week the Commissioner of Pegu (Major A. P. Phayre) spent nearly the whole day in our school, at his own suggestion, and appeared

highly gratified. He wished us to send a subscription paper — requesting present aid from the residents of Bassein, which he headed with a donation of rs. 100, and a very flattering notice of what we were doing. We have in this way received about rs. 230. Yesterday he sent us an order exempting all young men from paying taxes, who are engaged either as scholars themselves, or in teaching others for half the year. This will be a very great encouragement, as well as aid, to the Karens in the cause of education. * * * * The Commissioner spoke to the Karens strongly *against meddling with English* unless they were prepared to give their lives to it, commencing with eight or ten years of *study*."

FRANCE.

A preacher in the French mission, writing to Mr. Willard, Nov. 8, 1856, says,—

We received news of your arrival first by the Macedonian, then by a paragraph of a letter which you sent to Mr. ——. God, our good Father and Master of the world, heard our prayer by conducting you and your family in peace to your country. Let his holy name be praised.

Mr. ——* embarked for New Orleans, Oct. 2. He has been to-day thirty-seven days on the sea. I hope his God is with him on the waters, as he was with him on the land. "The eyes of the Lord are upon the righteous, and his ears are attentive to their cry." "The Lord hath said to Jacob, I am with thee and will guard thee wherever thou goest."

Mr. —— will arrive with his family on Monday at ——. He is to live in the house of Mr. —— till the month of April next. Then he thinks of setting out for America.

Our prefect is no better than his predecessor. He has laid new prohibitions upon the meetings of our brethren at ——, and he has had the children turned out of school, who had been readmitted to it. Several of *our* children have been again expelled from school, and the rest are going to be, the parents tell me. This is a great affliction, a great affliction! Ignorance is the lot of our children. The gendarmes, concealed behind the doors of their court, counted last Sunday the persons who entered our house. I was at ——. Our brethren durst not hold the second meeting, and dispersed without waiting to see what might happen. A movement was also made against us at ——. Search was made by the order of the curé,—a search to "know if we were not met there." We had not even thought of it. We shall see what will happen to-morrow. God is mighty, and he counts all our tears.

** An ordained preacher.*

RELATIONS WITH MR. BEECHER.

Some weeks since, the Executive Committee had their attention called to the subject of the relations of Rev. J. S. Beecher to the Missionary Union; and, with the design of ascertaining more fully his views and purposes, invited him to a personal interview. Mr. Beecher accepted the invitation, and, in the course of the consultation which followed, stated the conditions on which he would be willing to return to Burmah in connection with the Missionary Union, as follows:

"1. That I shall return to Bassein, and perform the same work that I undertook at my first appointment; and in this work of preaching the gospel, superintending native churches, raising up a native ministry, and educating the Christian population, I shall be left unrestricted, except by the aggregate of the annual appropriations of the Executive Committee.

2. No permanent change shall be made in the place or kind of my labor, except by mutual consent.

3. The Executive Committee shall not dismiss or recall me, unless I shall have had an impartial hearing by my associates, and have been pronounced by them unworthy of my standing.

4. Any statement, communicated by any one on the mission field to the Executive Committee or Executive officers, injurious to my Christian or missionary character, shall be immediately

made known to me, or the paper containing such statement be returned uncopied to the author.

In regard to the first condition I would remark, that the great object to which I intend to direct all my energies, and employ all the means placed at my disposal, is, not merely to Christianize the Karens, but to bring the converts forward as rapidly as possible to that high state of intellectual and religious culture, which shall enable them to go forward in their growth, and in the support of religious and literary institutions, independent of foreign aid.

In order to prosecute the work successfully, I deem it necessary that I should not be required to follow out in *detail* any *routine* of measures which the Executive Committee shall prescribe; but while I shall not feel at liberty to exceed the appropriations, nor to divert them from the object for which they are designated, yet with regard to the number of pupils who shall be instructed in the Normal and other mission schools, and the course of instruction to be pursued, I shall expect a large liberty, only promising that the funds of the Union shall not be used to support pupils studying English, unless by specific permission of the Executive Committee."

To this communication, the Executive Committee directed the following reply to be made to Mr. Beecher.

The Executive Committee have carefully considered your communication of the 12th inst. It states the conditions on which, if at all, you continue in your present missionary connection, and the fulfilment of which, you have informed us, must be "guaranteed" to you, if you return to Burmah as a missionary of the Union. The views which it presents, we are given to understand, are your matured conclusions; differing from those held by you during the entire period of your connection with us, only as they have become more distinctly developed and defined. We have endeavored the more *earnestly, therefore,* to look at the proposed conditions with impartiality, apart from incidental considerations and influences, and in the light of the Constitution of the Union, — under which Constitution the Executive Committee has been created, and by and in accordance with which alone it is empowered to act. The result is the unanimous opinion of the Committee that the conditions proposed by you, the 4th perhaps excepted, are incompatible with the Constitution, and consequently, that their acceptance by the Committee, apart from all considerations of expediency, lies beyond the limits of their constitutional powers.

The first condition is manifestly in direct antagonism to the 14th article of the Constitution. The closing paragraph, more particularly, stipulates that you "be left unrestricted, except by the aggregate of the annual appropriations of the Executive Committee," meaning, as you explained to us more at length in our personal interview, that you be "left unrestricted" by instruction or direction, not only in the expenditure of the aggregate of said appropriations, but in all your plans and measures from first to last, whether in expending or raising moneys, except as you may have understood your original instructions. The 14th article makes it "the duty of the Executive Committee," not only to establish missions, but "superintend the same;" and not only to appoint, but "instruct and direct all the missionaries of the Board." The proposed condition would cut off all instruction and direction subsequent to the "first appointment," even though designed and given in explanation and furtherance of the ends of that appointment.

The second condition, which regards permanent changes as to the place or the kind of labor, is substantially one with the first in the general principle, the application of the principle being restricted to the particulars named. By this condition, the Executive Committee would be *not at liberty*, in the cases indicated, to "instruct and direct"

missionary. In all instances to which the condition could apply, without exception, and without the power of redress except in the good pleasure of the missionary, the Executive Committee might be debarred, not simply the exercise of a constitutional right — which, if this were all, they might most willingly consent to waive — but, in certain contingencies, the performance of an imperative constitutional duty. The condition, even, would bind the Executive Committee to perpetuate indefinitely a mission or station or a mode of labor, whatever their own convictions of the wisdom of so doing, subject to the irresponsible will of the missionary once appointed thereto.

The third condition, respecting the dismissal or recall of a missionary, is equally at variance with the Constitution. The 16th article imposes on the Executive Committee, and on them exclusively, the unwelcome office of dismissing or recalling a missionary "for sufficient cause;" holding them at the same time and "always responsible for such exercise of their power to the Board of Managers." The condition which you propose would transfer this burden to associate missionaries, — while, on the other hand, it would subject them to no correspondent accountability; — and inasmuch as, by the terms of your proposition, all action on the part of the Executive Committee would be necessarily consequent to some definite action of missionary "associates," the provision for dismission or recall by the Executive Committee, as now embodied in the Constitution, might in any and all cases be made null and void.

With regard to the fourth condition stipulated, the subject does not appear to have come expressly within the scope of constitutional provisions; and there is no one provision, consequently, which in strict propriety of speech it can be said to contravene. Yet, in some sort, it seems to set itself at variance with the tenor and spirit of them all. The Constitution of the Union supposes that its agents — those who act under it, whether Committee or missionaries, and who are honorably retained as its agents — are Christians, under the law of Christ, laboring together for a common object, and bound together in mutual confidence and charity. Hence it embraces no provision or stipulation implying the contrary. It is, confessedly, accordant with the law of Christ, that no statement of the nature indicated in the proposed condition, be held or used to the prejudice of any missionary, and he be debarred the opportunity to vindicate his missionary or Christian character. But matters of this description belong not so much to constitutional compacts, as to Christian ethics guiding and controlling missionary polity. Practically considered, if character be assailed, the times and method and means to be adopted for its scrutiny or its vindication, may be best determined when such exigencies shall arise, and by the parties more immediately concerned.

The following vote was also passed by the Committee, and communicated to Mr. Beecher:

Voted, "That Mr. Beecher be informed that the Executive Committee deem his views and purposes, expressed in the conditions presented to them as above, so much at variance with the principles of the constitution under which they act, that they feel themselves called upon, in fidelity to their trust, to terminate his connection with the Union as its missionary; and that said connection is hereby dissolved."

RESIGNATION OF MISSIONARIES.

Since the issue of the last number of the Magazine, letters have been received by the Executive Committee from Messrs. Vinton and Brayton, of Rangoon, resigning their connection with the Missionary Union.

DONATIONS.

RECEIVED IN NOVEMBER, 1856.

Maine.

A friend of missions 2.00
Lincoln Asso., Asa Perkins tr., 45; Thomaston, 2nd ch. 70.09; Rev. Job Washburn 5; Hope, Dea. Wm. Light 1; Camden, 2nd ch., Mrs. Dodge 50 cts.; Union Centre, ch. 4; to cons. Rev. William Corbell L. M., 125.59
Addison, ch. 6; Cornville, "a deceased lover of missions" 2.09; 8.09 — 135.68

New Hampshire.

Stratham, ch. 5.00
Warner, ch. 10; Warren, Methodist ch. 16.25; per Rev. M. H. Bixby, agent, 26.25 — 31.25

Vermont.

Fairfax, students of the New Hampton Institution, with other donas. to cons. the principal of the Fairfax Female Seminary, Miss Laura A. Gage, L. M., per Rev. M. H. Bixby, agent, 80.00
Michigan Falls, Arch. Renfrew 10; Wallingford, 1st. ch., Sab. Sch. 1; 11.00
Ira, ch., per Rev. J. Aldrich, agt., 8.00 — 99.00

Massachusetts.

Boston, a fem. friend of missions 100; a friend of missions 10; Holyoke, 1st ch., mon. con. 10; West Cambridge, ch., T. O. Hutchinson tr., mon. con. 48.-57; Brookline, ch. and cong., D. Sanderson tr., mon. con. in Nov. 31. Webster, ch. 14; Framingham, ch. and soc. 50; Haverhill, 1st ch., George Appleton tr., in part, 350; Winchester, a fem. friend 10; West Acton, ch. 30; West Medway, Mary E. Arnold, to sup. Mary E. Arnold in Assam Orph. Sch., 25; Sheldonville, a friend 1; 679.57
Pittsfield, ch. 70; Groton Centre, ch. 11; Rowley, ch. 10; South Reading, ch. 50; Springfield, ch. 125; Worcester, Pleasant st. ch., mon. con. 17; to cons. Rev. Stephen Cutler L. M., per Rev. J. Aldrich, agent, 283.00 — 962.57

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 53.06 is mon. con. in Oct. and Nov., 23 an. sub. per O. Johnson, collector, 15 per R. B. Chapman, collector, 95 per D. Daniels, collector, 63 per Prof. A. Harkness, collector, and 210 per Dr. A. Woods, chairman of colls., 462.-06; Wickford, ch. and soc. 65; — 527.06

Connecticut.

New Haven, 1st ch., bal., Richard S. Fellows, per G. O. Sumner, chairman For. Miss. Com., 200; Essex, Mrs. Jerusha Hayden, for German mission, 30; O. Spencer, for German mission, 5; 235.00
Preston, Rev. Levi Meech, per Rev. J. Aldrich, agent, 10.00 — 245.00

New York.

Hartsville, Lydia Stiles and a relative 3; Virgil, Rev. Sidney Wilder, tow. the sup. of a Karen preacher, to be named by Rev. N. Harris, 15; 18.00
Monroe Asso., William N. Sage tr., Rochester, 1st ch., to cons. Harriet L. Hood L. M., 125; German ch. 4; Mendon, ch. 4; Greece, ch. 12.87; 145.87
Genessee River Asso., Pike, ch., per Rev. H. A. Smith, agent. 25.00
Niagara Asso., Akron, ch. 21.69; Clarence, ch. 8.90; Masters Eben and Horace Hunt 15 cts.; Miss Mary Hunt 10 cts.; with other donas. to cons. Rev. Harrison P. Hunt L. M., per Rev. H. A. S., agent, 30.84
Steuben Asso., Milo, 1st ch. 15.69; 2nd ch. 24.69; with other donas. to cons. Mrs. Marinda Ferguson L. M., per Rev. H. A. S., agent, 40.38
Black River Asso., Watertown, ch., per Rev. H. A. S., agent, 23.00
Cayuga Asso., Auburn, ch. 20.75; Cato, ch. 1; sr. Wilbur 5; Fleming, ch. 2; Jordan, ch. 20; Montezuma, ch. 2.50; Port Byron, ch. 17.95; Sennett, ch. 8; Owasco, ch. 16.57; Scipio, ch. 49.19; Sterling, ch. 6.86; Skeneateles, ch. 2.40; Springport, ch. 4; per Rev. H. A. S., agent, 156.22
Onondaga Asso., Fayetteville, ch. 5; Fabius, ch. 28; Manlius and Sullivan, ch. 5; per Rev. H. A. S., agent, 38.00
Union Asso., Sing Sing, ch. 34; J. F. Cunningham 10; per Rev. O. Dodge, agent, 44.00
Dutchess Asso., Amenia, ch. 33.75; Joseph Reynolds, to cons. Mrs. Joseph Reynolds L. M., 100; Dover plains, ch. 22.25; South Dover, ch. 6; Seth Walton 1; Henry Sage 10; John Pulver 1; Mrs. Lawrence 2; Lorane Lawrence 2; Rev. L. Burch 1; Stanford, ch., with other donas. of this Asso., to cons. Rev. Elijah Lucas L. M., 15.39; Pine Plains, ch. 21.95; per Rev. O. D., agent, 216.84
New York Asso., Newburgh, ch. 12.30; Cornwall, ch. 4.50; Nyack, ch., with other donas. to cons. Rev. G. P. Martin L. M., 8.50; Rev. J. W. Griffith 3; Staten Island, 1st ch. 5; North Staten Island, ch. 10; a friend, by S. Harvey, 12.50; per Rev. O. D., agent, 55.80
Chemung River Asso., J. Mather tr., per Rev. O. D., agent, 67.98
Saratoga Asso., Greenfield, ch. 2.25; Burnt Hills, ch. 8; per Rev. O. D., agent, 10.25
Washington Union Asso., Adamsville, ch. 10; Mrs. Lucy Herrington 5; per Rev. O. D., agent, 15.00
Deposit Asso., Tompkins, ch. 12.-50; Deposit, ch., with prev. donas. of this Asso., to cons. Mrs. L. W. Olney L. M., 37.69; Calacoon, friends 6.26; per Rev. O. D., agent, 56.45
Franklin Asso., M. L. Bastwick 8; Mrs. Bastwick 2; per Rev. O. D., agent, 10.00
Harrisburgh, ch., per Rev. O. D., agent, 14.20 — 968.78

New Jersey.

Baptisttown, Kingwood ch.	20.00	
Millington, ch., per Rev. O. Dodge, agent,	39.87	
West N. J Asso, Upper Freehold, ch. 2.25; Beverly, ch. 2 23; Mount Holly, ch. 37.75; Burlington, ch., of wh. 51.06 is fr. Sab. Sch., for Indian missions, 71.62; Camden, 1st ch., of wh. 40 is fr. Sab. Sch., 57.33; Moorestown, ch., of wh. 10.05 is fr. Sab. Sch., 26.86; Pittsgrove, ch. 12; per Rev. S. M Osgood, agent,	210 [illegible]	
Central N. J. Asso., Hightstown, ch. 82; Lambertsville, ch., to cons. Thomas S. Murray L. [illegible]., of wh. 24.50 is fr. Sab. Sch. 101.-64; per Rev. S. M. O., agent	[illegible]	
East N. J. Asso., Plainfiel[illegible] ch., per Rev. S. M. O., ag[illegible],	55.00	458.55

Pennsylvania.

Uwchland, Windsor, ch., Sab. Sch., John Griffith tr.,	5.09	
Central Union Asso., Philadelphia, 1st ch., Sab. Sch, male dep., to cons. William A. Levering L. M., 100; Hatborough, ch. 25; Frankford, ch, of wh. 18 is fr. Sab Sch.. 50; per Rev. S. M. Osgood, agent,	175.00	
Centre Asso, Huntingdon, ch., of wh. 1 17 is fr. Sab. Sch., 43 78; Spruce Creek, ch. 7 30; Mill Creek, ch. 1; per Rev. S. M. O., agent.	52.08	
Monongahela Asso., Jefferson, ch., A. Smith 1; Greensboro', ch. 1 25; Uniontown, ch. 18.21; per Rev. S M O., agent,	20.46	
Philadelphia Asso., Reading, ch., of wh 13 is fr. Sab. Sch., per Rev. S. M. O., agent,	25.00	277.63

Ohio.

Providence, ch. 2; Lebanon st ch, William Adams tr., mon. con., of wh 7.75 is fr. Sab Sch., and 10 fr. W. R. Collett, 94.57;	96 57	
Salt Creek, ch.	1.00	
Scioto Asso., Licking, ch., per Rev. S. B. Webster,	16.00	
Huron Asso., Rev. A. J. Ellis 3; Huntington, ch. 6; Peru, ch. 5; per Rev. S. B. Webster,	14.00	
Mt. Vernon Asso., coll. 24.04; per treasurer, 38.07; Mt. Vernon, ch. 4; per Rev. S. B. Webster,	66.11	
Columbus Asso., Mrs. Morgan, per Rev. S. B. Webster,	.50	194.18

Indiana.

Wesan Asso., per Rev. A. S. Ames, agent,	3.43	
Huntingdon Asso., per Rev. A. S. A., agent,	6 00	
North Eastern Asso., Lima, 2nd ch. 3.06; Orland, ch. 10.85; per Rev. A S. A., agent,	13.91	
Northern Asso., South Bend, ch., per Rev. A. S A., agent,	12.65	
Elkhart River Asso., Oswego, ch. 12.20; Warsaw, ch. 5.24; per Rev. A. S. A., agent,	17.44	
Lawrenceburgh, ch. 10; Manchester, ch. 17; Dearborn county, a sister, for def., 5; a sister 15; a brother 10; per Rev. Ezra Ferris,	57.00	110 43

Illinois.

Millersburg, a friend of missions 1; Tonica, ch. 20; Chillicothe, "Little Birdie," a deceased child of Rev. Wm M. and Mrs. Sarah B. Haigh, 5;	26.00	
Peoria, Adams st. ch, per Rev. O. Dodge, agent,	14.25	
Chicago Asso., Crystal Lake, ch. 5.45; Woodstock, ch. 3; Rev. A. Joslyn, mon. sub. 1; Elgin, ch. 10.82; Dundee, ch. 6; per Rev. J. D. Cole, agent,	26.27	
Rock River Asso., Ohio, ch. 2.10; Belvidere, Master John Carey Saxton 1.36; per Rev. J. D. C., agent,	3.46	69.98

Michigan.

Grand Rapids, ch., mon. con. 14; Ann Arbor, 1st ch. 47;	61.00	
Wayne Asso., Howell, ch. 6 72; Hartland, ch. 11.89; Northville, ch. 5.85; per Rev. A. S. Ames, agent,	24 46	
St. Joseph's River Asso., Sturgis, ch. 4.86; Edwardsburg, ch. 10 - 66; Liberty, ch. 5.27; H. B. Dunning 1; per Rev. A. S. A., agent,	21.79	107 25

Wisconsin.

State Convention 6.11; Beaver Dam, Rev. John T. Webster 13;	19.11	
Lake Shore Asso, Waukesha, ch., per Rev. J. D. Cole, agent,	6.20	25.31

Canada East.

Eaton, ch.		7.00

France.

Mission chs.		93.12
		$4310.74

Legacy.

Lowell, Ms., David Trull, per Jesse Fox, Adm'r, de bonis non,		100.00
		$4 410.74

Total from April 1 to Nov. 29, 1856, $40,242.21

Donations in Clothing, &c.

Brookline, Ms., Mrs. D. Sanderson, for Rev. Wm. Ashmore, Bangkok. Siam,	20.00	
Philadelphia, Pa., Sansom st. ch., for Rev. H. L. Van Meter, Bassein, Burmah,	63 12	83.12

THE

MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

THE HEATHEN JUSTLY CONDEMNED.

BY REV EDW. A. STEVENS.

The heathen are exposed to the "wrath of God." They fall under this denunciation because "they hold the truth in unrighteousness." God has showed the truth regarding himself to them; but after they thus knew him, they were not thankful, neither did they glorify him as God; they became vain in their imaginations, and thereby became darkened; they did not like to retain God in their knowledge, and therefore God gave them up to their own hearts' lusts, in consequence of which they abandoned themselves to crimes of every description; they knew while indulging in those crimes, that those who do such things are worthy of death, yet they persisted in them; and therefore, in the day when God shall judge the secrets of men, according to the gospel, he will "render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the *heathen*;" for they are represented by the word "Gentile." Such is the explicit teaching of the apostle, Rom. i. 18—32. The condemnation of the heathen, therefore, is in accordance with the just judgment of God. Rom. ii. 2. It is not for not believing the gospel, if they have not heard it; but for their sins, committed against their own knowledge of the will of God and with a full understanding that, in consequence of what they do, they may reasonably expect divine punishment in the world to come. Without the knowledge of the gospel, they are "condemned already" for not living according to the law of God, a knowledge of which they have.

We cannot but regard the heathen, then, as in a perishing condition, and for the same reasons that we so regard wicked men in Christian lands. Both alike are condemned for doing what they know they ought not to do. The reasoning of some persons supposes, that the heathen are better than men in Christian lands. But although many of the latter have greater guilt than those in heathen lands, because they have sinned against greater light, it must not be forgotten that the heathen possess the like depraved dispositions. So that, if we are not accustomed to find men around us uniformly living up to their knowledge of their duty, we should not expect men to be doing so in heathen countries; and if we admit that men who constantly violate their sense of right in Christian countries deserve condemnation, we must al-

so concede that those who do the same in heathen lands, deserve condemnation for the same reason.

On this deserved condemnation of the heathen, rests the necessity and the duty of sending them the gospel. The gospel is the remedy for their condition; as says the apostle; "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21. Therefore, also, said the Saviour, in view of the condition of the heathen as well as of the Jewish world, "Go ye into all the world and preach the gospel to every creature. He that believeth" when the gospel has been announced to him, "and is baptized, shall be saved; but he that believeth not shall be damned." The preaching of the gospel bears light into the darkness that covers the heathen; it sets before them the truth of God, offers pardon for sin, and eternal blessedness, and persuades them to be reconciled to God through the atonement of Jesus Christ his Son. This manifestation of the truth God is pleased to accompany with the influences of the Holy Spirit, and thereby does himself make the preaching of the gospel "the power of God unto salvation to every one that believeth."

We have said, God has showed to the heathen the truth regarding himself. "That which may be known of God," says the apostle, "is manifest in them; for God hath shewed it unto them." Rom. 1:19. The apostle further announces the manner in which God hath showed himself unto the heathen. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made; even his eternal power and godhead; so that they are without excuse;" that is, although God is invisible, his eternal power and divinity are so manifest in the things which are made, that the heathen not only may, but do, see and understand them; and this to the degree that they are inexcusable for living in unrighteousness. Still, the question may arise in many minds, "Is this a fair representation of the facts of the case, as *apparent among the heathen?*" Do the heathen actually possess the amount of religious light ascribed to them?

In reply to this question, we cite again the declaration of the apostle. We know that he was conversant with heathen manners and heathen character, inasmuch as he was the apostle of the Gentiles, and nearly his whole apostolical life was spent among the heathen. His work demanded constant conversations with them, and on the very subject which inevitably would draw from them a full expression of their religious views. He had the very best opportunity of becoming acquainted with the degree of their religious knowledge. We should regard his words, therefore, as the testimony of an eyewitness, as well as the instruction of one inspired to teach infallibly the doctrines of God. His assertion is that the invisible things of God, even "his eternal power and godhead," are *clearly seen* by the heathen in the things which God hath made.

To throw additional light on the question whether the heathen have a knowledge of God,—I propose to bring forward some facts learned from my own observation among the Burmese. In doing this, I shall speak of the Burmese as Buddhists, Buddhism being the form of heathenism which prevails among them.

Burmese ideas of God.

The Burmese worship idols, which they call God. They worship also pagodas, which they equally call God; but which are only monumental structures, usually of brick, built in a conical form over some relic, as it is pretended, of their god. Neither the idols, however, nor the pagodas do they regard as possessing life, although they have many superstitious notions of their sacredness and power. The idols they regard as representations of their God, who was once upon earth, and whom in his absence they can now better conceive of, they say, with the aid of the images. The

images, though many, are all representations of one being, Gaudama; and a prostration before an image, and the repetition of a prayer before it or a pagoda, is equivalent to worshipping him.

The Burmese believe that God originated in man. The first origin of man they pretend not to give; but God, they say, is a being who from the human state, by virtue of his accumulated merit acquired by unceasing endeavors to keep the law, through innumerable ages and in different states of being, and after enduring the full amount of punishment for his sins committed in these different states of being, finally subdued every sinful affection and attained to divine attributes. Of such gods there have been, in past ages, as many as the "sands on the banks of the Ganges;" and as many more may yet come. Since the beginning of the present order of things, there have been four gods, Konkkathan, Gaunagong, Kathaba, and Gaudama; and another is yet to appear before the end of the world. The images spoken of represent Gaudama, the last Buddh, who flourished as God, about the time of the prophet Daniel, for forty years. At the end of that period he died, and passed into utter annihilation; so that at present he has no existence, either body or spirit, anywhere in the universe. Since that time there has been no God; for the last pertaining to the period of this world, Areemadayah, has not yet come. The Burmese, therefore, do not ascribe eternity to their gods. Neither do they ascribe to them the creation of the world; nor indeed its government, whether physical or moral; nor the final administration of rewards and punishments. Every one of them, in these respects, falls infinitely below the true idea of God.

On the other hand, the Burmese have one grand fundamental idea of God,—that he is a good being, and free from all sin. Each of their gods was once a man, possessed of all the imperfections of human nature; but, by persevering endeavors to keep the law, he gradually grew in virtue until he attained to a perfect mastery over every sinful affection; and this after he had suffered the appointed punishment of all his sins committed in all his states of intelligent being; in suffering which he was, by the fires of purgatory, purged from all stains of guilt. It was not until he had passed through all this, that, as the reward of his merit, he attained to divinity. God, then, according to the ideas of the Burmese, is a being of perfect moral excellence, and therefore the best of beings, and by his nature an enemy of all sin. Moreover,

The Burmans distinctly ascribe to their god three attributes of infinity — infinite power, infinite wisdom, and infinite benevolence. And to no other being do they ascribe these attributes. In their estimation, therefore, he is the greatest of beings, and, as they say, worthy of the admiration and homage and obedience of all intelligences. They are consequently lavish in their praises of him; they ever speak of him under the appellation of "The Excellent God;" and their books abound with numberless illustrations of his excellent attributes. In all my intercourse of sixteen years with that people I do not remember ever to have heard one of them speak profanely of his god.

Besides the ideas of God developed in the books of the Burmese, others of a very important character are developed in the daily life of the masses. It has been remarked that the Burmese do not ascribe creation to God. This is true of the theory of their religion, and the position is maintained by those who have learned that theory. But in our intercourse with the unlettered among the people, we have been interested to observe the readiness with which they have been disposed to ascribe the origin of all things to God. Calling their attention to the mountains, rivers, forests, sun, moon and stars, we have, in a familiar manner, asked, "Whence came these things? Could they have come of themselves?" The ready answer has been,

"No. God made them." And in this answer, they mean also Gaudama. It is only those who have unlearned the lesson of nature, by the study of the false philosophy of their sacred books, who reply to the above questions, "They came of themselves," or, "They are the members of the world," in other words, "parts of nature."* But even these are not generally disposed long to maintain their theory, when the common-sense argument, so simply presented by the apostle, — "Every house is builded by some man; and he that built all things is God," — has been plainly set before them.

The Burmese have the idea of the continued existence of God. We have said that Gaudama, after existing in the divinity forty years, was annihilated. This, too, is the theory of their books, and is maintained by those who have learned that theory. But when we mingle among the masses, and inquire of them where is their god, they reply, "He is gone to nigban." And although nigban is the word they use for annihilation, they universally associate with that word a world, or state, of *rest*, and that a *conscious* rest. Nor can they be dispossessed of this notion, unless by quoting from their books we convince them, that, according to the indubitable teachings of those books, their god is actually annihilated, and thus they learn, — sometimes to their dismay, — that the rest for which they have prayed and longed and made many offerings, is really a state of non-existence. Nor, indeed, do the learned among them contemplate with complacency the fact, that they are without God. The thought is uniformly repelled by them as soon as it is presented, nor do they admit it, until referred to their own books; when they fall back on the reflection, that, "if they have not God, they have his law, and his images and pagodas, which he bade them make in his stead."

This belief of the Burmese in the continued existence of God, is further manifest from their habits of prayer. While they repeat their prayers before the images and pagodas, they have not, generally, the idea that any of those objects of worship hear them; and if asked, they will answer that they pray to God; and they imagine that God hears them; and they become sensible of their inconsistency only on reflection, as when one presses them with the question, "How can a non-existent God hear and help?" In times of danger, moreover, they are as vociferous in calling upon God to help and deliver them, as are any who believe in a living, omnipresent God. Which fact indicates another idea, which perhaps may be considered inherent in human nature along with that of the existence of deity, namely, that of his omnipresence. Certain it is, the Burman can be placed nowhere, but he regards himself as within the hearing of God; God can hear as well in one place as another; — although the sacred places are considered specially appropriate for prayer.

That the Burmese believe in the continued existence of God, appears, again, from the expression, of common occurrence, "God knows." This language is frequently used in asserting their innocence, if charged with crime or suspected of it; or if some strange occurrence has taken place, as under cover of the night or in some very mysterious way. We have frequently questioned them, therefore, in the following manner. "You say, 'God knows.' What God? Is it Gaudama?" "No, for the books say, he is annihilated." "Do the idols know?" "No, they know nothing." Do the pagodas know, which you also call God?" "No, they know nothing." "What God, then, knows?" They have no answer; — yet they do not give up the belief that God does know everything; not merely that he once knew, but that still he knows everything.

Akin to the idea of the omniscience of God is another, everywhere observable among the masses and the learned alike,

* As if they should rejoin, "Tell me where nature came from, and I will tell you where these came from."

that what they do, whether good or evil, is observed and recorded, for future award. They do not indeed say, always, that *God* records it; attributing that office sometimes to the thagyahs (an inferior order of exalted intelligences, answering tolerably to "angels"), sometimes to the earth; but whoever does, or does not, do it, the idea is fixed in their minds that the record is made. Hence the encouragement for all their works of merit, even the minutest, and however secretly performed. Hence, also, they never pretend that their secret sins are hid from the beings of the invisible world, which are higher than man; and they have no question but there will be a reckoning hereafter on account of them. Consequently, as a universal fact among them, they are anticipating a futurity strictly characterized by the nature of their daily actions, whether good or bad. They do not indeed consider that *God* will reward and punish,—but those offices will be performed by some one. (The common people are prone to expect *reward* from God; but suppose that some other being will be the punisher.) Rewards and punishments are as certain as that "the cart-wheel follows the feet of the ox that draws it."

Their responsibility recognized.

These ideas of God, held by the Burmese, clearly establish their responsibility. One thing essential to constitute responsibility, is a knowledge of right and wrong, and this the Burmese manifestly have. Their idea of God is that of a being who has kept the law, and has thereby become perfectly good. Inherent in the idea of right and wrong is also, evidently, that of obligation to do the right and to avoid the wrong; with the additional idea of liability to punishment if we do wrong, and, on the other hand, of a desert of reward, if we do right. All this the Burman has; for his idea of God is that of a being who has not only endeavored to keep the law and ultimately succeeded, but who also suffered to the full *extent the penalty* which the violation of the law deserved. Here, then, we have in the Burmese a distinct acknowledgment,—indeed, a deep conviction,—that they are under law, and that a righteous power above them takes note of all their conduct, and will punish or reward them in the world to come according to their present deeds. True, *God* is not regarded as the rewarder and punisher; but the law is regarded as his law, in the sense, that he approved and kept and preached it, and that the rewards and punishment prescribed by it were made known by him. We have seen, too, that he is regarded by them as worthy of the homage, reverence and obedience of all intelligent creatures;—and that he has taught, in the plainest possible manner, that there is no escape from the desert of their actions. What more do we want to establish responsibility? What more have *we*, but the conviction that our knowledge of these great facts rests on a surer basis, and is more correct than theirs? But there is no lack on *their* part, of confidence in the truth of all which their god has taught. This confidence, therefore, only establishes the more clearly their guilt, in living in opposition to the law which they have confessedly received.

The five fundamental precepts of this law, acknowledged by them to be binding on all classes and conditions of men, are, "Thou shalt not kill;" "Thou shalt not steal;" "Thou shalt not lie;" "Thou shalt not commit adultery;" "Thou shalt not drink intoxicating liquors."

Besides these, they have many minor precepts, applicable to almost all their social relations, which may be said, on the whole, to be very commendable. Many of them are excellent, and are maintained by arguments most appropriate and forcible.

Is it asked again, "Whence came the heathen to a knowledge of these things?" We again reply, in the language of the apostle, "God hath shewed it to them." He hath shewed it to them by the things which are made — by the external creation of the world, and by the internal

creation of man's intellectual and moral nature. The Burmese themselves have the thought, that some at least of the moral ideas which I have attempted to develop as possessed by them, are inherent in man. They are accustomed to use as a proverb this saying, "He that knows not God and the law, is a brute, not a man."

ASSAM MISSION.

JOURNAL OF MR. WHITING.

Shortly after returning from his tour among the Miris, (pp. 390–8, last vol.,) Mr. Whiting set out on a second expedition, in the course of which he visited the earlier scenes of missionary effort in Assam.

Early mission stations in Assam.

Oct., 1855.—I have long had a desire to see Sadiya, Jaipur and the Naga hills, where my brethren passed through so many sufferings and endured so many privations in founding our present mission. I walked over the old mission compounds, now only known by a few tamul and guava trees, with very subdued feelings. Here had fallen one fresh in her entrance upon the field; here, also, the remains of br. Thomas had been finally deposited; but nowhere was a trace to be found of the resting-place of these my predecessors in the strife and toil of mission experience. The jungle grass is green and high above their graves; silence and gloom prevail, where once was cheerfulness. The houses have mostly disappeared, and the very streets and walls have sunk to a level with the land, and have become overgrown with jungle. I was indebted to a Chinaman, one of the last now in the province, for his attentions in pointing out to me the various localities.

Jaipur — The Namsang Nagas.

The military have moved their quarters about a mile below the former site of Jaipur, and this, with a very small bazaar, makes up Jaipur, — once the most promising station in the province and the seat of our mission, numbering at one time four men; as many as we have now, though our field is enlarged ten fold. I was disappointed in the place. The inhabitants in the station can be numbered by hundreds, and the villages around are scattered and thinly settled. Wise was the Providence which led our brethren from that desolate part of the province, to the beautiful and flourishing stations now occupied by us.

I spent five days in the place, and had an opportunity of seeing some of Mr. Bronson's former friends, the Namsang Nagas, though too early in the season for many to be in the plains. I asked them about the sahib's visiting their villages. He was distinctly remembered by them. The old chief of br. B.'s day is dead, and his sons are now at the head of the tribe. They have still a few books preserved, and are willing and anxious for missionaries to come up there. Did we make a mistake in abandoning that mountain height? was a question which took hold of my thoughts. In all probability, if that station had been vigorously supported from the first, this day the Saviour's praises would have been echoing among those hills and vales from thousands of converted men and women. Christian brethren in America, the little, taper-like glimmering, which appeared on the Namsang mountain in 1841, is now almost extinguished. A few years more, and another Pharaoh, who knows not Joseph, will be at the head of the tribe. Are you prepared and perfectly willing to let that little light go out in darkness?

Sadiya and Saikhua — "Seed long buried."

Sadiya and Saikhua are nearly opposite to each other on the Brahmaputra, at the northeastern extreme of the province. What a tedious and melancholy tour must our brethren have found their slow ascent to Sadiya in 1836! Sadiya is now abandoned, and the former site has been mostly carried away by the river. What the population was for-

early, I cannot tell; but it is very sparse now,— the revenue of Sadiya district being only eight hundred rupees, and that of Saikhua about fourteen hundred. Apart from the military, there are very few inhabitants at Saikhua, and the people round about are made up of Assamese, Mishmis, Abors, Singphos and Miris, each and all of which tribes have different dialects. What an unpromising place for a mission! No mistake was made, I am sure, in seeking a people more numerous, and speaking more uniformly one language. If our mission, during its first ten years' history, had done nothing more than to decide on its present locations, its labors would not have been in vain. No one can think of disturbing these, unless the abandonment of the province is contemplated. At Jaipur and at Saikhua I found no one who had been led to Christ. The gospel had been preached there; the word of God in parts had been translated, printed, and scattered there with a lavish hand; but to all appearance the work done is like the "seed long buried."

Dibrugor — Tamen Gam's village.

Dibrugor, a very flourishing and pretty station, was all a jungle when our brethren passed up at first to Sadiya. It is now in importance the second station of the province. At this place one of our Christian families is employed in the engineer's department of public works. The mother of Harriet T. Collins, a young female of our family, lives there also. I appointed worship at the house of Harriet's mother on Sunday, where for the first time in Dibrugor, I suppose, the regular exercises of Christian worship in Assamese were held. I had an attendance of fifteen or twenty. I am told that the worship has been maintained there every Sunday since by our Christian brother Peter. Thus I would like to have all our Christians scattered about. The gold would become pure and the dross more apparent in the character of our disciples, if, mingling with the world, they were compelled either to deny or to maintain their faith in Christ.

On my way up the river I called at Tamen Gam's village, as I had previously promised to do.* The tent was pitched at night, and several Miris were present from other villages. A long service was held in the evening, and another the next morning. Tamen Gam for a long time offered many objections, and asked many questions, which led me to think he had lost his interest in the Christian religion, or that he was trying to deceive his Miri friends. But after a long conversation, in which I had endeavored to answer his questions and urge him to examine into questions more practical, I asked him, "Do you believe all these questions, Gam?" "No," replied he, "but, Sahib, since you were here, a brahmin pundit has had a long conversation with me, and he tells me all this stuff and I cannot answer. I have been conquered in argument, and I have only brought up these topics to-night to know how to refute them."

I would like to visit this gam's village again this year; but the small allowance for travelling has been expended. This village is on the highway to Dibrugor, and would form a nice central position for a month's labor among the Miris. The interesting state of this man's mind forbids the idea of leaving him to be tried and unsettled by every Hindu who may chance to stop at his village. Light and truth must be poured into his mind, and his way to the mercy-seat be made plain and clear.

The retrenchments — Upon whom falls the responsibility?

Our friends in America cannot realize, I am sure, the effects of financial embarrassment upon all our missions. The effect on the minds and spirits of the missionaries is sad enough; but this is not all. The heathen, some partially enlightened, are actually left to go on to eternity doubting the truth of their own religion, and yet not well informed

* See Magazine for Oct., 1856 pp. 391, 392.

enough of a better way to walk therein. I do not very often give way to thoughts which crowd into my mind when I hear of the want of funds; because I believe the Lord will, in his own time, convert Assam. Nevertheless it does become me as a herald of salvation, and the only one in this part of Assam now at liberty to proclaim pardon and remission of sins to the heathen, to inquire, why am I straitened in my work, and why is my way hedged up? Upon whom falls the responsibility?

(To be continued.)

LETTER FROM MR. WHITING.

In a letter accompanying the preceding extracts from his journal, Mr. Whiting under date of May 19, 1856, after stating that Mrs. Whiting and himself would enter on the ensuing hot season with better prospects of health than at any previous period, briefly reviews his five years' experience in Assam, and the process through which he has come to regard

Assam a home for life.

We have been this month five years at our post. We have now arrived at the point, according to the late Dr. Jones, of Siam, where we can begin to be useful.

In reviewing my first five years' missionary experience, I find that it has been a very checkered one indeed. I wonder if every one endures as much as I have! The reaction of my new sphere of life was painful in the extreme. It seemed as if one cord after another of my heart-strings parted; until I could say, in truth, it would be more painful to return to America than to remain in Assam. Thus one point has been gained; I feel satisfied in the thought that *Assam is my home.*

Again, as I thought of my former situation and the attractions of preaching in my own language to intelligent congregations, a temptation would sometimes come up, in the form of an honorable return at the end of a ten years' service in the field. The thought did not satisfy me very much, for many months, that every day in the field was only making my future work more valuable, and that at the end of ten years I should be able to leave the field with less satisfaction to my conscience than even before. It was a gradual conviction, but, as I am happy to say, is a settled one now, that a missionary's work is *for life.* As long as health and strength remain, one cannot, surely, leave a mission field. Thus two points in my experience have been settled,—viz., to make Assam my home, and a home for life.

As I look back and see what a mountain stood before me at the entrance, in the form of the Assamese language, I wonder how I was kept from giving way to despair. It was well that I did not know in its fullest extent the difficulty that was before me. After five years' constant practice in the language, I am far from being fluent in the choice of words, or correct in the construction of the sentences. I find that I can preach more easily than I can converse; a fact owing to practice in part, and in part to my never preaching in English. I never felt the constant need of a pundit more than I do now; nor was I ever better prepared to use his assistance profitably.

When I think of the change in climate, food and habits, through which we have been obliged to pass, it is with thankfulness that we can commence our sixth year under more favorable circumstances than ever. I have endured many painful hours during the past five years. At one time I seriously apprehended the necessity of withdrawing from the field on account of the state of my health. But that has all passed away now.

I have been very much favored in being at liberty to acquaint myself with my district. I have been over almost all of Upper Assam, and can now see at what points my labors can be most wisely bestowed. Let me remain where I am, if you can consistently with the best interests of the mission. Let me yearly sound the gospel forth in all these parts, until I am released from earthly work and admitted to the rest of God's chosen

people. My first five years have gone; they are sealed up for eternity. My next five years, I trust, will be more faithfully devoted to the work to which I have been called.

LETTERS FROM MR. BRONSON.

Closing of the Nowgong school.

In a note accompanying the following communication, Mr. Bronson expresses the hope that it may be published, or that in some other way the donors, "who are freely giving at home," may be apprized that "the school has been necessarily closed." He further says, "I hope that the school funds will be added to the appropriation for preaching and itinerancy; for it is exceedingly desirable, if we confine ourselves to this work, to have the means of going and doing to the extent of our strength and opportunity."

From the Committee's circular, received by the last mail, there seems to be no prospect of reinforcement to our mission for some time to come. The scanty appropriation of last year is not likely to be increased; it may, very possibly, be reduced. My own health continues feeble. Under these circumstances I am under the necessity of adjusting matters accordingly, and with the concurrence of the mission I propose to make the following changes.

1. To close up the normal school for the present.

2. To retain native brethren, who give promise of being useful, in preaching and itinerating among the people.

3. My own efforts, instead of being divided as heretofore, to be given solely to the preaching of the gospel and the instruction of the assistants in the Bible. Although our means are limited, yet, if they can be mainly devoted to this one object, I hope they will be sufficient to carry forward an efficient work in preaching and itineracy; and perhaps enable us to take up permanent positions for sub-stations in one or two important localities, in direct contact with the people.

In regard to the closing of the school, it seems to me evidently to be duty; for, if we cannot carry on all operations that seem desirable and even useful, we ought clearly to confine ourselves to those most important. The exceedingly small appropriation of last year, for all departments of missionary labor, necessitated reduction to such an extent that it seemed best to myself and brethren to reduce our school operations, for the good of more important work. A part, therefore, of the appropriation to the school was relinquished, leaving only just sufficient for the reduced number of pupils remaining in the school, and with no provision for the admission of new ones; as my previous letters have informed you. We have clung to the hope that with the new year brighter prospects would dawn upon us; but in view of the late circular we have no alternative but to close up for the present.

I have to request that the friends and donors of the school may be immediately informed that the school is closed. I beg you to assure them that their efforts have not been in vain. A goodly number of the pupils have been hopefully converted to God. Several are now occupying useful stations, and are helpers in the gospel. Others have died in hope of a glorious resurrection. During the past week, one of the former pupils, supported by friends in Whitesboro', N. Y., has died in our midst in the triumphs of faith. She was a poor Naga slave girl, redeemed by a native friend, and placed in the school. When brought to us, her body was covered with scars and sores where she had been beaten and bound. She seemed as wild and ignorant as a beast; but as soon as she could read and understand the Scriptures, she yielded her heart to the Saviour; and from the day of her baptism to her death, she was a true and faithful disciple. The last day of her life was one of great suffering, but the name of her Saviour was often on her lips. She said "I have no fear, I shall go to Jesus." After giving a dying message to her husband, and commending to our care her infant child,

she said, "Now I am going; pray for me." I knelt down and prayed with her,—during which she clasped her hands upon her breast and never moved them again, so gently did she fall asleep in Jesus.

If the conversion, Christian walk, and happy death of this Naga slave girl were the only good the school had accomplished from its beginning, it would be an ample reward for all that has been done. It is hard to break up and scatter the school, but in our extreme weakness we must bow to the stern necessity. I hope, however, to make some provision for them all; and the suspension of the school for a season may not prove ultimately injurious. Its buildings and other appendages will remain for the use of assistants, inquirers and Christian youth, who may form the nucleus of a future school, established on a plan more strictly conformed to the present wants.

In a letter of subsequent date, Aug. 18, Mr. Bronson again adverts to the subject, in words following:

Looking at the present state of things in our mission, and especially the urgent wants of this station, and in view of the late circular of the Committee intimating the necessity of still further reductions, I felt impelled to do as I have done. It is evidently not duty to employ our limited means on secondary objects, even though they may seem desirable and useful. Multitudes flock around us on every side, to whom we can as a family, every member of us, communicate orally the word of God. This I have ever regarded as the great work of all missionary operations.

Besides, the process of reduction that I have been carrying on, has made the present a favorable time for disbanding the school without leaving any to suffer. Some will, I hope, occupy useful positions, in the mission and out of it. I shall close all expenses of this arrangement as fast as I possibly can.

The desolating tempest is not without most useful results. So, sometimes, I am led to comfort myself with the hope that out of the pressure now upo God will educe good. Discussion b to light many little evils and hindra that would otherwise have remained observed. It sets missionaries and friends at home to reflection. It l all to pause, and solemnly inquire wl fore God is contending with us. breaks up the spirit of slumber an enfeebling effects of dead routine. very net in which we seem entan shows us that perhaps we have bee pending too much on man, on soci and human organizations, instead of l ing solely on God for guidance and cess. So in regard to this station; is to be sustained, I am inclined to t that the changes now forced upon u the present state of things, will be mately advantageous. And if we not to be sustained, if we are comp to go on reducing operations until note of recall is sounded by the Bo in that case especially the closing of school at this juncture will appea have been a wise step.

In another communication, just rece Mr. Bronson speaks of the state of the mi generally, the causes of its depression, an measures taken, or to be employed, for its tentation. The letter was unofficial, bu publish from it freely, that the heart of brother may be revealed, knowing that a heart will answer to it.

Oct. 4.—I feel like sitting down your side and talking with you famili regarding the interests of our Union, and of this mission. Coul again have you as a guest, how m things I should have to inquire ab My anxious heart is full. It aches t very core for the interests to whi have given nearly twenty years of life. I have received the "Macedoni account of the May meeting, but no account; and by the "Examiner" I that nothing was done definitely by of settlement of the difficulties. Fut difficulties were not forestalled, and I intimations of divisions,—of new so ties,—all of which weigh down my s to the very dust. I have for the

three mails been longing for some communication from the Rooms, official or unofficial, giving some intimations of future prospects.* My dear brother, I have written so often and urgently that the breaches which have been made in this mission may be repaired, that I have little courage to add more. You know our state,— the Daübles removed, the Stoddards gone, the Browns gone. Are none of these vacancies to be filled?

Those of us who remain, are struggling with disease, with disappointments, with corroding fears and anxieties; saddened by the reductions we have been called upon to make, and may have to continue to make. I have just closed up my yearly report of expenses on account of the mission. Only rs. 1411 were appropriated by the mission for all expenses at this station for the past year, and I felt pledged not to exceed it, and more, to save as much of that as I could for meeting the heavy debt on your hands; and I find that I have saved above rs.200 of the appropriation. But I need not tell you that these reductions are awfully ruinous in their effects upon us, immediately or ultimately. Your call for retrenchment was imperative, and for one I have done my best to meet it. The consequences I leave to others. But this I can say, I have done all I could to lessen the evil consequences, and to make the best of the present state of things. We have as a family, tried, day by day, and week by week, to do present duty and leave events. We cannot see one step ahead, so dark is the night gathered upon our once fair mission prospects. Still, I seem to hear the voice of love and power still echoing from over Galilee's restless waters, "It is I, be not afraid;"— and knowing that He still guides the bark, I sometimes find rest.

Mr. Bronson bespeaks more

Freedom of communication with missionaries.

If there is a poor soul on the face of the earth that needs words of cheer and encouragement, and incentives to faithfulness and diligence, it is the solitary missionary, who seldom meets a fellow pilgrim, whose lot it is to meet with influences wholly adverse to growth in holiness, and whose zeal often flags. What letters Paul used to write to Timothy! O ye Pauls and Peters and Simeons of our Missionary Union, send us now and then some of your epistles of love. When in your experiences it is well with you, remember us. We hear not the earnest appeals to faithfulness and consecration that you have from Sabbath to Sabbath. Write us with warm hearts gushing out with the love of God; point us to Him who, for the joy of bringing many sons to glory, despised the cross, endured the shame. Familiarity with the woes of heathenism tends to deaden the pain we felt when we first beheld them. Caution us; spread out before us, as you feel it, the awful state of the heathen without Christ. Tell us of the promises of success, and of the glorious reward of faithfully serving God. I have often felt that these are the helps that missionaries need from the churches, quite as much as the silver and gold. Try it. Send your missionaries these tokens of your love and faithful remembrance, and see if we shall not all be better missionaries.

Daily preaching and tract distributing.

Ghinai and Adhiram continue as usual in the daily and faithful discharge of their duty; studying some portion of Scripture truth with me two hours daily, and then going out among the people for preaching and distribution of tracts and Scriptures, except when visitors at the bungalow are numerous. We have many more visitors at the bungalow latterly. Large groups come and sit down on the front steps, and in the verandah. I have built a small portico over the steps, which makes a fine place for all who call. It protects them from the sun, and here I have one of the best preaching places I ever had. The front

* One mail, or more, was returned from England.

steps quite overlook the large public road, and people passing can hear every word I say when addressing those who have called. Our Mikirs continue interesting, and I hope to visit soon several of their villages in the hills.

GERMANY.

LETTER FROM MR. ONCKEN.

In a letter from Mr. Oncken, (last date Nov. 11,) we are furnished with some statistical returns of the mission for the year 1855–6.

(See also Annual Report, p. 310, last vol., and p. 302.)

Results in 1855-6.

The number of believers baptized in 1855, in connection with our mission, was 1,170; the clear increase (including three hundred and ninety persons who emigrated to the United States) being eight hundred and fifty-three members, or 16 9-10 per cent. Our preaching stations have risen from four hundred and twenty-nine to five hundred and two; our churches from fifty-three to sixty-one, and our Sabbath scholars from 1,152 to 1,323. In view of these facts, we have abundant cause for gratitude to Him who giveth "the increase," and of encouragement for the future.

In the work accomplished, besides the preaching of the gospel, the circulation of the Scriptures and other religious publications has performed an important part; although, owing to a want of sufficient funds, this department of labor has been less extensive than in the preceding year. Of bibles, 81,286 copies were circulated; of tracts, &c., 824,229. Since my first connection with various Bible societies, 594,964 copies of the Holy Scriptures have been issued from our depot in Hamburg. Many instances of conversion in consequence of our bibles and books being read come to our knowledge, and doubtless many more will appear in the great day of revelations. Through the liberality of the American Tract Society, (whose readiness to aid us is truly encouraging,) we have been enabled to open many circulating libraries at our stations. This we find to be a valuable means for the introduction of the gospel to the people.

The number and labors of our beloved missionary brethren have not experienced a material change. Br. O. N. Föltved, pastor of the church at Aalborg in Jutland, entered his rest February 11. Br. Berneike, in Pomerania, has for some time been an invalid. All the other missionaries have enjoyed such a degree of health, as enabled them unremittingly to attend to their calling. Br. Kleppe, who was stationed in Mecklenburg, believed it to be his duty to accompany the brethren who emigrated to America. Our only missionary representative in Mecklenburg is, therefore, br. Wegner. Br. Gülzau, who had for many years labored with success at Stettin, has by the advice of the German Baptist Mission Board removed to Hamburg. He is now engaged in preaching to the church in Hamburg and at the outstations. His labors here are very acceptable, and almost indispensable, owing to my frequent absence from home. His place at Stettin is occupied by br. Bues; and br. Thies, one of the missionaries of the Prussian Association, is assisting br. Lehmann at Berlin.

The persecution of our brethren in Mecklenburg, Hesse Cassel, Schaumburg-Lippe and Schleswig, continues unabated. Besides the usual inflictions of fines and imprisonments, the prohibition to marry is now imposed upon them. A couple, after waiting to be married three years, finally resolved to proceed to England to have the ceremony performed there. Not being supplied with passports, however, they were arrested in Hamburg harbor, and after being detained in prison two hundred and three days, were sent back to Mecklenburg. No effort on their part has been wanting to induce the authorities to consent to their marriage, and they have now finally decided to settle in Prussia, where civil marriage exists.

That these persecutions of the Baptists in Germany proceed from the clergy of the high-church party, there is no doubt. Yet, even with this powerful influence at work against us, we do not fear for the ultimate issue of our glorious enterprise. We fight beneath the banner of the "King of kings." His is the kingdom, the power and the glory, forever and ever. Amen.

Events of the past year.

The following is a condensed view of events that have transpired in connection with our mission during the present year.

During the greater part of the summer, I have been travelling in the service of the mission. In June I attended the conference of the Prussian Association at Berlin, and, the other members of our Board being also present, we took occasion to discuss many important matters. Above all, we decided on the necessity of rousing our own churches to increased exertion for the support of the mission. It was also resolved that for the same purpose a personal appeal should be made by me to the Baptist churches in England.

The business of the Conference and the deliberations of the Board being concluded, I proceeded to Stettin and to Reetz, in Pomerania, in consequence of a pressing invitation from br. Wiehler, hitherto missionary of the A. B. M. Union, now supported by Lady Peto, of England.

The church in Reetz traces its origin to the visits of a brother from Hamburg to his relatives at Reetz in 1848. His admonitions and consistent bearing were the means of winning one or two souls to Christ. These persons applied to br. Gülzau at Stettin for baptism, and Reetz from henceforth became a preaching station of the church at Stettin. When the number of believers increased and new doors were opened, we sent br. Wiehler to occupy this field of labor, and he has done so most successfully,— the number of members in and around Reetz being at present *seventy*. On the occasion of my visit to them in June, they united into a church of Christ, of which br. Wiehler was chosen pastor, and two of the brethren deacons. The happiness I enjoyed among the simple-hearted and devoted brethren, I cannot describe. The influence, too, exerted by them on the population generally, is of the most salutary character. Since my visit to Reetz, twenty-two persons have been immersed.

In July, the conference of the North Western Association was convened at Halsbeck. There, too, the truth has achieved glorious triumphs, among a people whose hearts for a long time seemed impregnable.

During my visit here I addressed numerous audiences. The church itself numbers ninety-one members, and has eleven stations. Their pastor, br. Bohlken, is a man of great natural abilities and of simplicity which wins him favor with high and low. The government of Oldenburg affords us a greater amount of liberty than is enjoyed by the Baptists in any other German state; civil marriage has recently been introduced (as we believe) for our benefit.

From Halsbeck I proceeded to Varel and Seefeld, at each of which places a church was formed. How great the satisfaction I felt in organizing a church in my native place, Varel,—an event for which my prayers have ascended forty years,— may be easily supposed. Yet my heart was pained that this interesting service had to take place in a small, inconvenient apartment, to which not half the strangers who desired to enter could be admitted. Could our American brethren but see how urgent the need is here and in other places for more commodious meeting-rooms, I am persuaded no other pleading would be necessary to induce them to enable your Board to facilitate our work in this respect.

On this tour I had the pleasure of uniting in marriage one of our first missionaries, br. Hinrichs, with a much esteemed sister at Jever. On this occasion, too, a large concourse of people had assembled, to whom I spoke of that spir-

itual union with Christ which is indispensable to the salvation of the soul.

The number of churches in Oldenburg is six, with three hundred and twenty-eight members and forty-eight preaching stations. Could larger audiences be accommodated than is now the case, our success would be, humanly speaking, greater still.

After spending only a week or two with my beloved people in Hamburg, I left, accompanied by my daughter, for the south of Germany and Switzerland August 26. My chief objects on this tour were, to attend the Conference of the Southern Association, and to "set in order the things that were wanting" in Alsace and Frankfort. But as my daughter has prepared a detailed account of this journey, I beg to refer you to it for particulars.*

The brethren in Switzerland give evidence of their interest in the mission, by their great liberality. One of the decisions of the Conference was, to support two additional laborers here. Indeed there was an earnestness in all that was said and proposed by the brethren, which convinced me how much they all have the work entrusted to them at heart.

At Muhlhouse in Alsace I assisted in the formation of a church. The brethren here are spiritually in a healthy condition, and labor as far as in them lies, to overcome the infidelity with which France is deluged; an infidelity not the less fatal in its results because the formalities of the Romish church prevent the people from becoming conscious of its existence.

In Würtemberg, there is among the Baptists much occasion for sorrow. Satan has aimed his most fatal arrow at them; dissensions have arisen, and they who were one flock have divided into three or four hostile parties. By this means the influence of all is maimed, and the progress of Christ's kingdom here is hindered. During my stay at Stuttgard, I had intercourse with all these brethren, and was happy to discover a desire for re-union. For the accomplishment of this object I was earnestly entreated to lengthen my stay; but this was impossible. The Lord, however, who is not dependent on human agency, will in his own good time restore these dear brethren to mutual love and confidence. At Heilbronn, in Würtemberg, we have an active, prosperous church, under the care of br. Körner.

From Heilbronn I returned to Frankfort, to form the brethren there, with those from the surrounding country and several villages in Hesse, into a church. Br. Reichard was appointed pastor, and br. Blenner has undertaken to transfer his missionary labors from Hesse to Frankfort.

September 25th I reached Barmen, where the new chapel was opened on the 28th. The occasion was one every way fraught with interest, and will, while life lasts, be numbered among my most cherished recollections. I had the unspeakable happiness of immersing my second son, William Sears, aged 17 years, of whose genuine conversion I have the most gratifying evidence. May his life be one of usefulness for the Redeemer's kingdom.

And now I must draw to a close. I am on the point of leaving for England, and many engagements previous to my departure crowd upon me. May the Lord so incline the hearts of our British brethren in favor of his cause in Germany, that my absence from my post at home may not be very long. I feel the task before me to be a trying one; but when the Lord calls, it is ours cheerfully to follow.

MISS ONCKEN'S NARRATIVE.

Journey to Switzerland.

An invitation to attend the Conference of our Southern Baptist churches to be held at Zurich, came to us with doubly persuasive voice from Switzerland. Visions of an inanimate world of beauty, and of still fairer creations in the kingdom of grace, combined their influ-

* pp. following.

ence to bid us respond to the call. Yet the Swiss conference offered another consideration not less urgent than that of personal gratification. Thither from their distant and lonely posts of labor, we knew many brethren would hasten, as to a rallying point for Christian communion and prayer, which would serve to strengthen their hands anew. It was this reflection which proved heaviest in the scale, when weighed together with other duties, that determined my father to be present at the gathering of brethren at Zurich; and on this tour it was my privilege to accompany him.

The setting out — Eimbeck.

On the morning of August 25th, we crossed the Elbe, and took the train to Eimbeck in Hanover. The conversation of our travelling companions turned upon every subject, save that of highest moment, until the tracts distributed turned the channel of thought upon religion. But here previous enthusiasm gave place to scorn or indifference. Only one aged couple, after reading their tract, thanked us for what had been "medicine" to their souls.

Late at evening we reached Eimbeck, a country town, where under the pastoral care of br. Steinhoff a Baptist church, numbering sixty members, exists. Br. S. is one of the "diligent in business, serving the Lord." In his shop, side by side with brushes of every description, lie bibles, which, attracting attention, prepare the way for religious conversation. Many of the surrounding gentry frequent br. Steinhoff's shop, not the less because the "unlearned" man speaks to them of spiritual things. And the Lord approves his servant's testimony. In that small shop proud hearts have been humbled, and contrite ones have received comfort and healing; while from it the word of God has found its way into families in every condition of life. At the back of br. Steinhoff's premises is a commodious meeting-room, built by him for the use of the church.

Hesse — Frankfort — Heidelberg.

Brief but delightful hours of Christian intercourse would have tempted us to prolong our stay here, but for an appointment to meet Mr. Köbner at Frankfort on the Maine. The next morning we took leave of our kind friends, and after a few hours' travelling, found ourselves on Hessian territory. Here neglected fields and huts of clay spoke a hopelessness, which painfully called to mind Hesse's latest history. Nor could we be diverted from the gloomy picture by the palaces of Cassel, the capital of the Grand Duchy. Forth from their splendid portals, we knew, had issued commands that had silenced the voice of awakening Liberty throughout the land, and caused the tears of God's children to flow. From the sunlit halls of the great, our thoughts turned to those cheerless dungeons, where a long night of weeping has been the portion of the pious and the brave. Yet our pity was less for those on whom a morning of eternal joy will ere long dawn, than for those whose deeds of injustice are "heaping up" for them "wrath unto the day of wrath."

At the railway station in Frankfort, we were met by friends who had been eagerly awaiting my father's arrival. The German Baptist Mission Board, though long impressed with the desirableness of making this gay city a mission station, have hitherto been compelled to give other places the precedence. Now the welfare both of believers and inquirers renders the appointment of a stated laborer imperative; and as the friends in Frankfort have agreed to support a missionary in part, my father promised to send them br. Blenner, from Hesse. The formation of a church in Frankfort was also decided upon,—the number (forty-three) and mature judgment of the believers justifying such a step. Time not permitting this to take place now, my father deferred it until his return from Switzerland. Other matters of local interest were arranged, and the

good effects of my father's visit became evident even before we left.

Heidelberg, with charms abundant for eye and mind, next bade us "tarry awhile." Here nature, in ever renewed youth, forms a striking contrast to the transientness of man's proudest works. Heidelberg castle, grand even in desolation, yet can tell only of "departed glory;" while the scenes of Eden-like beauty by which it is surrounded, testify to a power "the same yesterday, to-day and forever." Truly, "among the gods, there is none like unto the Lord; neither are there any works like unto his works." Heidelberg enriched us with an increased sense of our heavenly Father's greatness and goodness.

Gambling saloon — Muhlhouse — The Sabbath-keeping baker.

At Baden Baden, where we were obliged to pass the night, we took a survey of one of the notorious gambling-hells. There the god of this world has established his throne, and exhausted his powers of attraction. The saloons are decorated with a brilliancy that at once allures and dazzles, while the voice of the tempter is heard saying,— "All these things will I give thee, if thou wilt fall down and worship me." And how great the number of his infatuated victims, one glance at the gambling board discloses. What a crowd of eager, anxious or disappointed faces is gathered round it! What agitation they display, as the little ball whirls swiftly round, upon which weal and woe are staked! Even to us the scene was so painfully exciting that we were ready to exclaim,— "Wherefore do ye spend money for that which is not bread?"

The following day we crossed the Rhine at Strassburg, on our way to Muhlhouse, a station of the Baptist church at Zurich. Ten years ago my father baptized the first converts here; their number is now twenty-two. Some of these friends at their conversion made great sacrifices for the truth, especially in their observance of the Sabbath, which is entirely disregarded in France. But th Lord has blessed them the more abu dantly. Br. Hafner, a baker, whos chief customers had been the owners Sunday tea-gardens, when he became Baptist, lost them. But soon his ol customers returned. Their guests, di covering the bread lately provided to b of inferior quality, inquired the cause and, hearing that Mr. Hafner would sup ply his customers only on Saturday, the declared their readiness to take it a da old. Since then, the garden owner take their supplies on Saturday, and b Hafner's bread has gained a renown i the town; but above all, the command ment of God has been honored befor men.

Loan-tracts — Missionary at Muhlhouse

Abounding in works of love and faitl the little flock at Muhlhouse cause thei light to shine amid the gloom of Roma Catholic superstition, by which they ar surrounded. Their services are con ducted in German,— this being the lan guage of the people, although French i very generally spoken, since Alsace ha come under French dominion. Th priesthood, here as everywhere the ene mies of a preached gospel, are unsup ported by the government in their at tempts to crush the work of our breth ren. The latter are affected more b political restrictions, which are especiall stringent with regard to the press. Ev ery tract that enters France is marke with the stamp of the Minister of the In terior, before it is passed into the hand of the receiver. Neither can tracts b freely distributed,— the gratuitous circu lation of all pamphlets being interdicted The letter of this prohibition, however not including the loan of tracts, ou brethren adopt this method for their cir culation; and, insignificant though thes weapons appear, when compared witl the Goliath of infidelity against whicl they are directed, our brethren are un dismayed, knowing that "the battle i the Lord's."

But while the believers here are zeal

ons in their efforts for the good of others, their own spiritual interests demand the labors of a missionary. The present financial state of the German Mission, however, rendering a decrease rather than an increase of missionaries necessary, my father scarcely knew how to meet the entreaties made for a brother to be sent here. He could not find it in his heart to give a refusal, and relying on the enlarged liberality of Christian friends abroad, and on the increased exertions of the churches at home, promised to send a brother. The services held here by my father and Mr. Köbner were well attended, and to the brethren this Lord's day was, as they assured us, one in which they had gathered food for many days to come.

Basle — Alpine scenery — Arrival and reception.

Two days later we proceeded to Basle, the pious old city, where in contrast with other continental towns, religion and respectability walk hand in hand. Here we visited the mission house built by the Baselers, in fulfilment of a vow made while the city was in a state of siege, that their deliverance should be thus commemorated.* From this institution many missionaries have gone forth to heathen lands. The simplicity of the domestic arrangements impressed us favorably.

The Baptists at Basle are for the greater part Darbyists, and believe in baptismal regeneration,— not, however, without previous repentance. They also differ from us on the subject of communion. Mr. Burchard, their minister, kindly placed his meeting-room at my father's disposal, and a service was held.

At length we were *en route* for our last station, Zurich, and the glories of Alpine scenery began to unfold before us. Here were hills, "o'er which the vine lays forth her purple grape and gently creeps luxuriant;" and here, "the flowery lap of many an irriguous valley spread her store," while the Alps, like the presence of dignity with beauty, heightened admiration into reverence. We realized Goethe's experience in Switzerland: "At every step I felt disposed to stand still and meditate." It is true, the pen of many a ready writer had already rendered these scenes familiar to us; yet every such representation proved inadequate to the living reality. We felt that, as of the Divine Author, so of his works, there is no word more fitting than —"Come and see."

Our own was among the last arrivals of visitors to the Conference. On reaching the house of br. Hofer, pastor of the Baptist church at Zurich, we were welcomed by an assemblage of friends, whose joy in seeing my father once more, after a long separation, was great.

After the first salutations were over, the brethren retired to make preliminary arrangements for the business of the following day. Our own hospitable entertainers during our stay at Zurich, were a family where the mother and daughters are believers. All that Christian love can devise was done, to render the sweet cottage where we were lodged a home to us. And it was indeed "good to be there." The cottage, overgrown with vines, led on one side into a garden of roses still in full bloom; on the other it overlooked "fair Zurich's waters," while snow-covered mountains in the horizon were not wanting to complete the panorama.

The Conference — Remarks of Mr. Oncken.

On the morning of September fourth, the Conference was opened with prayer and the reading of Ephesians I. My father was then chosen chairman. The proceedings having reference, for the greater part, to matters of local interest, it would be superfluous to give them in detail. Of the general character of the Conference, the following extracts may serve as a specimen.

The Chairman said — 'Accept my heart-felt thanks for the confidence shown me, by committing the guidance

* See Magazine for Feb. 1856, p. 57.

of this meeting to me. To serve the Lord in his disciples is my chief joy. Yet wisdom from above is needful for every work, and I trust you will to this end give me the support of your prayers. My beloved brethren, you who dwell among mountains, — the monitors of God, ever pointing heavenward, — you are privileged above us, who live where there are no such external promptings to devotion; yet we know of heights which with irresistible power draw us towards their summit. My brethren, we have all inhaled the purifying, reanimating atmosphere of Golgotha and Tabor. These are the mounts of God's unchanging love, whence we in the north and you in the south can alone survey Canaan, our heavenly home. And since God has permitted us to meet once more on earth, let us mount up on high, and unitedly rejoice over our goodly heritage."

Report and discussion.

Mr. Steinhoff, the secretary of the Southern Baptist Convention, then gave a report for the past year.

Although nothing of striking interest has transpired during the past twelve months, the object of the Convention,— union among the churches — has been promoted. Mutual sympathy and help have not been wanting. Liberal contributions have been made to the mission funds of the Convention. The report said — "Let us be very cautious in the disbursement of funds; let our caution be proportionate to the sacrifices which contributions to those funds entail on many of our brethren."

Several brethren spoke of the comparatively small increase of the churches.

Mr. Köbner said — "I concur in deploring this fact. Yet cause for gratitude remains. Although the movement in the Wupperthal is not so lively as last year, the church in Barmen numbers one hundred members. The heavy clouds that threatened to burst on our heads, have been converted into a fruitful rain. For a time dissensions and misapprehensions prevailed in the church. But peace and harmony have been restored. Our services are well attended. The church at Vollmarstein, in the vicinity of Barmen, perhaps the most flourishing of all our German Baptist churches, numbers one hundred and ten members."

Mr. Cramme, who was not present, sent a report. His health demands a cessation from labor. The brethren, aware of the great value of his labors, agreed by pecuniary aid and in other ways to facilitate his work.

The want of two additional laborers for Switzerland was strongly urged, and the Conference finally resolved to support two more missionaries here. Mr. Merkt, who has labored in Switzerland two years, described it as a promising field of labor.

Several brethren inquired whether they are justified in baptizing persons who have not the assurance of the forgiveness of their sins, or their regeneration, and the subject was discussed at length.

The Chairman said — "Much depends upon our conception of regeneration. Some believe the conscious appropriation of the merits of Christ to be regeneration. But I am not of this opinion. Being all by nature spiritually dead, we are unable to see our sinfulness, and with prayerful earnestness to seek our salvation. Sincere seeking,— such as has the sure promise of finding, — is therefore a token of spiritual life, and consequently of regeneration. In cases where we are doubtful whether the seeking is genuine and proceeds from the Spirit of God, we must defer our judgment. Often, seeking does not at once lead to the desired result, because in secret some sin is still cherished. But sometimes a soul is already in possession of that which it is seeking, its peace and joy being too feeble to satisfy it. The appropriation of Christ's merits may therefore exist much sooner than the joy which is produced by the consciousness of appropriation."

Mr. Körner said — "Faith is essen-

tial to church membership. What is faith?"

The Chairman — "According to the experience or consciousness of many persons, two kinds of faith appear to exist. First, the belief that Jesus is the Son of God and the Saviour of the world. Secondly, the belief that 'Christ has redeemed me.' But this is an illusion. In reality there exists but one faith of regenerate souls. What then is the token of regeneration? The answer is given 1 John 5: 5,— "Whosoever believeth that Jesus is the Christ is born of God."

Mr. Körner — "I cannot believe the possessor of salvation to be unconscious of its existence."

The Chairman — "Man can exist with a very small degree of consciousness, yea, even without it. It is the same with spiritual life. Let me not, however, be understood to underrate the importance of assurance. I believe Christians who do not possess it should make it a subject of earnest prayer. Still I consider it less a guarantee for the existence of faith, than a godly life. Comfortable experiences, however much to be prized, must not be trusted to; — they are liable to fluctuations. Our only sure, unchanging anchor is the word of God. It is those who come to Christ that find abundant assurance of acceptance."

Letters were read from brethren of other denominations, who were prevented from attending.

Scenery of the Uetliberg.

On the sixth of September, all the assembled brethren and many sisters ascended together the Uetliberg, 2792 feet high, from whose summit Zurich, with its white houses and clear blue lake, are seen to great advantage. Here, too, we could distinguish the Rigi, Vilatus, and many of the notabilities of the Bernese Alps; —

> "hills over hills,
> A surging scene, and only limited
> By the blue distance."

Adoration was in our hearts and on our lips, and many a joyful anthem ascended from that temple "not made with hands" to Him "by whom were all things created in heaven and on earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist."

The sun had already taken his last farewell of the distant mountains, before we could find it in our hearts to do the same; yet notwithstanding the lateness of the hour, under the guidance of our Zurich friends, we descended the Uetliberg in safety.

On Sunday, Sept. 7, my father was too unwell to preach. His place was, however, well supplied by Mr. Körner, of Stuttgard, and Mr. Köbner. Both services were well attended. In the evening two believers were baptized by Mr. Körner in the lake of Zurich, after which we assembled around the Lord's table.

The last day of the Conference.

The closing meeting of the Conference, on the following morning, consisted of a gathering of brethren of various denominations for edification and the promotion of union. This object was fully realized in the cordial, unembarrassed discussions that took place.

In the afternoon of this day a love-feast for the last time assembled us all. Parting words were spoken by many brethren, which proved that the Conference had not been "in vain in the Lord." Ample testimony was borne to its reanimating, encouraging influence on the interest felt by the missionaries in their work, to which they felt prepared to return with renewed purpose of heart.

In the blessed assurance of reünion, if

not on earth, yet where parting is unknown, the last farewells were at length spoken, and we dispersed.

Sabbath at Muhlhouse.

After one night and morning on the Rigi, devoted to sunset and sunrise, and a day spent in Roman Catholic Luzerne, we again journeyed towards France, where my father had promised to spend another Sabbath. It was not without a pang of regret, that we exchanged the pretty chalets and vine-clad mountains of Switzerland, for the plain huts and poplar trees of France. Muhlhouse especially, a dingy town, whose chief attraction is an arcade built by the more wealthy citizens of Basle, contrasted unpleasantly with our sunny home at Zurich. Yet our Sabbath at Muhlhouse is among the most pleasing remembrances of our journey. A very delightful service in connection with the formation of the church was held; a brother was "set apart" as elder, and two deacons were chosen. Several wanderers from the fold were also restored, and many other matters "set in order." So great was the happiness of the believers here, that the day was made to close with an impromptu love-feast.

From Muhlhouse we travelled into Würtemberg, and spent pleasant and profitable days at Heilbronn, (fountain of healing,) so called from the healing effects of its waters on Charlemagne. Here we have a flourishing church, while at Stuttgart the Baptist cause has suffered a retrograde movement. From Heilbronn my father proceeded alone to Frankfort, there to form a church.

Opening of the chapel at Barmen — Baptism of Mr. Oncken's son.

We met again in Barmen, where on Sunday, Sept. 28th, the opening of the Baptist chapel took place. It was an occasion of great interest. The building is in the style of Gothic architecture, tasteful and adapted to the wants and circumstances of the church. It accommodates seven hundred persons. Before the pulpit, which is on a raised platform, is the baptistery,— open, and surrounded by a railing over-crept with ivy. The pews are likewise open, and the chapel contains no "upper seats." Mr. Köbner, my father and Mr. Ringsdorff took part in the opening service, at which many strangers and civil functionaries *in officio* were present. In the evening a second service was equally well attended, when Mr. Neviandt, an Independent minister, gave an earnest and cordial address.

After the closing prayer, a baptism was to be performed, and the eager, curious crowd of spectators pressed forward to gain a view of the novel scene. The baptistery thus surrounded was in itself an impressive sight; but among all the multitude, my dear father and myself saw only one beloved form. There, in the white baptismal robe, stood my brother, whom, in answer to many a paternal prayer, and to the pleadings "with tears" of a dear, departed mother, Jesus, the good Shepherd, has found and brought into his fold. A sympathetic murmur ran through the assembly as my father descended with him into the water, and after having immersed him said — "May thy short life in sin, my child, be succeeded by a long life of usefulness to the glory of God."

The following day the chapel was the scene of a social gathering, at which ministers and Christians of various denominations were present. On this occasion, speeches, quartettes, prayer and conversation alternated. With perfect order and decorum, there was yet a happy absence of all constraint. The intercourse we enjoyed with many Christians here confirmed their reputation for that deep, experimental piety, which is in a great measure to be attributed to the faithful ministrations of evangelical clergymen, (among them both the Krummachers,) with which the Wupperthal (valley of the Wupper) has at all times been favored.

Return to Hamburg.

Too soon the hours of parting again reminded us that we have here "no abiding city." Many friends accompanied us to the railway station, where final words of Christian affection were exchanged.

In the evening of Oct. 3rd, we once more reached Hamburg, after an absence of six weeks, during which our cup had been made to overflow with goodness and mercy. Our most sanguine expectations have been realized. The wonders of the Almighty as a Creator, and as a Saviour, have passed before us, causing us to rejoice in the Lord. And, should these lines serve to make some Christian heart abroad the partaker of our joy, and of the labors and trials of our missionary brethren, our "rejoicing" will be "more abundant."

RELATIONS OF MISSIONARIES.

Among the communications last received from Burmah, we find several bearing on the above subject. Their contents are eminently satisfactory. The object of the writers was to remove misapprehensions which they learned, from various sources, had currency in this country, as to the "tenor and scope" of the letter addressed by them to the Executive Committee, published in our number for August, (p. 331, last vol.) So far as these communications can speak, either for their authors or for others associated with them, they sustain abundantly, yet without concert,* the interpretation which we ventured to give of the *design* of the letter at the time of its publication. (p. 335.) The design *was* conciliation. "The *motive*" WAS "*honorable and kind.*"

But the communications go further than this. They give to the terms of the letter, *as intended by those with whom it originated*, an essentially different meaning from that which it unfortunately conveyed. It was drawn up for the express purpose of *superseding the letter of the seven*, to which "all the rest" of the missionaries had "refused their signatures;" and, as understood by the framers of it, was "consonant with the tenor and scope of the paper on 'Relations,' &c., adopted at Chicago." "Almost the only modification in the twelve articles from old rules and usages, which struck my own mind," says one of the subscribers, "relates not at all to the *power* and *right* of the Executive Committee to direct our labors, but to a delegation of authority by them to the missions to take cognizance of, and investigate, *moral delinquencies* in individual missionaries." This and other limitations indicated give to the letter, we are free to say, an import materially diverse from that which we had ascribed to it. It is not a matter of doubt that a majority of the missionaries who subscribed the letter, all at least from whom we have now heard, are *one* with the Missionary Union with respect to their mutual relations.

The preceding remarks are founded on communications written, as will be perceived, before information could have reached Burmah of the action of the Executive Committee. (p. 379, last vol.) We may have occasion to refer to them again, when the replies to the circular of the Committee shall have come to hand. Meanwhile, as confirmatory of the representations above given of the views *intended* to be conveyed in the letter of the eighteen, at least by some of their number, we lay before our readers a review of the *letter of the seven*, drawn up by Dr. Wade.

* Our interpretation of the letter had not then reached *Burmah*.

LETTER FROM DR. WADE.

Review of "The Protest."*

In a letter dated at Maulmain, Sept. 10, covering this review, Dr. Wade writes,—"Since I

* To enable our readers to appreciate the more readily the points made in this review, we append a copy of the letter as published in "The Examiner" of May 1.

To the American Baptist Missionary Union:

Dear Brethren—Since our relation to you has been defined by the Executive officers, essentially different from our previous understanding of it, we beg leave to present our own sentiments on the subject.

For the sake of brevity, in considering this question, we shall present a few only of the more prominent points. We regret exceedingly the mooting of this question, as fitted in itself to engender strife; for it must partake more or less of the question, "Who shall be greatest among us, and how shall we rule over one another?" Better, far better, that such a question had never arisen, and that all parties had gone on in their noble work, without stopping to think of themselves in any other light than that "One is your Master, even Christ, and all ye are brethren." But this peace, and forgetfulness of self, is already broken, and it becomes us to meet this question in the spirit of brotherly kindness; as, whatever forms it may have assumed, or what

have subscribed with others a paper which has been pronounced to be of the "same tenor and scope' with the Protest of 'the seven,' it seems due to myself, and will perhaps be satisfactory to friends of the Union, to submit a review of that Protest which I made some weeks ago immediately on its coming out in 'The Examiner,' and which I laid aside and concluded not to send on seeing in a subsequent paper a review of it which I thought did it good justice. I send it now merely to remove the impression that I have any sympathy with the sentiments of that paper, and to show how very different I consider its 'tenor and scope' from that to which my name is subscribed."

The Protest asks, "What is the scriptural organization for sending missionaries to the heathen?" It answers, "*The Church.*"

What does the Protest mean by "*The Church?*" Does it mean any particular church? Or does it mean a combination of all the churches? In Catholic countries "*The Church*" would mean the Romish Church. In England it would mean the Episcopal Church. Can the protest mean either of these? Perhaps it means a combination of all Baptist churches. But where is such a combination to be found? The Missionary Union comes as near it as anything existing among Baptists; — but *this* cannot be meant, of course, as it is against this that the Protest is made. Still I ask, if a combination of the churches be meant, what else is the Missionary Union in its design, and practically, so far as the churches can be persuaded to combine in the great enterprize of sending the gospel to the heathen? The churches are universally invited and urged to aid in this work, and, so far as they answer to the call, they send money, and send delegates to act for them in the annual meetings. They thus unite in choosing men who shall act for them, in sending out missionaries and in disposing of their contributions, as may, in their judgment, best promote the work of evangelizing the heathen. At the next annual meeting they get a report of the doings of these men, and vote their own approval or disapproval. Here, then, "the church" does send the missionaries and direct them, so far as "the church" *will*, and in the only way in which "the church" can, do so; and in the scriptural way too, i. e., by delegating or choosing men to take charge of their contributions, and disburse them as, in their judgment, would best subserve the object for which they were given.

The church at Jerusalem, the first

ever determinations may have been made upon it, we cannot allow ourselves to suspect that any parties are disposed to wrong others.

This question is capable of being examined under two aspects.

First: — What is the relationship of missionaries to the body, or bodies, which, under God, send them to the heathen?

Second: — What is the actual and *defined* relationship of missionaries to any particular body which sends them to the heathen?

The first of these questions is settled by the Bible, and by the Bible alone. The second is settled by the constitution of the sending body, and the consent of the men who go. That is, the constitution of a Popish or Episcopal Missionary Society would be supposed to require other relationships between missionaries and those through whom they are sent, than would the constitution of a Congregationalist or Baptist Missionary Society. In each of these separate organizations, the relationships would be different, and their several constitutions must be the ultimate authority in the case. From such constitution there can be no appeal, provided there be a mutual and fair understanding at the outset. But we must take it for granted, in the first place, that *we*, as Baptists, do not wish to set the Bible aside; that *we* do not wish to determine the responsibilities of the ministers of Christ to the heathen, by a constitution which we may have *made for our organization*, or by the *ex scripto* authority of the officers which this constitution elects.

We shall, therefore, seek in the Scriptures for the true relationship of missionaries to those who send them out. And then we shall seek, in the constitution of the Missionary Union and its official history, the prominent departures, and dangers of departure, from the Scriptures, in the actual or defined relationship of missionaries to the Union. If it is possible to ascertain from the Scriptures the true relationship of missionaries to those who send them, then we suppose that none of us will hesitate to say, that the nearer we can come to it, in practice and in fact, the greater promise we shall have both for success in our work and for peace and fellowship in our cause.

What is the Scriptural organization for sending missionaries to the heathen?

We answer, THE CHURCH. For first, the command of Christ, to disciple or teach all nations, was given to the church; and upon the church was imposed the responsibility, "even unto the end of the world," of performing this work. To say that this command was confined to the Apostles and the ministry, would make them alone responsible, and make them more important than the church, which is the body of Christ. "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." 1 Cor. 3: 5. See Eph. 4: 11, 13. The church, therefore, is the important body on

Christian church that we hear of in scripture, appointed an *Executive Committee** to dispose of its funds, Acts 6: 1-6. A while afterwards we find this same church (Acts 11: 22) sending out a *Deputation*. Tidings came to the church that some of those who were scattered abroad upon the persecution that arose about Stephen, had been preaching in Antioch and had received Grecian converts to their fellowship; which seems to have been thought disorderly; so they sent Barnabas as a Deputation to look into the matter.

I find also in the scriptures that the practice of employing agents to collect contributions has apostolic sanction, 2 Cor. 9: 3–5. Whoever studies attentively the practice of the apostolic churches, as indicated in the Acts and some of the Epistles, will, I think, discover all the organic elements of which modern missionary societies are composed. Those missionaries therefore seem morbidly scrupulous, who do not "feel safe" in their relations to the Missionary Union, "*though its rules may be the best which human wisdom can devise.*"

Perhaps, however, the Protest means by "the church" any individual church. Accordingly it adduces two instances to prove that "the church" was the "sending body," viz., the church at Jerusalem, which sent Barnabas, and the church at Antioch, which, it says, sent Barnabas and Saul. The church at Jerusalem did send Barnabas to Antioch, (Acts 11: 22.) but it was rather to inquire into certain reports which had come to their ears, than to preach. In the other case it does not appear that the church had anything to do with the matter; Acts 13: 4. The *Holy Ghost* said to certain *teachers* and *prophets* which were in the church at Antioch, Separate me Barnabas and Saul, &c. These same *prophets* and *teachers*, after fasting and praying, laid hands on them and *sent them away*. These two instances, therefore, prove nothing regarding the question whether "the church" is the scriptural organization for sending missionaries to the heathen or not.

But the Protest uses other arguments to establish this dogma; arguments which seem to me to have no scripture corroboration. Speaking of the commission to go into all the world and preach the gospel to every creature, the Protest affirms, "To say that this command was confined to the Apostles and *the ministry*, would

* In this and subsequent instances we *italicise* only as in the original.

which rests the responsibility, and to which, as the body of Christ, are given such servants and capabilities as fit it to receive the great commission to *teach all nations;* and in the case of all her servants, the question of the Apostle must be asked, "How can they preach except they be sent?" Rom. 10: 15.

But *practically*, was the church *the* sending body? We answer, *yes*. And there was, authoritatively, no (other?) exponent of the power of the Holy Ghost to send missionaries with the gospel to the heathen. Men had the liberty to go everywhere and teach the doctrine of Christ. But if they were *sent* to do this, it was by the church. "Then tidings of these things came unto the ears of the *church* which was in Jerusalem: and they *sent* forth Barnabas, that he should go as far as Antioch." Acts 11: 22. "Now there were in the church (not above and independent of it) that was at Antioch, certain prophets and teachers: — and the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them." Here it is certain, that the Holy Ghost regards the church as the depositary of the great commission, and not Barnabas and Saul, who were Apostles. The Holy Ghost had fitted these men for the work, but the church must send them. "And when they had fasted and prayed, they laid their hands on them, and sent them away." Acts 13: 4. There is no intermediate power between the Holy Ghost and the church; and there is clearly no *intermediate power* between the church and the missionaries. In the Divine arrangement, therefore, the church is the competent and authorized body to send out men with the gospel to the heathen.

Again: *Did the church take cognizance of these labors, and the wants of those sent out by her with the gospel to the heathen?*

We reply yes, and that no other body attempted to do this. Acts 15: 22, 23. See Phil. 4: 16. These and other passages of Scripture, too numerous to be quoted here, will set the entire work in a clear light. And the result of all we can gather from the New Testament in regard to the relationship of missionaries to the bodies which sent them, is that they were, in the first place, called by the Holy Ghost, and by this divine agency suggested to the notice of the church; and by the church they were separated, or ordained, and sent forth to the work. And that while these men were in the field, they were remembered and cared for by the churches. The missionaries were, therefore, the messengers of the churches, and as such their responsibilities could not be intercepted or diverted, by any body coming between them and the churches.

Whether this method of sending and sustaining missionaries among the heathen is the wisest or not, we have no other means of determining, than that it was the method chosen by the Holy Ghost. To say that it is not the wisest, is to place our own wisdom in opposition to the wisdom of God.

It may be said, as an objection, that this meth-

make them alone responsible, and make *them more important than the church*, which is the body of Christ." What then? Why, it follows "There is *clearly* no *intermediate* power between the church and the missionaries;" the church is "the sending body."

I ask, then, who sent the brethren to Corinth, 2 Cor. 9: 3, 12: 18, 8: 18, 22: 1 Cor. 4: 17? Tychicus to Ephesus, Eph. 6: 21, 22? Epaphroditus to Philippi, Phil. 2: 28? Timotheus to Thessalonica, 1 Thes. 3: 2, 5? Who directed Timothy to remain at Ephesus to *warn* and *instruct* certain teachers, 1 Tim. 1: 3, 4? Who stationed Titus in Crete, to *set in order* certain things and *ordain* elders in every church, Tit. 1: 4? Who sent Peter and John to Samaria, Acts 8: 14?

Let us look again at the first command of Christ to teach all nations, which, it is argued, was imposed on the church and not confined to the ministry. That command was to *go;* not to *send.* All the evidence from scripture goes to show it was imposed on the *ministry;* that it was also imposed on the church, is *inference only.* The application of Paul's question, How can they preach except they be sent, (Rom. 10: 15,) as proof that "the church" must send ministers before they can preach, does not hold good in the cases of Paul, Timothy, Titus, and others mentioned in the New Testament. The apostolic teaching does insist on the duty of churches to *support* ministers but not to send them. Their commission to preach is not from "the church," but from the *Head* of the church. The original commission was given to the apostles, or to the ministry; and I find no subsequent transfer of it to "the church." The duty assigned to the church is to support the ministry in the work of evangelizing the world. The divine arrangement, if I read the scriptures correctly, recognizes the ministry as *overseers of the flock*, Acts 20: 28. Tim. 3: 5; and as *rulers in the church* 1 Tim. 5: 17. Heb. 13: 7. See also Peter 5: 1, and 2; Tit. 2: 15. But the language and arguments of the Protest make it the business of the *flock* to oversee the *shepherd;* and of the *church* to *rule* those who have the rule over them.

It may be well to inquire more particularly into the nature and causes of the dissatisfaction which the authors of the Protest have with the Missionary Union. Do they really think this organization objectionable, and their relation to it unsafe, "though its rules may be the best which human wisdom can devise," but

od gives too much liberty to men sent to distant parts of the world. But is it wise to have fears for the ark of God, beyond what is written? Shall we stretch forth our hands to steady and control what God himself chooses to direct and control, that He may have the honor of conducting his seemingly unsteady ark to the place of its glory and its rest? But aside from direct faith in the power and wisdom of God to carry forward his own work, by whomsoever he will, we may see by actual observation, whether this method of large liberty and general confidence given to men sent out, has in every case, particularly, reached or even approached the result of our fears. Compare the success of men sent out by the church *at first*, with the success of those sent out and *controlled* by our *best* constituted organizations. Then, again, compare the success of those men sent out by our most *liberty-giving* organizations with the success of those sent out by our most *liberty-restricting* organizations. Who does not say, in the light of past history, that "where there is liberty, there the Spirit of the Lord is?" Ask of such men as the martyr of Erromanga, the apostle of Polynesia. Could his spirit, by *human rule*, be pent up within the limits of a simple island? When he heard a Macedonian cry, would he send for orders sixteen thousand miles distant? Wise men at home had formed plans, and set limits to the field of his labors; but God confounded the wisdom of the wise by sending his chosen servant from *island to island, and even to islands* (being driven by contrary winds out of his way) where no wisdom or forethought of man could have directed him. Can success be expected in the cramped and feeble efforts of the mere formalist? Can a man, bound hand and foot by the exaction of a mere routine, sweep through a moral desert, and turn the world upside down? Let the love and the grace of God work in the deep fountains of the soul, and gush forth in large and ceaseless efforts for the lost and perishing it is well; but let it flow out in any place beyond prescribed rules, and so far it is an offense and must be condemned. The success of those who are slaves to *routine* can bear no comparison to the success of men whose inward power is the calling of God; and the limit of whose action the love of Christ which constraineth them.

Let us now seek, since this question has been forced upon us, in the constitution of the Missionary Union and in its official history, the chief points of departure, or dangers of departure, from the true Scriptural standard, in the actual or defined relationship of missionaries to the Missionary Union.

We must take it to be a point readily conceded by all, that if there is a necessity for introducing a separate organization, *the less* such an organization can intercept the relationship between the church and her missionaries, the better. If a separate body comes in and stands between the church and the men through whom, by the commission of Christ, she should preach the gospel to the heathen, so that the church can

cause it is not a "scripturally authorized body" to send missionaries to the heathen? How long have they thought so? Some of them, as the Protest says, "are no longer novitiates, they have grown gray in this service." Probably, then, some years have elapsed since they discovered that the Missionary Union is "a human organization." Why, then, have they continued their relation to it until they have "grown gray in its service?" Why have they not *long ago* transferred themselves to some organization that is not "human?" from this "moneyed corporation" to some unmoneyed body? They "*are taught*," they say, "*by this relationship, to regard themselves as mere hirelings.*" What consideration, then, can have induced them to hold on to the Missionary Union so long? What, but that of support? Do I wrong them in saying this? Look at the fourth section of the Protest. They say, "We are threatened by resolutions, gravely passed, to be deprived of our *support*, or recalled from our field of labor, without notice, if we leave one district and go to another without permission." "In a foreign land, in the midst of the heathen, so far from our friends, and enfeebled by a depressing climate, the idea of *support* will have some influence, and the *combined penalty of excommunication and want* may exert no small influence on our minds." "Do not, brethren, seek to *degrade* us by *debasing* and *corrupting* our *motives*." "With appeals to our *fears* and whatever is *sordid in human nature*, do you expect us to emulate the example of those who counted not their lives dear unto them, in preaching salvation to the perishing heathen?"

Support, then, is *some* consideration with them in holding on to "a *moneyed corporation*." Very well; who would blame or despise them for that? Why do they despise themselves on account of this connection? The God of missions said, and that too in reference to those whom he sent to preach, "The laborer is worthy of his hire." The marvel is that they attempt to *kill* the "goose that lays the golden egg," *because*, forsooth, she will *lay in her own nest*, and not follow them here and there, all over heathendom, to drop her egg just by their tent door.

In the extract above quoted the Pro-

have no further cognizance of these men — then, clearly, one of the great duties, and one of the most elevated places of responsibility, is taken from the church; and instead of acting as the spouse of Christ, she holds merely the place of a servant of the intervening body, and must be exhorted, cajoled, and rebuked, to do, *as a servant* "who knoweth not what his Lord doeth," the biddings of her master. And what marvel, if such intervening body shall find it difficult to secure obedience, or force the submission of the church?

Whatever may be the relationship indicated by the constitution of the Missionary Union, it is certain that a point has been reached in its official history, where its executive officers peremptorily claim the missionaries as their *employees*, and in no higher sense than a cultivator of the soil considers his hired laborers to be his employees; or, in other words, the relationship of the missionaries of the Union to the executive authority is officially defined to be that of "employer and the employed."

Not to make invidious or unkind allusions to the steps by which this point of history has been reached, we must be allowed to say, that we feel ourselves injured, and that we earnestly protest against the relationship as so defined, for the following reasons:

1. This relationship is imposed upon us *without our consent*. When called to go to the heathen as the ambassadors of Christ, we did not think of the meshes of a net. Even, therefore, if there may be the shadow of this net in the constitution of the Union, and if even this net itself may have been somewhat uncovered and thrust forward in the official instructions given to some of us, on the *eve of our departure* for a distant field, yet like the unwary bird, we perceived it not. We are, therefore, taken and cast down from our high relationship to Christ and the church, which we were so fondly cherishing in our hearts, and have become the bond-servants of another. But believing this has been done through mistaken and partial ideas on the part of our brethren, and that though this definition has been imposed upon us without our consent, and without the possibility of timely resistance on our part, yet that, after all, we may be heard — we shall continue to state a few of the difficulties and absurdities of this position. We trust, too, that our brethren will bear with us, or at least, inflict *as few* blows upon us as a sense of their position will allow, while we speak for ourselves.

2. It conflicts with the commission of Christ to his church. And though its rules may be the best which human wisdom can devise, still we feel ourselves bound to object, as we feel ourselves safe only as we are acting in harmony with the principles of this great commission. The organization which claims this relationship to the ministry, says clearly to the church, "Stand aside, you cannot be known in this work." Now if the work, from which the church is thus thrust aside, was not *the work* to which Christ has commissioned her, then, dear brethren, we would listen to you when you speak of other corporations disciplining and setting aside their novitiates and dependents, (such as colleges and education societies,) suggesting that your missionaries should be similarly treated. In this, however, you will allow us to suggest, that you have reached your hand too high. Some of us, at least, are no longer novitiates; for we have grown gray in this service, and may not

test says, "We are *threatened*, by resolutions gravely passed, to be deprived of support"—"if we leave one district and go to another without permission." Is this charge well founded? I am not aware that an instance has ever occurred in which any missionary, acting with the advice and concurrence of the members of his own mission, has been deprived of support or recalled, or threatened with these consequences, for leaving one district and going to another without permission from the executive officers of the Union. But I am aware of many instances of such changes, made with the advice and concurrence of the mission concerned, which were sanctioned and confirmed by the executive officers, without demur, as soon as informed of such change with the reasons therefor. Those who have been threatened with loss of support for leaving one station and going to another, have acted in *defiance* of the advice and concurrence of their own mission, as well as of the authority of the executive officers; those, indeed, who seemed impatient of *any kind* of restraint; disregarding the apostolic command to "*be subject one to another.*" Such will not submit to any control from the *Missionary Union*, or from their *missionary brethren;* and as the *church*,

unreasonably claim to understand the doctrine of this commission, equally with our brethren. The church of Christ must not be thrust into the background. The authority of Christ must not be assumed by a corporation in such a sense as to compel the church to disfranchise herself in order to engage in the work.

3. This relationship must be false, because it places the whole direction and control of the messengers of Christ to the heathen in the hands of a human organization, and in the hands of men who, from the circumstances of the case, may be likely to misdirect them. Prov ded the executive officers are the best of men, and sound in the Christian faith, (a fact which may not always be,) and dealing only with the best of men, such executive officers, particularly when they are at the same time *legislative* officers, must be thinking of different schemes and plans of work; and these plans, however important they may be regarded, are all formed on the basis of the authors' own *defective* information; and hence, as new facts reach them by every new arrival, they must prove fluctuating and unsettled, like the waves which separate the authors from the places and the people whom they wish to affect. And regarding our own history, we cannot pretend to have escaped the effects of such fluctuations and inconsistencies. Still these plans of mission work must be hedged about with rules and enactments; and these rules must become law; so that he who meets them, meets the edge of a knife, and is liable, without a single note of warning, to be cut off.

4. The ministers of Christ to the heathen are taught by this relationship to regard themselves as mere hirelings, in the pay of a *moneyed corporation;* and as such, they are to execute certain prescribed plans of labor, from which no deviation can be tolerated, on the pain of censure and the stoppage of their pay. We fear for our motives in the midst of such temptations. Obsequiousness and unconditional submission will, no doubt, make a smooth path for us, and relieve us of much of the responsibility we must otherwise feel to Christ and his cause. To rise above all such debasing influences, is our earnest prayer.

We are threatened, by resolutions! gravely passed, to be deprived of our support, or recalled from our field of labor, without notice, if we leave one district and go to another without permission. But these, and much more than these threats, are perfectly consonant with the relationship which is claimed over us. Bring this feature of the subject to your own minds. In a foreign land, in the midst of the heathen; so far from our friends, and enfeebled by a depressing climate, the idea of support will have some influence; and the combined penalty of excommunication and want may exert no small influence on our minds. Do not, brethren, seek to degrade us by debasing and corrupting our motives. As *hirelings*, as the messengers of *men*, do you expect us to be ministers of Jesus Christ? With such imperative appeals to the lowest motives of our nature, do you expect us to be moved by the spirit of apostles? With appeals to our fears, and whatever is sordid in human nature, do you expect us to emulate the example of those who "counted not their lives dear unto them," in preaching salvation to the perishing heathen?

5. In examining the constitution of the Missionary Union, we can find no such relation indicated. It is nowhere said in the constitution, that a missionary is an agent of a moneyed or human corporation. It is nowhere said in that instrument, that the relation is that of *employer* and *employed*. And we have the charity to believe, that if this had been boldly said, a far less number of missionaries would have entered the field. Who would, regarding himself as a minister of Christ, bring to this distant field of labor such a message as that which is found both in the language and spirit of those claiming this relationship over us? "We send you out, and you must obey us; where we tell you to be, there you must be; what we tell you to do, that you must do; you are expected to carry out *our* plans, and obey *our* rules; if you disobey, you must be recalled, and your pay stopped, even to the last man in the field." Would any one, with the vows of God upon him, knowingly bring to Burmah such language as his guide and the limit of his responsibility? And yet you cannot shrink from holding such language, when you claim to have all the power of a moneyed or governmental corporation over us.

6. *We think there is a more excellent way.* To us, the attempt of the Executive Committee to interfere with the details of our work, seems even more incongruous than would an attempt on our part to interfere and give direction in regard to the home work, by as much as they have no experience, and hence can form no independent judgment in regard to our work. We acknowledge that we must have rules by which our mutual conduct should be guided; and a suitable relationship should be defined, when circumstances demand it. But we do not believe that these rules should govern us as mere pupils or servants; or that we should be regarded as the agents of a human policy, employed to carry out certain plans defined by a human corporation sixteen thousand miles distant. If we have in us the life and liberty of the sons of God and the ministers of Jesus Christ, such rules and fixed action would often be extremely inconvenient or impracticable. We think, therefore, it would be wise to concede to us, as a body, if not individu-

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I am happy to believe there are not more than two of the missionaries, aside from the seven authors of the Protest, who *claim*, or *would consent*, to any such "liberty." And the *supporters of missions* at home have very good reason to believe the same, from the fact that *all* the rest *refused their signatures to that paper*.

Look now at the matter complained of in the Protest, from a new point of observation. The good people in distant America might very naturally conclude, from the "tenor and scope" of the Protest, that the authors have a most conscientious attachment to "scriptural au-

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ment of darkness, and that we shall not be drawn into the vortex of Episcopacy and the centralization of a hierarchical power. To those persons attached to Church and State governments, it is a wonder that the voluntary principle of sustaining missions and the ministry of the gospel should succeed, and hence it is never relied upon. The most minute rules are resorted to, to enforce a revenue by taxation, and this shows that the true spirit of Christianity is wanting. So it will be with us, when the spirit of faith in Christ becomes so feeble in friends of missions, that they cannot believe missionaries to be actuated by any higher motives than submission to human authority or the considerations of pay. The result will be that "stringent rules and trammels" will be the only constraining power.

8. Should it still be urged that this definition, as given by the executive officers, of our relationship, is authorized by the constitution of the Missionary Union, we shall feel it incumbent on us to ask for such amendments to the constitution as will secure to us a relationship to the churches more in accordance with the Scriptures and our character as ministers of Christ to the heathen. Nor can we altogether repress the thought that God may have sent such confusion into our counsels that his people have withheld their offerings from his treasury, till we are straitened on every side, in order that our attention may be turned to the great dishonor done to his church by an organization that seeks to remove its missionaries from the high and noble position assigned them by Christ, as his ambassadors and responsible alone to Him and to his church for the fulfillment of their high trust, and would make them merely its own employees, thus taking from them their character as ambassadors of Christ, and making them the servants of another.

In view of this state of things, would it not clearly seem to be our duty to follow the leadings of Divine Providence, and amicably so reconstruct our organization as to make it harmonize with the Scriptures, and secure to us as missionaries our true position, as the representatives of the churches, sent by them as the ambassadors of Christ to the heathen.

In conclusion, you will allow us, dear brethren, to assure you that we can never be satisfied with anything short of an explicit recognition of this divine relationship which we sustain to Christ and his church.

(Signed) E. B. Cross, Thos. Allen, } Tavoy.
J. H. Vinton, D. L. Brayton, } Rangoon.
N. Harris, Shwaygyeen.
E. Kincaid, T. Simons, } Prome.

thority," — a "scriptural organization," — "apostolic usage," — "Baptist principles," — "equal rights," — "Christian liberty," — &c. &c., and that they protest against the "Missionary Union" because they *believe it opposed* to all these. But we cannot always determine what men feel and think, by what they say. He who perfectly understood what is in man, said, "Beware, — by their fruits ye shall know them." We must observe what men *do*, as well as hear what they *say*. I *know*, and *testify*, that the principles on which these same missionaries, and others, "instruct and direct" the *native ministry*, are precisely the *same in kind* as those on which the Executive Committee "instruct and direct" their missionaries, and *more stringent in degree*.

A small number of the native preachers, within the past four or five years, have been sent forth and supported by the Home Mission societies among the native churches; but *all* the native ministers *paid* by the missionaries from the funds of the mission treasury, for forty years, have been *employed* or *dismissed*, *their salaries fixed*, their *kind* and *fields of labor designated*, without consulting with "*the church*," which the Protest declares to be "the sending body," "the scriptural organization" for sending the gospel to the heathen.

I by no means condemn this practice of the missionaries; it arises out of the necessities of the case. Men who receive *compensation for their work*, or who receive "simply the means of enabling them to devote themselves to their work," must *needs be* responsible to those who support them. If the *missionaries* pay the native preachers, *they* must take cognizance of their labors; if "the church" pays them, then let the church direct their work; not otherwise.

When the authors of the Protest contemplate the *relation of missionaries to the Union* in the light of "*employers and employed*," they are anxious that "a policy, inconsistent with the noble principle of their Christian brotherhood, may soon *be shaken from* their hands, as the web of the spider, gathered upon them in a moment of darkness; and *that they shall not be drawn into the vortex of Episcopacy, and the centralization of a hierarchical power*." These *same men*, however, send out *native ministers* to preach without consulting their own missionary associates; — they hold those whom they thus send in the relation of "*employees*;" — they *fix their salaries*; *direct* them where to labor, — what kind of labor to perform, as preaching, teaching school, or both; — and *dismiss* them for unfaithfulness or sin. Did it ever once occur to the authors of the Protest, that, in so doing, they were drawing towards the *vortex of Episcopacy*, and the centralization of a *hierarchical power*? Did it ever once occur to them that the *native preacher* might feel himself degraded by this relation to the foreign missionary? Did it ever occur to them that it would not be too much to concede to the *native preacher* in their employ, an equal voice with themselves as to what he should do, and where he should labor, &c. &c.? They, too, "*are men*" and "*ministers of Christ*." Some of THEM "*are no longer novitiates*." They, too, "*have grown gray in this service*."

To be sure, there is a great difference between the foreign missionary and the native minister in regard to education and general knowledge; but they are *men*, and *ministers of Christ*; and the scriptures make no invidious distinctions in favor of the wise and noble. "*All* ye are brethren."

In conclusion, it strikes me that the complaints of the Protest against the Missionary Union come with an ill grace from those who *act* on the same principles in their relation to the native ministry, that the Union does in its relations to the missionaries in their employ.

DEATH OF DR. GRANGER.

The Rev. James N. Granger, D. D., pastor of the first Baptist Church in Providence, R. I., departed this life on Monday, January 5th, aged forty-two

years. The Executive Committee, to whom at their next convening the sudden tidings were communicated, adopted the subjoined resolutions, to be placed on record and to be transmitted to the church and the family of the deceased. They also deputed two of their members to attend the obsequies of our late fellow-laborer and brother.

Resolutions.

"*Resolved*, That this Committee have heard of the death of the Rev. James N. Granger, D. D., one of the members of their Deputation to the seats of our missions, with deep emotion, not only in view of his fidelity in that arduous and perilous service, but of his high personal worth, and of his value as a minister of Christ in the sphere which he has filled in our own land.

"*Resolved*, That we convey to his widow and family the assurance of our deep sympathy; and that we will testify our regard for our departed fellow-servant and brother by the attendance of some one of our number on his obsequies.

"*Resolved*, That we embrace this sad occasion to express our deep sense of the sacrifice which the church, of which he was pastor, made in surrendering him to the claims of the missionary cause; by which he was withdrawn from among them for so long a period; and that we sympathize with them in this bereavement which has terminated his labors among them."

In one of the above resolutions reference is had to Dr. Granger's "fidelity in an arduous and perilous service." What estimate was put by the Committee on the character and results of that service, earlier records, made while he was yet among us, had sufficiently indicated. To these expressions of respectful and affectionate remembrance we desire to append briefly one or two remarks of our own. Having been associated with Mr. Granger in the service alluded to, we are able to speak of some particulars of which none other, save the All-seeing, has been equally cognizant. Some, at least, of these things ought to be known and come abroad. And when can they be uttered more fitly, prior to the last audit, than while we stand uncovered before the opened tomb?

1. The "service" proffered to Mr. Granger, as member of the Deputation to Eastern Missions, was not one of his own seeking. It came unsought; and was accepted by him from a conviction of personal duty, and because he was animated by a spirit kindred with that which leads forth the missionary. The nature and objects of the appointment, as then conceived, had been laid before him. Their importance and the hopefulness of their accomplishment he had readily apprehended, prepared to appreciate them as few could, not directly conversant with the administrative details of missions, — and it was not in his nature to reluctate. With characteristic promptitude he gave himself up to this ministry; and regardless of personal ends, without wavering of purpose and without repentance, though in the abiding consciousness of his self-sacrifice, he wrought in the service laboriously, exclusively, till it was done.

2. For the service proposed, Mr. Granger in some important respects was preëminently fitted. His knowledge of Christian missions, our own especially, both in their principles and practical working, was understood to be extensive and searching; but this was not the sole nor the leading motive that led to his nomination. A prime consideration was the relations which he was known to have sustained to some of our brethren in Burmah — relations of mutual respect and confidence — holding out to him, if he were sent, an assured promise of endearing Christian intercourse with those brethren, and, by consequence, a full measure of moral power to allay, to win, to heal. This qualification was felt to be paramount. To one, at least, there was a heavy foreshadowing of the evils to be overcome; and it was of deliberate purpose, that he sought the aid of one whose confessed friendliness, whose unflinching adherence, we might say almost vehe-

ment advocacy, continuing to the day of their last embarkation for Burmah, had seemed to have pledged to him, as it had clearly entitled him to, their unfaltering confidence and regard. As has been said more than once, on divers occasions, the Deputation in its inception *was* a mission of peace. Why it failed to result so in some to be lamented particulars, we do not here seek to intimate. Enough that such was the plan. Mr. Granger was selected as a *known friend* of certain missionaries; and *as such* he was manifestly held to be by them, till in the course of painful developments all was changed.

Connected with the above consideration, was a second motive. In times that had tried men's souls, Mr. Granger had been found to possess a soul of honor. The most sacred earthly interests, life, character, usefulness, could be safely entrusted to his hands. Truth was his pole star. He did not fear to look at truth, even when it confronted him. Nor feared he to utter truth. How nobly did he honor the confidence we reposed in him!

3. We desire to give testimony to the temper of heart with which our late honored associate fulfilled his service. His bearing towards his colleague was habitually respectful, magnanimous and kind. In general intercourse he was ever gentlemanly and courteous. To all appeals to his Christian or natural sympathies, his heart gave instant answer. More especially was his eye single, and his heart pure "from an evil conscience," in whatever concerned the missionaries and the missions. The errand on which the Deputation was sent, was partly one of inquiry. Some of the investigations were to be personal, others had reference more direct to evangelization. In entering upon and conducting those which were personal, we were aware of no intrusion into the heart of our brother, of aught that savored of unkindness, much less of vindictiveness, or the reckless desire of victory. There was no betrayal of a partizan spirit; self seemed to be unknown; the single aim was to educe light — to vindicate the right and expose the wrong — and so to save the missions. On questions of evangelization Mr. Granger's first, constant, strenuous endeavor, with all boldness but not in uncharitableness, was to honor the Great Commission. On this topic there is very much that we could say. Dr. Granger has been grievously misconstrued. We who through all the period of his service had most free opportunity to look into his inmost heart, *know and do testify* to the honor which he was ever disposed to award to Christian men and Christian missionaries in India and Burmah, while he also felt constrained to avow, in all simplicity and frankness, his utter disesteem of certain features of their missionary policy.

4. For the doings of the Deputation its members were of course jointly responsible. In matters of personal concern, there was not alone concurrent action; there was concert. With regard to methods of evangelization there was more individuality — separateness — of action, though not divergency. On his earliest arrival in India, Mr. Granger seemed to catch as by intuition the main bearings of the points in question; with his colleague there was more slowness of movement — a holding back — not in the way of contradiction, but of explanation and abatement. It was only after the Deputation had landed in Burmah, and when breasting the tendencies there too manifestly set in the same direction, it was not till they saw there, not indeed "the full corn," but the springing "blade," that the Deputation became distinctly aware that in their results they were essentially one. To Mr. Granger, the writer has cause to think, this coincidence of views, which first manifested itself during the debates in the Maulmain Convention, was almost a surprise. Let no one mistake these revelations as an attempt to shift responsibility. The day will come, if it has not already, when to have been foremost in justly appreciating the prime method of evangelization, *according to the pattern showed in the mount*, will not be accounted by any one to one's dispraise.

But we cannot prolong this course of

thought. In part that we have already written, we have put upon ourselves stern constraint. We are bereaved. "Lover and friend hast thou put far from me, and mine acquaintance into darkness." But we dare not, will not, murmur. It is God who hath done this; and we are still.

DONATIONS.

RECEIVED IN DECEMBER, 1856.

Maine.

Augusta, 1st ch. 9 89; Greene, ch., of wh. 5.25 is fr. Fem. Miss. Soc., 13.75; Wales, ch. 4.20; Leeds, S. Buckley 3; Livermore Falls, ch. 13.66; Jay, ch. 2.50; Fayette, ch. 25.50; Mrs. A. T. Drinkwater 5; R. Crane 1; Readfield, Mrs. D. B. Graves 1; Belgrade, ch. 1.10; W. Sidney, ch. 1; China, ch. 14; Rev. F. Merriam 50; Farmington, ch. 12; Liberty, ch. 9.20; So. Montville, N. and H. Elder 4; Montville, R. Frye and wife 21; friends 2.50; Knox, ch. 7.15; Oldtown, ch. 5.21; Franklin, ch. 5.06; North Hancock, ch. 5.50; Hancock, ch. 12.75; Rev. R. Y. Watson 5; Sullivan, ch. 1; Ellsworth, ch. 7; Bluehill, ch. 14.03; N. Penobscot, ch. 2; Penobscot, ch. 9.50; Orland, ch. 4.25; John Buck 5; per Rev. F. Merriam, agent, 282.96

Saco River Asso.; J. H. Gowen tr., Waterborough, 1st ch. 18; Parsonsfield, ch. 3; Limington, ch. 3.83; Buxton, ch. 22.25; Kennebunk and Lyman, ch. 9.30; N. Kennebunkport, ch. 4.25; Alfred, ch. 9.81; 70.03

352.98

New Hampshire.

Coos, E. A. Baldwin 1.75; Amherst, Luther W. Nichols 1; 2.75

Vermont.

Grafton, ch. 28.00

Essex, ch. 11.90; Georgia, ch. 35.47; Hardwick, a few friends 4.50; T. A. Ellis 1; Mr. Carter 1; Mrs. Hodge 3; Plainfield, Mrs. Perkins 5; Cottingsville, ch. 11.18; Ludlow, ch., of wh. 60 is for the sup. of a native preacher, 76.83; Fairfax, Mrs. Loveland 1; Mrs. Hills 1; Mrs. Shepard 1; Swanton, ch. 5; per Rev. M. H. Bixby, agent, 157.88

185.88

Massachusetts.

Boston, Union ch., George W. Chipman tr., mon. con. 112.49; Master Charles Howard Gould 1; Lynn, Jonathan Bacheller, additional, 100; "a friend of missions" 5; Thorndike, Mrs. Eunice B. Durkee 2; Watertown, ch., Samuel Noyes tr., of which 120 is mon. con., and 48 an. coll., to cons. Delano March L. M., 168; Jamaica Plain, ch., J. B. Witherbee tr., of wh. 25 is fr. Sab. Sch., for the Charles Edward Capen scholarship in the Siam mission, 425; Brookline, ch., D. Sanderson tr., mon. con. in Dec. 33.40; Lawrence, Mrs Dea. Parker, to sup. a nat. preacher under the direction of Rev. Dr. Mason, 22; Braintree, Mr. Sherman 5; Charlestown, High st. ch. 6.39; Haverhill, 1st ch., George Appleton tr., additional, 150; Tewksbury, Mary Barber 2; 1032.28

Beverly, ch., per Rev. M. H. Bixby, agent, 109.00

Worcester, Pleasant st. ch. and cong., of wh. 17 is fr. mon. con., with other donas. to cons. Jason Chapin L. M., per Rev. J. Aldrich, agent, 56 71

1197.99

Rhode Island.

State Convention, R. B. Chapman tr., Providence, Pine st. ch., J. B. Hartwell tr., to cons. John Briggs L. M., 100; 1st ch., of wh. 11.23 is mon. con., 20; an. sub., per J. F. Crocker, collector, 65 per Dr. A. Woods, chairman of colls., and 164.77 per Mrs. H. C. E. Read, fr. fem. mem. of ch. and cong., 261; 4th ch., of wh. 56 is fr. Fem. For. Miss. Soc., 100; 461.00

Newport, Mrs. M. H. Bottimore, to sup. Cyrus Barker in Assam Orph. Sch., 25.00

Natick, ch. 8.68; Lippit and Phœnix, ch., of wh. 15 is fr. F. M. Soc., to sup. two Karen preachers, 44; Pawtucket, ch. 71.01; per Rev. J. Aldrich, agent, 123.69

609.69

Connecticut.

East Thompson, ch. 20.59; Central Thompson, ch. 20; East Lyme, 1st ch. 34.25; 2nd ch. 63; with other donas. to cons. Mrs. Nancy Manwaring L. M.; Noank, ch. 41.50; Central Norwich, ch., with other donas. to cons. L. W. Carroll and Miss Eliza S. Nichols L. M., 124.65; per Rev. J. Aldrich, agent, 803 99

New York.

Albion, Mr. William Van Dusen, bal. 55 cts.; Brownville, Jonathan Webb 7; Clifton Park, ch. and soc., 46.63; Rochester, Rev. Sanford Leach 5; Evans, Lewis Goodrich 1; Killawog, Allen Cowdry 1; Beemerville, anonymous 3; 64 18

Orleans Asso., 7; Albion, ch. 40; 47.00

Wayne Asso., per P. Winslow Cor. Sec., 15.68; Palmyra, ch. 9.12; 24.80

Black River Asso., Lafargeville, ch., per Rev. H. A. Smith, agent, 10.09

Cortland Asso., Truxton, ch. 22.71; Master Gillette M. Graves 25 cts.; per Rev. H. A. S., agent, 22 96

Oneida Asso., 52.76; Waleeville, ch. 1.85; Whitesboro,' ch. 10.82; per Rev. H. A. S., agent, 65.43

Erie Asso., Forestville, ch. 14.07; Cassadaga, ch. 12.06; Stockton, ch. 31.50; So. E. Stockton, ch. 1.62; Ellery, ch. 5; Clear Creek, ch. 2; Randolph, ch. 1; Sinclairville, ch. 4.42; Pomfret, 1st ch. 21.97; per Rev. H. A. S., agent, 93.64

Niagara Asso., Akron, ch., per Rev. H. A. S., agent, 14.00

Hudson River North Asso., Westkill, ch. 9; Albany, R. M. Van Sickler, with other donas. to cons. Mrs. R. M. Van Sickler L. M., 25; Rondout, ch. 10; Kingston, ch., with other donas. to cons. George Southwick L. M., 64 50; Rosendale, ch. 4.50; Saugerties, ch. 21.50; Catskill, ch., to cons. Rev. George Webster L. M., 100; Athens, ch. 22.88; Hudson, ch. 4; West Hillsdale, ch. 8.91; A. Van De Boe 10; with other donas. to cons. Rev. Daniel Eldridge L. M., per Rev. O. Dodge, agent, 280.29

Rensselaerville Asso., Reuben Stanton, per Rev. O. D., agent, 25.00

Stephentown Asso., East Hillsdale, ch. 27; Alfred Bruce 1; per Rev. O. D., agent, 28.00

New York Asso., Middletown, ch. 25.73; Port Jervis, ch. 30.85; Miss Emma Grennell's infant class 2; Greenport, ch. 3; Brooklyn, Central ch. 100; a friend 10; per Rev. O. D., agent, 171.58

Washington Union Asso., Hartford, ch., per Rev. O. D., agent, 6.00

Broome and Tioga Asso., Maine ch. 13.50; Mrs. Lewis Gates 2.50; Whitney's Point, ch. 12; per Rev. O. D., agent, 28.00

Essex and Champlain Asso., Mrs. Susannah Blake, with other donas. to cons. Mrs. J. E. Cheshire, L. M., per Rev. O. D., agent, 31.00

Hudson River So. Asso., Poughkeepsie, Central ch., per Rev. O. D., agent, 37.25

Dutchess Asso., Poughkeepsie, 1st ch., per Rev. O. D., agent, 24.15 — 978.28

New Jersey.

Newark, 5th ch. 10.00

West N. J. Asso., Cohansey, 1st ch. 18.84; Canton, ch. 3.51; per Rev. S. M. Osgood, agent, 22.35 — 32.35

Pennsylvania.

South Auburn, Stephen King 2.00

Northumberland Asso., Lewisburg, ch., of wh 120 is fr. Sab. Sch., per Rev. S. M. Osgood, agent, 186.00

Philadelphia Asso., Philadelphia, 2nd ch., Mrs. H. B. Rowlings 1; 3d ch. 15.75; 4th ch., in part, 125; Spring Garden, ch. 36.17; Glen Run, ch. 12.30; Falls of Schuylkill, ch., Sab. Sch. 7.50; per Rev. S. M. O., agent, 197.72 — 385.72

Ohio.

Huron, Z. Montague 2; Plymouth, Calista Robins 75 cts.; Cleveland, 3d ch., Wm. Tompkins tr., mon. con. 29; 31.75

Indiana.

Wabash, Rev. H. C. Skinner 2.00

Elkhart River Asso., Columbia city, ch. 3; col. 25 cts.; per Rev. A. S. Ames, agent, 3.25

Huntington Asso., Roanoke, ch. 4.20; Ft. Wayne, ch. 7.50; Huntington, ch. 3.70; Wabash, ch. 3.12; per Rev. A. S. A., agent, 18.52

Friendship Asso., an. coll., per Rev. A. S. A., agent, 23.00

Grand River Asso., per Rev. A. S. A., agent, 20.00

Tippecanoe Asso., Covington, ch. 30; Bethel, ch. 12; Delphi, ch. 7.23; Crawfordsville, ch. 14.25; per Rev. A. S. A., agent, 63.48

Wesaw Asso., Miami, ch., per Rev. A. S. A., agent, 5.86

Judson Asso., Camden, ch., per Rev. A. S. A., agent, 5.00

Northern Ind. Asso., South Bend, ch., per Rev. A. S. A., agent, 17.00

Indianapolis Asso., Indianapolis, ch., per Rev. A. S. A., agent, 13.22

White Lick Asso., an. coll., per Rev. A. S. A., agent, 86.25 — 204.81

Illinois.

Quincy Asso., C. M. Pomeroy tr., per Rev. J. C. Burroughs, 123.98

Chicago, 1st ch. 141.48; Griggsville, ch. 134; per Rev. J. C. Burroughs, 275.48

Grand Detour, G. W. Southwick 65, Mrs. Cynthia C. Southwick 17, and Mrs. Sarah Carpenter 18, to cons. Mrs. Cynthia C. Southwick L. M., 100; Wyoming, Miss H. A. Milliken 4; Delavan, ch., mon. con. 4, Metamora, Rev. A. B. Cramb 10; 118.00 — 517.46

Michigan.

Washtenaw, Mooresville, ch., per Rev. A. S. Ames, agent, 7.99

Wisconsin.

Miss A. E. Divoll 1.00

Iowa.

State Convention 27.06; Danville, ch. 15; Albion, ch. 1; Mt. Pleasant, ch. 33.50; Keokuk, ch. 28.30; per Rev. J. C. Burroughs, 104.86

Virginia.

Charlottesville, Mrs. Fannie S. R. Davenport, for the Siam Mission, 4.00

Missouri.

St. Louis, 3d ch., Thomas Walker 5.00

Oregon.

Oregon city, Rev. G. C. Chandler, D. D., 6.67

Canada.

Toronto, Bond st. ch., per F. T. Parson, to cons. Rev. Alexander Lonimer L. M., 100.00

[illegible]

Legacies.

Medfield, Mass., Caty Smith, per Obed Allen, Exr., 294.48

Miami, Ind., Eld. Azel Waters, per Charles W. Morgan, Exr., in part, 92.53 — [illegible]

[illegible]

Total from April 1st to Dec. 31, 1856, $45,[illegible]

Donations in Goods.

Chester, Con., 1 box clothing and dried fruit, for Rev. G. P. Watrous, Shwaygyeen, Burmah, from his mother and sisters, 7.00

Ogdensburgh, N. Y., 1 box clothing and table articles, for Rev. H. L. Van Meter, Bassein, Burmah, from Robert Morris, Esq. 31.53 — [illegible]

THE

MISSIONARY MAGAZINE.

VOL. XXXVII. MARCH, 1857. No. 3.

AMERICAN BAPTIST MISSIONARY UNION.

FRANCE.

LETTERS FROM ASSISTANTS.

From letters of French assistants, addressed to Mr. Willard, now in this country, we make the following extracts, giving a condensed view of the mission-work and the churches in France.

Trials and mercies—"In labors abundant."

C——, Nov. 29, 1856.—We, in this place, have suffered in divers ways since you left. Yet we have not been abandoned; on the contrary, we have found sympathy every where, even where we expected it least. God be praised. It would appear that our trials have in some measure given new life to the churches; the work in general is every where more prosperous. Our good friends ———, of ——, having learned the reason for which we had taken —— from her school, were desirous of helping us, and made me bring her back to —— ——, agreeing to pay her board until she shall have acquired sufficient learning to become a teacher. Have we not reason to bless God? Are not all his benefits upon us?

Nevertheless, I do not wish to hide from you what afflicts me; it is my insufficiency to carry on the work here as I desire. Do think of it,—alone *in so* vast a field;—nine places of worship on the Sabbath, and fifteen other places to visit. I am no longer able merely to watch over the brethren. I have hardly finished on one side before ten or twelve other places call me, and where there are sick persons to visit often, as at present, working till I am entirely exhausted. I am obliged to neglect other things; you may judge by this the state of affairs. Now, how shall I be able to extend the interest in religion? I do not know what our American brethren will think if we make no progress; but tell them our true situation, that they may reflect.

Religious liberty—Emigration contemplated—Sickness of an assistant.

With regard to our religious liberty, there is nothing new; without doubt, God's time is not come for it. The prospect is so dark that we really do not know what awaits us next year. But God knows; and that ought to suffice us. Whatever may happen, we will not forget the lessons of patience and prudence which you have so often given us.

For some time past, thoughts of emigrating have again arisen in the hearts of several of our friends in these parts. They strongly desire to breathe the air

of liberty on the other side of the Atlantic, and to labor on in the cause of the Lord. Are these temptations? perhaps, — and I have told them so. As for myself, I believe that I ought to remain at the post where the Lord has placed me, however full of trouble and difficulty it may be, as long as He shall please to give the means. But some of our brethren are not of this mind, and it would not be strange if several families should go next year. Truly, it is a pity that our governors treat their best friends so badly; but this long religious persecution, together with the increasing difficulty of living in France with a family, when one is a workman, discourage many, so that they turn their eyes towards a better country.

I have just seen our poor brother Miel.* He appears to be rapidly passing away to the heavenly country. Happily, his soul is peaceful, firm in the faith and the hope which is in Christ Jesus. But his poor body suffers a great deal, and he is extremely feeble. Besides that, poverty is coming on apace to knock loudly at their door. It will be necessary to support them in order to keep them from starvation. You know his piety, his faithfulness, and all the good which he has done in our churches.

Another assistant, under date of ———, Dec. 8, writes as follows:

I will now give you a general idea of one field of labor, ———, two leagues rom ——.

Effects of the gospel on a family.

Some years ago I made the acquaintance of a great reader, who had bought a bible of Mr. M———, and our H———, of ———, advised m to see him. At last I went and received, although the man was del. He accepted some trac them, and lent them in the When I came the second time the acquaintance of several pers wished for tracts. I kept on visi leaving tracts with them.

After a good while, I had al families in the village to visit. I them, the wife was exceedingly and the husband a confirmed di I talked with the woman; she with pleasure, and at last un salvation through free grace, and me to see her husband, that I r him some good. I refuted the ol of ordinary unbelief. He at last an interested listener, and ackno his state of brutishness. I lent tract, "Antoine le Brigadier," w him a great deal of good, and a been once a soldier, this tract in him very deeply. I found him to quit his bad habits. I lent his wife a New Testament and "The Contrebandier," which d still more good. From that time were changed. He abandoned ern and left off abusing his wife. was peace in the family.

The woman was taken sick; they were poor, the lord of a n ing village and the curé came relief. This last endeavored to p her to refuse me entrance into th because she ought not to change ligion, and because her curé w ficient instructor. She would r him, on the plea that I had neve to her of changing her religion had brought herself and husband God, to Christ and to conversi that she could never shut her doo her benefactor. The curé chan tactics; he both approved wha done and spoke well of my books. he conversed like myself of s through faith in Christ, till at last no longer any difference betw

* Mr. ——, of ——, writes under date of Dec. 9, 1856,—While I am writing these lines, t is probable that our brother Miel has passed from this world into eternity. This morning Mrs. —— received a letter from Mrs. Miel, in which she tells her to come to ———, if she would see Mr. Miel before his death. She adds, immediately afterwards, that she will probably arrive too late to see him. We beeve that for this brother, death is what St. Paul said it was for him, that is, "gain."

curé and myself. Death at last put an end to the sufferings of this poor woman, who departed, as I hope, believing in Him who forgives the greatest sinner; for she testified publicly in the village that she owed to me her family tranquillity and the conversion of her husband, and that she should never forget me.

A blasphemer saved.

Another unfortunate sick person was calling loudly for death, and would hear neither of God, nor of the immortality of the soul. His wife desired me to converse with him on the subject of religion. At my first visit he told me that the sun was God, and that he should be very happy after death, for there was nothing beyond it. If there was a God, he was very unjust to let him suffer so long, who had always been a respectable man, and had never injured any one. After several conversations he was shaken, and I was enabled to set before him the work of Jesus Christ in behalf of sinners, and in what manner he could himself partake of his infinite merits. He listened with pleasure to the reading of our tracts. Finally he embraced religion. Unfortunately I fell sick; and as the man grew worse, the curé visited him. He confessed and manifested the most entire confidence in the religion that comforted him on his death-bed. One of his neighbors told me that this change was incredible; that he had travelled with him at Easter, and that when he mentioned religion, his companion blasphemed. "If you only knew," he added, "in what way he spoke of it before his death!"

Confession to God only.

Another Catholic, although he was of a very devout family, had become an infidel. When I saw him, he listened very respectfully, as did also his wife, who was a devout person. One of their sons, who was at Paris, had left them his bible, which was read, together with our tracts, with much attention. I saw that I possessed the husband's confidence, and was not long in discovering that his wife was being weaned from popery.

The man has been unwell for several years, and as his sickness increased he became more serious. I had several important conversations with him. In one of these, we spoke of auricular confession, and I explained to him how we may obtain the remission of sins, and of whom we must ask forgiveness. He understood me and appeared satisfied, as well as his wife. While I was sick he grew worse, and was fast approaching his end. After his death I learned that he had been very desirous to see me. There had been many rumors abroad; that the chief of the Protestants was dead; that the chief of the Protestants had left France, and that I myself had gone to live in America. He regretted very much not having seen me once more before he died.

His wife told me that some time before his death, they had an important conversation on the subject of confession. She asked him in case he grew worse, whether he would wish to confess? "No." "But all your family confessed before dying; and would you refuse to confess, and wherefore?" — "Confession is an abuse; the priests are more guilty than we; how could they save us? It is God whom I have offended, and not the curé; it is to God that I confess, and of whom I ask forgiveness every day." "I cannot believe that as you grow worse you will refuse to confess." "You will see!" As his sickness increased, he was more serious. He asked his wife to pray God for him. He was often found with folded hands, and eyes turned heavenward. He remained a long time in the attitude of prayer. When he was near death, the curé came and asked him if he suffered much? He replied "yes." "You must recommend your soul to the holy virgin Mary,— to God,— to our Lord Jesus Christ."— "I think always of God," said the sick man. When the curé had caused every one to leave the room, he said to the dying man; —"You are going to die; do you not wish to be

reconciled with God? If you wish to confess while it is yet time, I will hear your confession." "Monsieur le curé, I am much obliged to you for your offers; I recommend myself and confess to God; and when I have need of your services, I will have you called; for the present I have no need of them." The curé went his way and the sick man said to his wife, "When once God has forgiven me, I have no need of him." He commended his soul to God, and told his wife and son to pray for him. I trust he received his hope from Him in whom he had believed, and that he will not be ashamed at the judgment day.

His widow is in a very hopeful religious disposition. She reads the Bible to comfort her in her troubles, and finds in it the peace of her soul. She is very far from the belief of the papists. She is to come to ———, to hear the word of God and to see us celebrate the Lord's supper. I am in great hopes that the work of God is begun in her.

Favorable indications — Tract distribution.

If there were but these cases only, it would be enough to rejoice the hearts of the children of God, who love their Master's kingdom. I can add that if I had the time and my health permitted it, I should have a good many visits to make in this commune. I have already visited thirty Catholic families, and I could see still more if I had sufficient time. Our books have circulated in more than one hundred families; every one likes them and speaks well of them. They like us and our books, and the curé could not succeed, notwithstanding his sermons and his threats.— (He had threatened not to administer the first communion to those who would read our books.) Our books are read and asked for. I only regret not having a greater variety of them.

Several persons appear to be serious. A woman who used to be very devout, and to confess often, has purchased a bible, reads it and has told the curé that she will receive me and will read the bible. She made some objections to popery, and the poor curé answered, "the Protestants have gained you." She is very zealous in circulating our books and in speaking of the gospel. She once said to me, "I often dream that you call me to account for all the tracts which I distributed in this and the neighboring villages. I cannot have them back again; if I lend them, I do not know where they can be found."

A poor thresher, after having once heard me and having read several of our tracts, appeared fired with a holy zeal. He ardently desired to see me again, and, as he never goes home before night, could not in any way visit me. I went to a village near by, and found him at work in a barn. He was very glad to see me. I left him some tracts. His employers, astonished that I should ask for a poor thresher, read them, and expressed their approbation. This man has been twice to the meeting at ——, and we hope to see him next Sabbath at ——. This village is ready to receive the word of God. If meetings could be holden there, much good would be done. God will direct all things for the furthering of his holy cause. We will keep on laboring, and wait for his blessing. If He sends us trials, may He grant us patience, perseverance and faithfulness.

GERMANY.

JOURNAL OF MR. LEHMANN.

In the summer and autum of last year, Mr. Lehmann performed several missionary tours, of greater or less extent, in various directions from Berlin, visiting the scattered brethren and encouraging, advising and confirming feeble churches. During the first of these tours, he was present at the dedication of a small chapel at Cüstrin, where great interest was manifested, and good results promised. Frankfort, on the Oder, he found to be a wide field of labor, but there was a decrease of interest. It was in part the design of this journey to investigate the causes of this decline, and to inquire what was requisite for the more successful prosecution of the work. He returned to Berlin on the morning of Saturday, Aug. 2.

Baptisms at Berlin.

On Saturday evening, Aug. 2, under a brilliant, starry sky, I enjoyed the privilege of baptizing five converts in Berlin, who had been received previous to my departure, and who waited for the ordinance.

3.—We had a very blessed Sabbath, especially at the Lord's table, where the five new members were introduced. I am very happy in having the assistance at present of Mr. Thies, a very faithful and zealous brother. At our last Conference in Berlin, it was resolved to transfer him from Stralsund to this city, where he is maintained by the mission-fund of the Prussian Association. I am thus enabled to leave the city for longer periods than before, and during my absences the work here rests safely in the hands of Mr. Thies.

Neustadt — Zackerick — Wrietzen.

6.—Set out for another journey, going by railroad to Neustadt, where I was met by br. Zeschke, who has labored here and in the environs for several years as a missionary and colporteur. Visited all the members residing here, and preached in the evening in the house of one of them.

7.—Proceeded to Zäckerick, formerly an outstation of the church of Berlin, afterwards a separate station, and now again an outstation. Some trials in the church and the emigration of many to America had cast over all an air of desolation. I gathered the few remaining members together, and induced them to unite again as an outstation of the Berlin church.

8.—Walked ten miles to Wrietzen. After rest and refreshments, a meeting was held. Arrangements were made in a spacious room for the accommodation of many hearers, and the places were all occupied. It was evident that a salutary influence pervaded the assembly. Visited on Saturday several of the audience and was received most kindly. This seems the most *promising spot in these* regions. A brother suited to the work ought to be settled here.

New church at Seehausen—Ordination.

29.—Set out for another tour to the outstations extending to the west of Berlin. I was received at Seehausen by br. Altenstein. At the desire of the brethren in the Altmark, where forty-one members of our church reside in a scattered situation, it had been resolved to form them into a separate church. The following Sabbath had been appointed for the organization of the church, and the ordination of the pastor and deacons. Most of the members were present, and a large number of friends, some of whom had come from great distances.

30.—A well-attended prayer-meeting in the morning introduced the solemnities of the day. The gift of prayer was richly bestowed on the brethren. At nine I preached to a large and attentive audience, in the hall rented for this purpose several years since. In the afternoon preached again to a crowded assembly. After this came the services of forming the church and ordaining the pastor. I regretted that no other ordained minister was present besides myself, though others had been invited, and thus I was compelled to perform all the services alone. Br. Altenstein, who was designated to the pastorate, and the two brethren appointed deacons being seated in the midst before me, I proposed to them questions which were answered satisfactorily. I then offered the ordaining prayer with the laying on of hands. Then I addressed the pastor, giving him the charge, afterwards the deacons, and lastly the church. Then the new officials administered the Lord's Supper at considerable length, so that five hours in all were filled up in these sacred engagements, and my strength was tried to the utmost. A long table was richly spread by br. Altenstein, for the refreshment of the brethren and friends from a distance, and thus closed the memorable

day, so much blessed and on which all felt so very happy.

31.—After a season of Christian intercourse, I returned by way of Wittenberge, and stopped at Friesack. I had heard reports of a religious interest existing here, through visiting brethren. The people, however, were so much engaged in the fields that only very late in the evening I gathered a few persons in a very wretched hut, dimly lighted, to whom I spoke on the way of salvation.

The pious rag-gatherer—Cremmen.

Sept. 1.—Travelled on foot in a tempestuous rain through a thick forest, for two hours, to visit a remote family in the most narrow circumstances. The man, who is a rag-gatherer, with his wife and her sister, all members with us, received me with affection and tears in their eyes, as if I had been an angel of God. They, with the watchman of the village, formed my audience in the evening, to whom I expounded the Scriptures and prayed with them. I remained in their hut during the night, enjoying the best accommodations they were able to afford, and in the morning my host insisted on taking me on my way in his little waggon, drawn by three strong dogs. I preferred walking, however; and after going twenty miles, partly in a heavy storm of rain, reached Cremmen. This is one of our outstations, and I had hoped to preach here at night. But the troops quartered upon the citizens, with the music and noise in the streets, made preaching impossible. I was able only to talk a little and to distribute an abundance of tracts. Late in the evening I united with the family in fervent prayer, and, without seeing any of the other brethren, returned the following morning to Berlin, and proceeded to visit the nearer stations, Köpenick, lately commenced, Mariendorf and Seegefeld, where there was much to be done, to preach and to bring to order, to admonish, and to teach the right ways of the *Lord.*

On my way to the preparatory conference held at Frankfort on the Maine, in reference to the large conference to be held next year in Berlin, I visited many of our churches and brethren scattered over the vast extent of Germany. Leaving Berlin on Wednesday, Sept. 3, I stopped first at Halle. I was highly gratified by the increasing interest in this town, where until recently, not a Baptist was found. Visited during the day, and preached in the evening to a numerous congregation; great attention was paid. Various brethren came from a great distance.

"The bush burned with fire, and was not consumed."

4.—Proceeded to Cassel in Hesse, and was received most cordially. Through all the political and religious oppression to which this fine but persecuted country has been exposed for the last few years, the Lord has wonderfully shielded his little flock. Several years ago, I preached openly in the town-hall. Laws were subsequently issued, putting down religious liberty, but the Lord watched over his people. A sergeant of gensdarmes lived on the same floor, who was charged to watch strictly the proceedings of the brethren, and give notice of any meeting they might hold. Thus they were often fined and oppressed. After a time this overseer became seriously diseased, and his case was pronounced by physicians incurable. Then some of the members ventured to call on him and to pray with him, and one of them gave him some medicine which was the means of his complete recovery. He became quite changed in his behavior towards the brethren, and winked at their proceedings and their meetings, and from that time, they have been allowed to meet unmolested, while the higher powers suppose them to be very strictly watched and kept down. I had the pleasure of addressing a very numerous audience, and felt invigorated and blessed. We enjoyed afterwards a protracted conversation, and great was our joy to meet once more in the flesh.

Offenbach — Frohnhausen — Cassel.

6.— Sabbath. From Frankfort, where on the 5th I had met the Committee for consultation, I went to Offenbach, the seat of one of our little churches. I was received as formerly with the greatest kindness and enthusiasm, and brethren and sisters from a great distance in all directions had flocked together, as notice had been given of my coming. After the preaching, the Lord's Supper was celebrated, followed by long conversation, and joyful reminiscences of the past, which, with refreshments, completely engrossed the time. When we broke up, long after ten o'clock, some of the brethren and sisters accompanied me partly as an escort, on their way to their homes. We beguiled the way with hymns and very sweet communion, and it was past midnight when I reached my hotel in Frankfort.

8.—After some hours' travelling, arrived at Frohnhausen, where there is also one of our churches, under the pastoral care of br. Becker, a cabinet maker by trade, and a very intelligent man. In the absence of the pastor, I surprised them all by my coming; but the joy was great. Messages were soon sent to various villages, and as many as the shortness of the notice would allow, flocked together in the village of Roth, two hours distant. On the way thither I met br. Becker, who immediately returned, full of joy. I preached to these dear Hessian country people, in their very peculiar dress, from Ps. 32: 8, 9,— after which we enjoyed the sweet fellowship of the saints. Here also, as I found, the Lord had stretched out his shielding hand over his people. Owing, doubtless, to the judicious guidance of their pastor, they had always held their meetings, while the Lord had raised them up a generous friend in the governor of the district, who had always mitigated the severe and oppressive decrees of the minister.

9.—I was in Cassel again at noon, and filled out the *time till night by a visit* to Wilhelmshöhe rejoicing in the beauty of the Lord as exhibited in the outward creation. Preached to a large assembly.

Eimbeck—Othfreesen—Schoneberg.

10.—I proceeded on my journey to Eimbeck, and found myself in the midst of the dear friends, who so faithfully fostered me some years ago, when my health was feeble. In the evening, I preached in the nice chapel to a tolerable congregation. It was the usual week-day service. After the meeting I left for Lauterberg and other places in the Hartz mountains. At Goslar I found the cause in a lingering state. Spent the Sabbath at Othfreesen, and preached in the morning to a few only. In the afternoon, accompanied by them all, I went to Upen, where I preached to a congregation of about twenty-five well known brethren. A new interest is springing up at Schöneberg, more promising than the other places in this vicinity.

12.— Visited a lonely sister at Brandenburg, and broke bread with her; afwards, called on several friends at Potsdam, and returned to Berlin.

The church at Templin and its pastor.

Nov. 1.— After another season of labor in Berlin, I yielded to a call for assistance in the neighboring church of Templin. Br. Kemnitz, the pastor, had been attacked with serious illness, on account of excessive labor. There is perhaps not a brother more devoted to the cause of the Redeemer in all our churches. He was converted in Berlin, long years ago. Then, going to Templin, his native place, he testified of the grace he had received, and the Lord blessed his labors, so that in 1845, I had the joy of forming there a little church. They had to undergo a great deal of persecution in various ways; br. K. was imprisoned several times. But gradually the work of grace prospered, and the church now consists of 163 members, with thirty-seven outstations. I have had the privilege of sending thither a

colporteur, supported by a friend in Britain, and would fain send another, as these two brethren are not able to meet all the claims made on them. Arrived at Templin on Saturday, and found the pastor improved in health.

2.— Sabbath. Early in the morning people began to arrive in waggons and on foot, some of them from places fifteen miles distant. The chapel was soon filled, though I learned that the town-church numbers scarcely 20 hearers. The clergyman prophesied long ago that the Baptists would come to nought, but his prediction has been disappointed. A prayer meeting was held in the morning. At 9, I preached, being very much encouraged by the presence of so many dear children of God.

Coffee was afterwards provided in the chapel by br. Kemnitz and another brother, for the pilgrims who came from a distance, about fifty in number; they brought their own food. The afternoon service was crowded. After preaching, I administered the Lord's Supper, and the divine presence was sensibly felt. It was a highly important day.

3.— Attended the monthly concert. There were present large numbers of the people in town, and the season was a very blessed one.

Warthe—Gerswalde — Prenzlau — Neustadt.

4.— Held a meeting at Warthe, a village station, where two rooms were crowded with hearers, who listened with the greatest attention. Protracted conversation followed, as is usually the case, and it was near midnight before all separated.

5.— At Gerswalde was gathered the largest assembly I have seen in this region. Every corner was occupied, and the adjacent rooms were filled. The utmost stillness and attention prevailed. A deep impression seemed to be produced. Afterwards, walked five miles under a most brilliant sky, the moon just setting, to Hassleben. A goodly number of friends accompanied me, and the singing of hymns and pleasing tion beguiled the way.

6.— Walked ten miles to the capital of the Ukermark, cordially received by br. K., an the customs, and our most reli porter in that town. The cau is not making such progress h country places. There is a co hall for worship, neatly fitted which I saw at evening nearly few years ago, there were no here; now there are about fift

7.— Leaving Prenzlau, I vis stadt. The few members are low state, so that I fear this stat soon be given up. The next visited Tornow, another desola tion.

The work at Berlin — Birth d tival.

18.— With respect to my Berlin, I regret that notwitl much grace experienced in the the last summer, a great want and effort prevails. Meeting so well attended as formerly. have been excluded, while few Under these circumstances we pointed this day as a day of fa prayer. At five o'clock in the a goodly number were gathered and I trust the Lord will breach.

I receive from my people ma of affection, and there are witl faithful members. On my b early in the morning, a large met together and embellished with garlands and flowers, an into the midst of them, rece with songs, addresses, and pr presenting various useful articl ing to their scanty means. In ing, all my rooms were crowde members of my flock.

A well filled Sabbath

When I am at home, the entirely filled up with sacred preach twice and superintend bath school, preside at the chu

ing, lead either the young men's or women's association, and at last singing exercises, as all aid in these departments is now withdrawn from me,—so that from five in the morning until ten in the evening, I am continually engaged, till my voice fails me. The two brethren who assist me are generally on the Sabbath at the outstations, preaching.

TAVOY MISSION.

JOURNAL OF MR. CROSS.

(Continued from p. 8.)

Feb. 8.—Spent the morning in covenant meeting. The church appears well, and is a beautiful example of a simple people worshipping God. May God build them up in their most holy faith, and add to their numbers of such as shall be saved. In the forenoon Thou moo, who accompanied me to America on my return, preached with much effect. In the afternoon, covenant meeting continued. Eight persons were examined and received for baptism. At a little past four in the afternoon, all proceeded to the water side, and the eight candidates were baptized by their pastor Sau Doo. In the evening the church assembled for the communion of the Lord's Supper, and it was a season of refreshing from the presence of the Lord. This church seems more like a well organized church, ordered with intelligence and the fear of the Lord, than any other, and reminds me more of what we see at home in our own church, than I have seen in any other place among the Karens.

4.—Monday morning, started for Nautan, the next village on my way, and arrived about 11, A. M. Find a nice little chapel. The church is small, from twenty-seven to thirty-members.

5.—Last evening was the communion season. The little chapel was well filled; some sixty or seventy persons were present, among whom were a number of heathen Karens, some ringed, beaded and boughed; others indicated a more sober and inquiring *state of mind* by the absence of these marks of darkness and heathenism. The services of the communion were performed by the pastor of the Mata church and the pastor of the Pyeekhya church, and ended with warm tokens of affection in our taking leave of one another. Though in the midst of the dry season, it rained a good deal in the night and delayed our departure for the next village.

Patsauoo — Church discipline.

Arrived at Patsauoo, the next village, before noon. This church, next to Pyeekhya, may be regarded as the most important. Few occasions for discipline have ever occurred, and the brethren seem to love one another. But the peace had been marred this time by a quarrel between two families; and though partial confessions had been made, the parties most immediately concerned could not be admitted to the communion. One of them afterwards accidentally shot a companion in an elephant hunt, and the circumstances were such that the little church were led to feel, as expressed to me by their pastor, that a direct judgment from God had been visited upon both the parties. The person killed had been a very unruly young man, and the individual who accidently killed him had manifested a most unforgiving and selfish spirit; so that the pastor thought God had interposed to give his people peace; and perhaps it was so. At all events, the simple faith of these people will go far not only to make it appear true, but to realize that result.

Candidates for baptism — Inattention to schools.

Six candidates presented themselves for baptism, but most of them were young, and did not show either much evidence of new hearts or much knowledge of the Saviour; but rather gave me a sad impression of the serious decline in intelligence and attention to schools, and particularly Sabbath schools, which I am sorry to say seems to be too general in all the churches. Schools,

and particularly Sabbath schools as a consequence of inattention to the other, have exceedingly declined in interest since my last visit to the churches; and I sighed when I saw the condition of these lads, from ten to twelve years of age, and compared them with others of the same class five years ago. None of these candidates could be received, and they were earnestly exhorted not to make their rejection an occasion of discouragement, but rather to shew them how they were neglecting and slighting their opportunities. Two young women, who had married into Christian families and gave evidence of conversion, were baptized.

All the little churches are adopting the resolution of the church at Pyeekhya, to furnish a basket of rice, each family, for the school in the city during the rainy season. The exercises of the communion, etc., kept us till a late hour, and were interesting.

Church at Palouk—Baptisms.

6.— Started this morning for Palouk, and arrived just about noon. This little church has been on the decline for many years, but now, since the meeting of our Association at Baulau and the return of their pastor, a revival seems to have commenced. Six quite promising young persons recently converted were baptized, and a better spirit seems to be awakened. The pastor, who could less afford to forego the small pittance which we have been accustomed heretofore to give him as a salary, than most others, cheerfully acquiesced in the poverty which cut it off from him. The little church wished to do as their brethren in Pyeekhya and Patsauoo, and elsewhere had done, and furnish a few baskets of rice for the school in town; but I could not bear to take it away, and turned it over to their pastor instead. They are sadly poor; and, from mismanagement and the badness of their soil for the rice they cultivate, they hardly ever get rice enough for their own consumption.

About midnight set out for r which I had directed to come r the mouth of the small strean would lead us by canoe to the river; and on reaching it, start the tide on my way to Tavoy.

MAULMAIN KAREN MISSI

JOURNAL OF MR. HIBBARD

The following is a continuation of nal of Mr. Hibbard, commenced on p. pursued on p. 456—458 of the last v

Boat tour — Preaching in a house.

Jan. 31, 1856.—Started off o days' tour by boat. Crossed t wen, and landing, took a lor through the forest to a Pwo where the chief of a large dist sides. The chief received us i friendly manner, listened to our ing with attention, as did also th the villagers who were at hom he called in. But though he se be very deeply interested, he lis fear, only from courtesy.

After this dispensation of divine t Hibbard returned again to the rive and called at another point, where small Karen village, the chief of whi oo represents as being an inquirer the men, however, were at home, an women. After resting, he next

Crossed over to the disputed t (the boundary between the Eng Shan possessions,) the tongue o land between the Salwen and rivers. Tigers abound in all this but though daily crossing their I have not yet either seen or he

Feb. 1.— Proceeded down t wen a mile or two, and then assistant and one of the boys st through the forest.

Directing the boat to proceed dov junction of the Unzalen and then u er to a point where we had arranged we proceeded on foot.

A walk of a mile or two br to the village which we had

We were soon seated in the house of the head-man, preaching "Christ and Him crucified." Quite a company came in to hear, and some of them listened apparently with great interest. It gives one new life to see such a spirit manifested. Myah-oo has preached here a number of times before. I cannot but think some of them not far from the kingdom of heaven.

Leaving this place, took another long walk, which brought us to the Unzalen. Entering our boat, we proceeded a few miles up the river, and, landing on the opposite shore, made our way as usual through the forest to a large village. Here the Karens for the most part are worshippers of Gaudama; yet many of them listened with great interest, apparently anxious to know the truth. O, that God may bless His truth to their salvation.

After a long walk arrived at the chapel just before sundown.

Statistics — The Karen pastor — Candidate for the ministry.

2.—Arranging the statistics of this and some of the other churches, and preparing for preaching to-morrow, the Sabbath. Do not celebrate the Lord's Supper here at this time, as it was enjoyed so recently. The pastor, brought in rs. 13, which they have contributed at their monthly concert of prayer. Besides, they have met the expenses of the communion, &c. This is very well for their number,—only seventeen in all, and one of them suspended. The pastor appears to be a faithful minister. I think we acted wisely in ordaining him last year. During the present year, four have been baptized, and there are now two applicants. One of them, I expect, will apply to-morrow. It is to be regretted that the chief is not so exemplary a man as he should be. Unless he obtains more grace, I fear he may cause trouble. On the whole, this little flock seems to be in a very good state, specially so if it be compared with some of the larger churches. There are also some here who may be regarded *as sincere inquirers.*

3.— Sabbath. Prayer meeting this morning. The men mostly in, though but few of the women. Preached in the morning from — "Let your light so shine before men, &c." Had some freedom in speaking to the members on the duty of holy living. Line upon line, precept upon precept do they need on this subject. After service, the chief's wife, having requested baptism, was examined, but she proved so deficient in knowledge that it was deemed prudent to defer her baptism till she could receive more thorough instruction. Shashu preached in the afternoon, and the pastor in the evening. During this last service, several heathen came and sat by the door to listen. I trust God has many chosen ones in this region. May the pastor here be the devoted instrument of gathering them into the Master's fold.

One heathen lad whom we met with on Friday in the disputed territory, made his appearance here yesterday, and today has been very faithful in attending worship. I trust his heart is inclined towards the truth. A young man here, John Philip, who studied in the English school at Newton for some years and can understand English pretty well, expressed a desire to study in the Theological Seminary, in order to becoming a preacher. I encouraged him to come next term, and spoke of him to the pastor. He is a young man of promise, lives with the pastor, and, when the latter is absent on preaching tours, conducts the worship. There are two others here who have studied English.

Scattered state of Kadoko church.

4.—Ka-do-ko. The strong current of the Salwen bore us swiftly on our way, and we arrived at the Ka-do-ko landing a little past noon. It took a day and a half to pass over the same distance last week on our way up.

Arrived at the chapel about three, P. M. Met many of the members after dinner. They appear glad to see me again. I begin to think they do not regard me simply as the Pwo teacher.

Preached this evening. Subject, — "Christ the good Shepherd."

5.— Visiting the members at their houses, studying the Scriptures, and making other preparations for a meeting to-morrow. Nearly one half of the members live in four or five little hamlets in the woods, from half an hour to an hour and a half or two hours' walk from the chapel. This is very unfavorable to their spiritual growth, and I shall make every effort to remedy the evil. We shall consider it to-morrow. It must be discussed also at the Association. The assistant preached this evening.

6.— The leading members of the church met to confer upon several subjects. After some discussion, they resolved to raise for the support of their pastor, a sum equal to a rupee a member, some fifty rupees. If they do this, it will be more than doubling their subscription of last year.

The question of removing to a place on the bank of the river was considered. I endeavored to impress upon them the importance of unity in action. If they decide to go, all go,—if they stay, all stay; and those who live away in the jungle return and build near the chapel. We had a pleasant meeting, and I trust a profitable one.

From this point, Mr. Hibbard, proceeded the next morning towards Dongyahn, where he arrived after much fatigue, having lost his way in crossing to the village through a marsh while the boat went round to the creek. His visit to the members was unexpected and very welcome.

The Dongyahn church—Discouragements.

8.—Dongyahn. Receiving visits from the Karens and preparing to preach. Have been speaking and preaching in Sgau so much of late, that I feel almost afraid to try the Pwo in preaching. Even in conversation, I detect myself every now and then running into Sgau. I find a sad state of things in many respects in the church here. Two of the disciples, heads of families, and men whom I thought stable, have fallen into sin — drinking to excess, and forsaking the house of God and the company of the brethren. Some eight or ten also of the younger female members of the church have been to the heathen feasts as spectators,— one of them the school teacher. They had been suspended, but had nearly all confessed, and were restored to the full fellowship of the church. I feel very sad to find such a state of things. It would seem that Satan is making a desperate effort to destroy these poor sheep; and what is still worse, they do not seem to be conscious of it, and so they wander from the good Shepherd, instead of keeping close to Him.

9.— The covenant meeting to-day revealed much sin,— much coldness, much neglect of prayer and evening worship. At the close, I addressed the members at some length and with considerable freedom, with reference to their present state and the causes of it. O how much they need the reviving and purifying influences of the Holy Spirit.

10.— Sunday. Preached in the morning from John 3: 14, 15. Dwelt particularly upon saving faith, how it is to be exercised; how we may know that we possess it, what are and what are not the evidences of it. Had much freedom in speaking. Addressed them very plainly, but kindly. After service, some who were not at the covenant meeting confessed their sin. The church also, after a free consultation, decided what course to pursue in regard to some who still remained impenitent. This was done in such a business-like manner, that it was really refreshing, after the almost useless efforts which I have made in some of the churches, to get at the opinion of the members. In the afternoon, enjoyed the Lord's Supper. It was to me a truly spiritual feast. The pastor presided, breaking the bread, and I assisted him, pouring the wine. God, I trust, was present with us, making it a time of spiritual refreshing to all His people.

After the service, most of the brethren brought in their subscription for the

support of their pastor. Rs. 71 were handed in; twenty-five more are still due.

I feel that it is well that I came here at this time. Many of the young members were in a critical state. The covenant meeting of yesterday, with its confessions and severe reproofs of sin, with the preaching and the Lord's Supper today, were greatly needed. O Lord, have mercy upon these erring ones.

11.— Reached home this P. M., after an absence of thirty-five days.

In the month of July following, Mr. Hibbard made another brief tour, in company with Mr. Whitaker, to visit a church on the Attaran.

A difficulty, vanished—Thoughts on the embarrassments.

July 10. — I have made one short tour during the present rains. The first week in June, br. Whitaker and myself visited one of the churches on the Attaran, leaving here about midnight of Thursday, and returning the next Monday evening. A difficulty had arisen in the church, which the assistant could not manage. A number of the members were walking disorderly, and by reason of their influence in the church they could not be disciplined. The news that we were to visit them, seemed to have had a good influence; for when we arrived, we found that the disorderly persons had all confessed and taken every thing out of the way. We had apprehended a serious difficulty, but it had all vanished.

The weather was very unfavorable most of the time, there being no rain but sun-shine instead; still we contracted no fever. Were we in funds, I should try to visit all the churches accessible by boat.

We felt greatly relieved and encouraged by the liberal contributions in March, 1856. God bless the givers! We are now looking with anxiety for the proceedings of the May anniversary. I trust God has carried his people wisely and safely through it. God's ways are not like our ways, or we should not have had these severe trials; but He knows what his people need. If it is the rod, He does not withhold it. And even this is a blessing in disguise. I trust, however, that we in the missionary field may so live, and that our brethren at home may so live, that our Father in heaven will not often find it necessary to lay upon his people so severe a chastisement.

LETTER FROM DR. WADE.

Retrenchments in the Missions.

In presenting to our readers the following paragraph of a recent letter from Dr. Wade, together with the letter which follows from Mr. Thomas, of the Henthada Mission, we desire to call attention specially to two points, which give to these communications an importance far outweighing even their own. The first is, that these letters may be justly regarded as *representative* of the state of all the missions in our connection. The schedule of appropriations for the current year was the result of several weeks of examination and comparison of the annual estimates proposed by the missions; and one of the principles most carefully kept in view during the painful process of reducing the amounts severally suggested, was, to deal with all the missions on the basis of the strictest impartiality. Of this, were proof requisite, it might be found in the names and character of the writers of these letters, and in the known appreciation set by the Executive Committee on their work. — The other point is, that the question, whether this state of the missions shall *continue*, is to be determined by the friends of the missions *within a very short period*. The financial year closes with March. If it close with *no relief* to the treasury of the Union, no relief reaches the missions.

Maulmain, Nov. 7, 1856.— By the mail yesterday we received your schedule of appropriations for the current year to this mission. I can only say a word now in reply.

The appropriations amount to little less than a *suspension* of our missionary work. Nothing is allowed for visiting the Karen churches in the jungles. The appropriation for a normal school will scarcely support a dozen pupils one term. The appropriation to the theo-

logical school last year, was rs. 1200; the actual cost, with the closest economy practicable, was rs. 2025. The local means by which we made up the deficiency, are now exhausted. Your appropriation for the current year is only rs. *1100. By the end of November, rs. 300 of this amount will have been expended. Only rs. 800 will be left for another term, even if we can dispose of the pupils during vacation † without expense to the mission; which indeed cannot be done, except by sending the Toungoo and Bassein pupils home. Under these circumstances, which a previous letter of yours led us to anticipate, we have felt ourselves utterly at a loss about what to do. It seems to me quite impracticable to keep up a theological seminary in this expensive place, with the appropriations you make to it.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

The following letter connects with Dr. Wade's above, more particularly, in its closing paragraphs; but its import will be best understood by reading the whole.

School for native assistants.

Henthada, Oct. 25, 1856.— The rainy season, the most boisterous we have yet experienced in the country, has just passed. There has been so much rain that even the natives have travelled inland with great difficulty. Hence our visitors have been less numerous than they were during the same months of last year. When, however, the heathen have been in, it has been our first business to preach to them. Besides preaching to the heathen, there have been Christian visitors, and the care of the churches, to occupy our time and to fill our minds with care.

Again, by the assistance, not of American Baptists, but of friends in this country, we have been able to support during the whole rainy season a school for native assistants, of about twenty pupils. The school, to me, has been one of great interest, for the young men composing it were, for the most part, fruits of this mission. They have been converted during the past two years, and were baptized by my own hands in various parts of this and the Tharrawaddy districts. The scholars could all read and write, on entering the school; and all seemed desirous to be taught. Many, however, could only understand the more simple truths of Christianity, and were put under the care of my assistant; while a class of eleven had studied with me before, and might be regarded as a theological class. With this class I have spent between two and three hours of each day, and, with pleasing results. Our principal text-book has been the gospel of Matthew, or rather Matthew compared with, and explained by the other three gospels, and by the other books of the bible generally.

But I have been unwilling to send these young men back to their work in the jungles, without something more permanent than their own uncultivated memories. Having taught the book of Matthew to five different classes of Karen assistants, I thought I understood their difficulties and wants, and determined to supply them with explanatory and practical notes on that book. This I have found time, either by day or by night, to do, until I have reached the seventeenth chapter of Matthew. These notes the class have been most earnest in copying day by day, each one for himself. And now as they have gone out into various parts of the jungles to preach and teach, they have in their satchels, with the New Testament, their manuscript notes. Thus it will be necessary, unless more money is given at home, to go back one or two thousand years, to the ancient mode of book-making.

Four new churches — "Joy in the presence of the angels of God."

But let these and other young men

* $500.

† The vacation expenses last year were *about rs. 400.*

employed as Christian teachers, be remembered in the prayers of God's people. For it is a time of peculiar interest in our mission. Since I wrote the last annual report of this mission, two churches have been established among the Sgau Karens, of about fifty members. And recently, even since the close of the rains, two little churches, of about twenty members, have been founded among the Pwo Karens. The Pwos are very numerous just at the south of this city, where there are still quite a number asking for baptism. And the work seems to be spreading to adjoining villages, and we hope to be able to report still larger numbers turning to God before many months. The cry is for books and teachers, both of which are very scarce. Also among the Sgaus there are not a few candidates for baptism, while others are on the point of yielding to Christ. Indeed, it is an exciting time with us. Why should it not be, while the angels of God are rejoicing over repenting sinners?

Shall help arise from the American churches?

But there is another side to this picture. We are in distress; for not a cent of money is to be given to enable us to visit these infant churches, or to preach the gospel in distant regions! Nay, these native preachers, some of whom are among the heathen, are to receive no aid! Last year, I spent, as I thought, as little as I possibly could; and yet I spent for assistants more than six hundred rupees ($300), which was mostly raised here in Burmah. This year our operations have been, and must still be, enlarged, and yet we are informed that we must not expect a cent from America! All we are to hope for is only about $50 per month, being about two-thirds of what it costs us to live! And this, while our frail bamboo-house is rotting down over our heads! This, while young men are to be prepared for the ministry! All this, while souls are being born into the kingdom of God!

What is to be done? Shall we leave this extensive and increasingly interesting field for want of a house to live in? Shall we tell pious young men, burning with a desire to preach the gospel, 'We cannot instruct you for want of means?' Shall we say to those now employed in preaching,— preaching too without salaries,— that in order to purchase themselves clothes, they must return to the cultivation of the land, and leave their heathen brethren to sink down into perdition?

These things we cannot, we will not do. No, we will remain here among the Karens, and try to instruct and preach, and beg of all with whom we come in contact to aid us. This we have already done; for besides all our other work, we have collected during the past year about a thousand rupees to aid in carrying on our work. We need more for the present year, but know not whence one fourth of that sum is to come. Yet we will struggle on, though we sink prematurely into the grave. You may receive a few more reports like this from us, and then will follow the brief statement, *they are dead.* They sank down under a crushing weight of labor and of anxiety, and it ought to be added, under the still more crushing weight of *neglect!*

Tell us not that there are troubles about our missionary organization, or that some of the missionaries walk disorderly. Brethren, souls are perishing! For the sake of Christ and his cause, cast aside unworthy missionaries, and fling to the flames even the parchment containing the constitution of this or that organization, the work of men, and come forth again to the work of Christ, the *salvation of the world.*

RANGOON MISSION.

LETTER FROM DR. DAWSON.

Baptisms in Rangoon river.

To assist in forming a just conception of the interest of the baptismal scene here narrated, and to mark also by contrast "the wide and

effectual door," which God has opened for the spread of the gospel in Burmah, we insert an account from Dr. Judson's journal of a similar service performed by him in 1819. It was the second occasion on which Christian baptism had been administered in Burmah. The first had taken place a few months previous, in circumstances of strictest privacy, under the shades of night.—"November 7, Lord's day. We had worship as usual, and the people dispersed. About half an hour before sunset, the two candidates came to the zayat, accompanied by three or four of their friends; and after a short prayer, we proceeded to the spot where Moung Nau was formerly baptized. The sun was not allowed to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exultant feelings of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little, feeble, solitary band. But perhaps some hovering angels took note of the event with more interest than they witnessed the late coronation; perhaps Jesus looked down on us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us, another day, more publicly than we venture at present to acknowledge him."

Rangoon, Nov. 13, 1856.— On Sunday, October 26, two of the three candidates for baptism, reported in a previous letter as "interesting inquirers," received the ordinance at the hands of the native pastor, Ko En. They are both highly respectable and intelligent men. One is a Burmese artist, the other is a government surveyor.

After the usual morning service had been held, a large number of the members of the church repaired to the bank of the Rangoon river, near the Godwin wharf, where a layer of boulders and broken bricks has been deposited to cover up the mud, and make a landing for boats. That spot was preferred to "Kan-dau-gala," from its being more convenient to reach, and the distance being very much shorter than to the little royal tank. Crowds of people moreover usually collect on the wharf, and on the occasion in question a pretty large assembly happened to be present. *A hymn being sung*, an exhortation made to the spectators, and prayer offered, the two converts were led down into the water, and immersed in the holy name of the triune God.

The mere narration of this simple circumstance on paper, looks simple enough; but to witness it and to participate in the solemnities of such a sight, occurring in a heathen city, is quite a different thing. Many gazed upon that thrilling scene with profound attention, as the strains of the hymn rolled out from the voices of the singers. Then, the going down into the water, as the seal of their reception into the fellowship of the church of Christ, was full of sublime grandeur. These were, I think, the first baptisms administered in the Rangoon river, the ordinary place, as you know, being the tank, in which you yourself performed the rite, during your visit here in September, 1853.

More inquirers — The church.

In the reception of members into the church, we find it necessary to be very careful. It is by no means difficult to persuade a Burman to be baptized, but the question is, and ought ever to be, is he a changed man? It is not so important to know that he has renounced idolatry in his own mind, as to obtain evidence that he has received a new heart by penitence, prayer and faith. You must not consider the work at an end in Rangoon, because frequent baptisms are not reported. No. The grace of God is without limit or bounds, and is as free now as in the days of the apostles. We humbly trust that the Spirit of Jehovah, which alone works effectually, is moving on the hearts of other inquirers, and directing them to that Rock of safety whose foundations are laid in eternity.

The condition of the church at present is as favorable as could be expected. With the assistance of the pastor and other native brethren, the members hold social prayer meetings occasionally in one another's houses in town, and thus maintain a healthy tone in their own

hearts, and a good influence in the neighborhood. Preaching in the zayat, near the bamboo mission house on Square A, continues with unabated interest and perseverance. Often considerable discussion takes place with persons who come, it would appear, expressly to dispute, and to divert the attention of candid listeners from the "one thing needful."

A young Burman, who formerly resided in Arracan, and who speaks English remarkably well for a native, expects, Providence permitting, to present himself before the church to ask for baptism. He appears well and talks like a Christian.

BASSEIN MISSION.

LETTER FROM MR. DOUGLASS.

The Bassein Association — "The morning light is breaking."

Bassein, Oct. 16, 1856.— We returned from Rangoon, arriving in this city on Monday of last week, all in pretty good health. Ko Tha No, the Burman preacher whom I left at Kongedouk, fifteen miles from the city, to preach the gospel and watch over the few members I had baptized in that place, having heard that we had come, came in on Friday. I inquired particularly about each one that had been baptized. He said they had all lived irreproachable, were steadfast in the truth, and each one he thought gave good evidence of a change of heart. He says there are nine others, Karens and Burmans, who wish to be baptized. (The Karens of Bassein all talk Burmese, and many of them can understand preaching in that language as well as in their own.)

On Friday night of last week, in company with br. Van Meter, I went to Lakouk, a Karen village about twenty miles north of the city, to attend the meeting of the Bassein Association. Saturday morning, at sunrise, I went into a neat chapel that will *seat eight hundred* persons, built a few months since by the church in that place. Within five minutes after I entered, about four hundred and fifty members came in to hold their morning prayer meeting. The meeting was commenced by singing an excellent translation of the beautiful hymn commencing

> "Rock of ages, cleft for me,
> Let me hide myself in thee."

As the rising sun appeared, dispelling the darkness and shedding light and comfort around, I thought how beautifully it illustrated the moral change which the Sun of righteousness has wrought on many of His people. Twenty years ago the name of Jesus was unknown in all this district; now the dense jungle around us was made to echo with the song of praise, and hundreds unite in their petitions at the throne of grace.

At half past 9, A.M., a plain, impressive sermon was preached from the parable of the wise and foolish builders, as given in Matt. 7: 24–7. The remainder of the day was spent in hearing accounts of the condition of the different churches, and what has been accomplished since the last meeting. In the evening, a sermon was preached before the Home Mission Society by one of the ordained preachers. I heard his sermon spoken of as one of the best ever preached before this Association. It was founded on Rom. 8: 14. "For as many as are led by the Spirit of God, they are the sons of God." It was an able and clear presentation of truth, and enforced by a number of Scripture illustrations, showing how Paul and others were led by the Spirit in preaching the gospel in places where Christ was not known.

On Sabbath, day and evening, three sermons were preached by three young men, who for strength of mind and literary attainments stand prominent above their associates. They were members of a class that enjoyed a course of instruction for a period of about five years, and received their theological training from the Rev. Dr. Binney, in Maulmain.

They are a practical illustration of what grace and education may do for many of this people. They have obtained such an education as I hope many more of this people will be able to obtain, though the provision which our mission is now able to make for the education of young men is most sadly deficient.

Karen Home Mission Society—Schools.

On Monday morning, business connected with the Home Mission Society was transacted, and fifteen home missionaries were appointed to labor the present dry season in heathen villages around us, and to carry the gospel into regions beyond, where Christ has not yet been named.

The day was spent in inquiring into the condition of the schools in all the Christian villages, and in forming plans for carrying them on more efficiently the ensuing year. The provision which Government has made for the aid of schools was explained to them, and the question of applying for aid considered; but no action on the subject was then taken.

The meeting closed on Monday afternoon with the administration of the Lord's Supper, at which from eight hundred to one thousand disciples sat down to commemorate the Saviour's death.

The Burmans of Bassein—Interesting inquirer.

You will see in some measure from the above how far the Karens of Bassein district have advanced in Christian and literary attainments. It would afford me no little joy if the Burmans, who compose more than three fourths of the entire population of the district, presented a similar character; but among them the work has only been commenced. You know that no Burman missionary has ever lived or labored within a hundred miles of this city until we came here two years ago. Then I had but little knowledge of their language, and had not one Burman Christian to aid me in the work. Ko Tha No, the Burman preacher whom br. Ingalls sent me from Rangoon a year ago, has rendered valuable aid, and one little Burman church has been gathered.

Since our return, many of the Burmans in the city,— who formerly visited us, and attended worship on the Sabbath, have come to talk and ask for books. I have spent all the past day talking with different companies who came in. About 4, P. M., a fine man came in, and remained until dark, who often visited us before we left. He said he had been longing for us to return, as he wished to know more about the eternal God, and what he must do to be saved. He said he had daily, since we left, prayed to the eternal God, but that he did not know how to pray to Jesus Christ. He appeared to feel deeply on the subject, and is desirous to love and serve God.

The Burmans differ much from the Karens. They have been the ruling tribe, and are naturally the most proud and haughty people I have ever seen, and are wedded to idolatry. But I believe there are souls in this city whom it is the purpose of God to save, and I hope yet to unfold to their view the way of life and salvation.

ASSAM MISSION.

JOURNAL OF MR. WHITING.

(Continued from p. 40.)

"In the month of January," says Mr. Whiting, "I pitched my tent, in company with Mrs. Whiting and two native brethren, on the banks of the Bamun Pukhuri for eleven days. During this time we were visited, I suppose, by nearly every man, woman and child, within two or three miles. Mrs. W. entertained the women at the tent, while with Ram Singh and Koliabor I collected the men under the trees near by. Most of the women came only once, but several of the men were present nearly every day."

Bamun Pukhuri — Tidings of strange things.

This is a small tank below the river Jansi about one mile and a half. It is in

the midst of a thickly settled population, yet without the limits of any one village. The location suited me, both in reference to myself and to the people. Here I was accessible to the villages, and yet so distinct as to be without fear of violating social prejudices and customs. Unless one has such an independent location, he will be continually vexed and harrassed. Some one of his company will draw water from a private mud-hole, or the remnants of rice after breakfast will be thrown out upon the path; in one way and another, continually, the prejudices of the people will be unsuspectingly infringed upon.

The gospel was preached here plainly and pointedly, both to male and female. I was able to devote most of the day to the people without the fatigue of walking, as they came to me, instead of, as is usually the case, my going to them. Ram Singh, however, a part of the time went through the villages; but he reported that in most of the villages scarcely a man was to be found. They had either come to me or gone after wood, or on various other accounts were absent from home. I met with no open opposition, and only one or two were rude in their speech. The people appeared to be amazed at the truths preached, and wondered why, if these things were so, they had not heard of them before. Especially was this apparent among the women, who, contented with worshipping their husbands, scarcely ever, if ever, raised their minds, up to the Creator.

I do not know that the seed sown took root. I met with none anxious for relief from sin. Indeed I saw none who had a deep consciousness of sin. "Of course we are sinners," all would say; but then how different the meaning in their view from mine. Their sins were venial, and removable at the will of their gohains. The unpardonable sins they had never been guilty of, such as killing a brahmin or a cow, or striking a brahmin. What if I told them how loathsome we all are by nature and by sin, in the sight of God; what if I said we are all condemned, and condemned justly and forever, if no help come from God in Christ; what if I showed how God had given "them over to a reprobate mind, to do those things which are not convenient;"— I felt as though these truths were scarcely appreciated. Still I was agreeably disappointed in the intelligence of the people; for I had expected, as in many other villages, to find a dull thick-headed people. Most of the people could read, and the portions of scripture and tracts which I had, were freely distributed. My most attentive and interesting hearers were men forty and fifty years of age. As Ram Singh said one day, so I found, that the subjects of the resurrection and of the dead appeared to take hold of the mind, more than any other. But I could see that there was no freedom of intellect. The people are all chained with the chains of caste; and these chains are well secured.

Power of caste, and of covetousness.

I was frequently asked whether, if this religion were adopted as their own, their caste would not be broken. At this point, I believe, every man came to a halt. If a wish or disposition entered the mind to find joy and peace in the Christian religion, the idea of *loss of caste* was sufficient to suppress the growth of it. They think thus as I urge them to Christ; Who will leave their villages? as leave they must; as a casteless person would not be tolerated except as a low despised menial. Who will abandon friends and neighbors and property and influence? After such objections had been made, my talking would appear to their minds as nonsense. What if they must leave all this at death; what if friends and property cannot be taken into the place of the dead; is not this life of much more importance? One may as well be dead as be without caste. Every living thing is endowed with a social nature; even the birds are social beings, and how can man live without company? Of what consequence is the pearl of great price, to obtain which the

finder sold all he had; of what value is the soul, in comparison to the exchange obtained for it in the world? Thus glided off from their minds, so far as I could observe, the most profound and interesting truths.

One young man only, of all who came to see me, appears to regard caste of little consequence. He was an Ahom, whose father's family had been cooks for some great people in the days of the kings. Having one day showed that God had made all nations of one flesh and blood, and hence all of one caste, "That is just what our shaster says," said the young man. This remark attracted my attention, and on inquiry I found he was a disciple of the Sessa gohain, a man who with his followers regards caste with contempt, and holds meetings at secret times and places for eating all kinds of food forbidden by the rules of caste. Ram Singh afterwards went to this man's village, but found nothing to encourage him.

A mongedor who lived near by, called once or twice; but he was too gross to gain even a glimmering of truth. He could say "hoi" (yes) to every thing I said, and adapt his face to a solemn or surprised expression as the subject might demand. Frequently his chin would fall and a most serious expression be assumed, as if the truth was taking deep hold; when, in fact, he had not heard one word. One day he saw a knitted woolen cap of mine and he coveted it. He asked me for it; but I said, "I cannot give away a present from the ma'am sahib, you must go to her." The next morning was Sunday; he came early and sat down in the tent. He took the Assamese hymn-book and read page after page, not omitting the letters on the top of the page and the signatures of the composers at the bottom, all in the same tone and as if one piece. When I wished to go out to the people, he said I could go, but he would stay and see the ma'am sahib. Thus for two hours or more he held on. Finally, almost in a *whisper, he closed* up by asking Mrs. W. to give him my cap. Disappointe his efforts he soon went off, and near us no more.

A gohain who lived near came t us, and so did his wife and family. was a very stupid fellow, and much dicted to opium; I can safely class with the dullest who came near Said his wife to Mrs. W., "Your band and mine are alike; as mi among the Assamese, so is yours a the Sahibluk."

The gospel set at nought — Nagas n accessible.

One young man, near the close of stay, came to me, evidently at the gestion of others, inquiring how lo intended to stay. He told me it useless to stop any longer; no one w take the Christian religion — no one derstood what I said — no one rem bered what they heard — the boo gave away were destroyed, or regar merely as curiosities. I let the ma on until he completed his object in c ing; when I coldly remarked, that Christian religion is a singular relig and prevails even when men seek t stroy it. The last day, one man was rude, and attempted to turn every mark into ridicule.

Numerous companies of Nagas pa us, who had come down for trade into plains. Several companies came to tent, and one stopped under the t near us over night. I tried to m them understand our religion. I t them it would make them good, stop their killing each other. I told th that men in America had heard of th and wanted to teach them our relig They replied, "Come."—"We will g you chickens to eat," said several. Naga, seeing me reading a paper, s "Sahib, can you, while reading that, whether there is war up on our mo tains or not?" Several companies lately been attacked, and were afrai return, lest they should all be cut by their enemies. Thus they live in c tinual fear and suspicion one of anot In their habits they resemble very m

ill tribes in Burmah, among whom Quala is preaching the gospel; and bt not, the gospel will be found on o be eminently adapted to this peo- In fact I regard them as much promising than caste-bound, opium- Assamese.

heavy fall of rain completely hed our camp the last two nights ere out, and we returned to Sib- to replenish our stores for a tour to t.

LETTER FROM MR. BRONSON.

Lord is with us"— Additions by aptism—The church revived.

ngong, Nov. 3, 1856.—"The Lord of is with us, the God of Jacob is our ." This is enough to comfort and then the heart of every lone mis- y, even in this day of rebuke and sclension among the friends of us. Yes, God is with us, gradually ing his own purposes of grace to rishing in Assam, and preparing her degraded sons, some to be of glory."

my privilege to tell you that some om we have felt much solicitude, ey should "despise, and wonder, rish," have been hopefully con- to God. We had noticed for weeks a greater seriousness on the of several, and greater attention preached word. Hard hearts l softer, and the members of the seemed more prayerful. The y of November was observed by ole mission as a day of prayer, that ould bless us, especially in our la- is cold season; and it seems that hile we were speaking He heard swered.

church met on Friday evening, day of October, for church cov- neeting preparatory to the com- on the following Sabbath, when rsons arose and expressed their Christ, and their determination te the rest of life to His cause, ged that *they might have a place* among the people of God. Two others, from whom the hand of fellowship had been withdrawn for nearly a year past, came forward and humbly begged forgiveness and restoration. It afforded us great pleasure to welcome back these straying lambs to the fold.

Of the four who were received for baptism, one is the wife of one of our native brethren, and traces her first impressions to the faithful labors of our former fellow laborer Mrs. Barker, while at Gowahati. The seed then sown, now bears fruit. A second person, the daughter of our old colporteur Adhiram, and now married to a promising Christian young man, received much instruction from Mrs. Daüble. The third is one of the elder girls of the Nowgong boarding school, (named Deborah L. Porter;) she has for months given us great pleasure. The fourth is Budu, one of the three youths that remain of the Orphan School. This lad has also repeatedly manifested deep conviction for sin, but never before now has felt ready to yield himself to the Saviour.

Yesterday, Lord's day evening, we assembled to commemorate our Saviour's dying love; twenty-four communicants were present. It was pleasant to welcome these six persons by the hand of fellowship. The four baptized seemed very happy in the privilege of following the Saviour into Jordan. They will all, I trust, prove stable members. Others among us seem to be awakened, but stand halting between two opinions. "Pray for us, that the word of God may have free course, run and be glorified, even as it is with you." Our Christian circle never looked more hopeful than now. Several of them are respectable heads of families. They are getting maturity and stability. I feel that God is really with us and for us.

But I will not conceal the fact that I feel at times inexpressibly sad at the present aspect of our Missionary Union. I feel that it is time to turn from man to God.

Fruits of the labor of twenty years.

It was twenty years, the 17th of last

month, since I sailed from Boston for this field. I never expected rapid progress, for I never heard of it in any Hindu country. Where we have caste, long venerated shasters, and a deified priesthood to overcome, the work must be more gradual than among a people prepared by their very traditions, to receive the white man who should come and bring them God's law. And yet, will the churches and friends of missions say that the labor of the past twenty years in Assam has been in vain? Are, then, the three little churches raised up, nothing? Several native assistants — nothing? Is the diffusion of Scripture truth on all sides, by preaching, by the circulation of books, and by schools,—nothing? Is the secret conviction, so widely spread, that the Christian religion is true and other systems false, as is often and often observed by us,—is this nothing that ought to encourage us?

The crippled state of the mission.

The fact is, this mission is overshadowed by the Burman and Karen missions. There, the reaper is required; in Assam, the feller of the forest and the sower. The difficulties of pioneer work are many, and of long standing, in every Hindu country; but even there, "in due time," the reaping hour will come, if we go on perseveringly in our work, without fainting. The contrast of the present disabled state of this mission with the hopes and plans of former years, is too painful for me to reflect much upon. We are not sustained. Two of the three stations are reduced to a single man each. Important interests are staked upon the feeble health of one single man; interesting and promising tribes at hand, scarcely visited,—but so they must remain; within four years, one half of our number removed, and more than half our strength. Mission bungalows stand empty, school houses are closed up, pupils are scattered. The great study of missionaries is not, how we can lengthen our cords and strengthen *our stakes*,— but rather, how we can *diminish, with the least* evil result.

HONGKONG MISSION.

LETTERS FROM MR. JOHNSON.

The retrenchments — Native assistants.

Hongkong, Aug. 8, 1856.—I am exceedingly grieved that the necessity is upon you to make still further reductions in your appropriations; but I know your grief is as keen as ours. Still, Jehovah-jireh — He reigns, and loves his own cause and kingdom, and this is our hope. I will endeavor to prevent, so far as may be in our power, any addition to your difficulties and trials.

If you still find it necessary to diminish, in your appropriations for 1856–7, some of the assistants must be dismissed.* I shall be obliged also to suspend the operations commenced in the Tie-chiu district, and to abandon the project of establishing out-stations in the different localities.

The brethren A Sun and A Ee have been itinerating through the district since the first of June. I have had encouraging letters from them. They found the members of the church, residing in the district, generally faithful and consistent. They speak of one brother, a poor man, who obtains a livelihood by peddling vegetables, as particularly earnest in his Christian life. He observes the Sabbath strictly, sustains worship in his little hut, and as he travels about retailing vegetables, speaks to all with whom he meets, of "the grace of God that bringeth salvation." It is cheering and encouraging to hear that the brethren thus scattered in distant places, and peculiarly exposed to apostacy, have so generally maintained their integrity. A Sun and A Ee seemed to have entered heartily into the work, nothing intimidated by the difficulties and dangers they are called to encounter.

*Mr. Johnson commenced the process of retrenchment in the work of the mission the previous year, by disbanding the schools at Check-chiu and Chiem-ta-chiu. See Magazine for April, 1856, p. 112. [Ed. Mag.

Missionary perils — Arrest of assistants.

Mr. Burns, formerly of Amoy, having gone to Swatow on a missionary tour, I directed the brethren to associate themselves with him, and render him what aid they could in his travels and labors. A note received from Mr. Burns a few days since,* gives some idea of the peculiar difficulties attending itineracy, especially in this part of the country. The servants of the Lord here, I believe, must be prepared not only for privations and dangers, but even for tortures and death, before the country will be fully open to the free publication of the gospel. Pray for us.

We have just received tidings of a most brutal and revolting murder of a French priest by the mandarins in Kwang-si, the province adjoining Canton,— for no other reasons, it would seem, than for being a foreigner and a teacher of foreign doctrine.

Oct. 14.— On the 19th of August, A Sun and A Ee were arrested with Mr. Burns at the city of Tie-chiu or Chau-chau fu, as it is written on the maps. Mr. Burns was sent overland to Canton, which place he reached on the 29th of September, was delivered over to the British authorities and is now at liberty; but the two native brethren are still retained in custody at Chau-chau fu. I have tidings from them as late as to the 4th of this month; they had remained together till that time, and were suffering no special punishment.

They were arrested, the authorities say, as "political spies and propagators of dangerous doctrines, &c., &c." By a note received from Mr. Burns, it would appear that the Imperial Commissioner has ordered the brethren to be released upon giving security. How much this includes, or what is to precede the release, does not appear. From the Imperial Commissioner's decided hatred to foreigners and foreign influence, I fear the brethren will not escape without a good deal of trouble. Indeed I have heard that they are condemned to wear the *cangue** two months in their respective districts before they are released.

I have sent A Tui and another brother to be on the spot, when the mandate reaches the authorities in whose hands the brethren are, that they may report to me at once, and be at hand too to render any aid in their power to the brethren "in bonds." If they are condemned to wear the *cangue*, they will need some persons constantly with them, to feed them, and to screen them from the sun and rain.

The brethren seem in excellent spirits, and send cheerful messages to their families and the church. The Lord is evidently with them, supporting their faith, and enabling them to testify for Him in the midst of trials.

* The following is the communication of Mr. Burns':—July 18, 1856.—A Ee proposes to return to Swatow to-day to get a supply of books and a little money, while A Sun and myself propose, if the Lord will, to go on from this place, Namio, to Tang Teng. We were last night roused by a band of robbers, who broke into our lodgings and took all from us but the clothes we had on, and one or two things which escaped their notice. In the great mercy of our God they were prevented from injuring us personally, and we are in the enjoyment of much peace. This is a slight illustration of the state of this district, the inhabitants of which call for our pity, our labors and our prayers, as much as those of any part of China, in which I have yet been.

It is now eighteen days since we left Swatow. We were detained there by heavy rains for a fortnight and have been again shut up in our present quarters for nearly an entire week. We have found all our efforts to rent a place in Swatow for preaching, prove fruitless. Had it not been so, I should hardly have thought it duty to go from place to place in this hot weather. Do not be uneasy about us, but seek more and more to uphold us by prayer, and commend us to the prayers of the brethren.

* The *cangue* is a kind of movable pillory or frame work, weighing between twenty and thirty pounds, made to rest upon the shoulders, and so broad as to prevent the wearer from feeding himself. The name, residence and crime of the delinquent are recorded upon it, and an officer watches him constantly to prevent his escape. [Ed. Mag.

"Pray for them that are in bonds."

Their position is an honorable one, and I trust they will be graciously sustained to the end. Earnest prayer is daily made by the church for them. And may we not, through you, beseech the brethren generally, "for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with us in your prayers to God for us," that the issue of this event, and whatever else may yet befall us, may tend to "the furtherance of the gospel," and the glory of that precious "Name," which we would hold up before, and impress upon the hearts of this besotted, perishing people.

Under date of Nov. 14th,—a month later,— Mr. Johnson communicates the intelligence that the native brethren had been called to protracted imprisonment and cruel suffering.

I have had but little time or heart for writing for the last two months. The poor brethren "in bonds," have occupied much of my thoughts, as efforts for their relief and release have my time.

What I apprehended when I wrote last month has been even so. The brethren are still in confinement, and are enduring both hardship and punishment. About a fortnight after Mr. Burns was sent away to Canton, they were again examined before the district magistrate; and, in consequence of the decided testimony that A Sun bore to the truth and excellency of the gospel and the preciousness of Christ as a Saviour, and as the only Saviour of sinful men,—the magistrate, who had been speaking contemptuously of Christ and his gospel, and had been extolling Confucius, ordered them each to receive forty blows upon the mouth from the sole of a shoe, —a Chinese shoe has a sole, ordinarily from half an inch to an inch thick. They suffered intensely, it would seem, from this cruel punishment, though they did not receive it in its severest form. Since then they have been subject to constant ill treatment and torture by the prison subordinates, for the purpose mainly, it would seem, of extorting money from them.

The gospel in prison.

Hitherto they have been allowed to hold worship morning and evening with their fellow-prisoners, one of whom, they write, is earnestly studying the Scriptures, and gives evidence, they think, of a saving faith in Christ. Thus their imprisonment seems to be ordained as the means of spreading the truth, where otherwise it would not have been heard, both before rulers and people, and of leading some precious souls to the knowledge of Christ. "Ambassadors" are they "in bonds, but the word of God is not bound."

Under all their trials the brethren are graciously sustained. The Lord is with them, giving them "songs in the night," and grace faithfully to declare to rulers and people "His mighty acts and the glorious majesty of His kingdom."

Mr. Burns left this again two days ago for Swatow, to see if any thing further could be done there for the release of the brethren. At the last accounts they were being treated with great severity by the sub-officials, and had only escaped still greater tortures by considerable payments of money. Unless they can soon be ransomed from the sub-officials, I fear for their lives. "Remember them that are in bonds as bound with them." And pray for the families of these suffering brethren, that they may be sustained, and prepared for all God's righteous will.

Influence of the political difficulties and the missionary work.

The difficulties that have recently arisen between the British and the Chinese authorities at Canton will, I fear, render the position of the brethren still more hazardous. A price is put upon the heads of all foreigners, and also upon all Chinese that are connected with or rendering aid to foreigners. And both in this vicinity and up the coast as far as

r, attempts have been made to foreigners. I fear the present s will end in nothing short of a war with China.

ourse for the present, and, I fear ig time to come, our plans for the prosecution of the work in Swa- ust be abandoned, and all our ere too will be very much cir- bed.

ie missionaries have been obliged Canton. Our Presbyterian have lost their houses and all operty, both mission and private r, in a fire communicated in an pon the city walls near which ses were situated.

for us, and for this, I almost fear, people. May the present troubles uled for the opening of wider r the gospel message, and may d hearts of rulers and people ed, that they may be brought to and obey the truth.

TELOOGOO MISSION.

JOURNAL OF MR. JEWETT.

(Continued from p. 465, last vol.)

Village preaching.

reddy palem, Jan. 2, 1856.— the common people were pres- y. Nersu read from Matt. 5, ng as he read,—"If the people ision of God, the eye of the be clean (clear); then you can y faith."—"If a great man be visit you, will you not make se clean for his reception? ome to see you, if your house filth?" "No," they replied. nust have a clean heart in or- eive a visit from God; and for ust seek and pray."

went to Avarreddy palem, the of the inquirer, Narayadu. ival, he left his loom and came tre of the village, where we rounded *by men, women and* children. The brahmins and the principal women staid only long enough to gratify their curiosity and pay their cold respects to myself and wife. The rest of the people listened tolerably well. Narayadu confessed that the gospel is true, and that ignorance is the only reason of the indifference of his village people. We finally repaired to the house of N., whose relatives and neighbors seemed to recognize him as a believer. They asked why we suffered him to remain so poor, after becoming a believer? I replied—"How can you ask us to give a living to the Hindus, who are able to support so amply their European rulers? Besides, Christianity is for all men. How can we bear the burden of supporting all who are to become believers?" They saw the absurdity of their questions, and quietly allowed me to explain the one single object of our coming to this country—to give them knowledge of the way of spiritual life.

6.—Sabbath. A small company assembled in the tent this afternoon. N. was present with his children. The service took the form of a Bible class. The portions of Scripture read were, Matt. 1: 18—25, Luke 1: 26—38, Acts 13: 25—39, Phil. 2: 6—8. Interesting questions were put concerning the names given to the Redeemer, and concerning the predictions (fulfilled so many hundred years afterwards) relative to his birth, death and resurrection. I inquired, "Does there appear any pity, any love, in the work of Christ, including his sufferings and death? "Very great love," they replied, adding, "little infants are often called gods by Hindus, because they are harmless, and, when reviled, revile not again!" It was observed that what they thus say, though disproved by the early actions of all others, yet was literally true of Christ—the real God-man.

The brahmin leader — Preaching to prisoners.

Sabbath evening we had a large congregation in the street. We were dis-

turbed by several brahmins. I approached the leader of them and asked his name, his father's name, and his employment. I found him to be a beggar by profession. I proceeded to write down his name, and told him he ought to be a useful man, else he could not repay his benefactors. He seemed anxious about the object I had in view in taking his name, and became docile. He requested me to give him the gospel of Luke, and to tell him the summary of it, which I did, assuring him and all present, that it was more precious than the purest gold, and begged him to read it carefully. The large company of common people were attentive listeners.

7.—Devoted the morning and evening to preaching, and the midday to prayer for the conversion of the world. Very many were present. Nersu read from the tract called "Truth for all," adding remarks and illustrations of his own. "If you," said he, "should turn from your own father to a dog or an ass, and say, 'you are my father,'—would not your father be very angry?" They answered, "Yes." "And will not God be angry, when you turn from him to idols and say, "Ye are our gods?" They answered, "Yes." Near by, I discovered two thieves, made fast in the stocks, and spoke to them of Him who came to set the prisoners free.

9.—Jacob and Nersu preached near the tank; Rungiah and myself, in the bazaar. We read and explained the first and last verses of 1 Cor. 15. "If the fang be extracted from the cobra de capella, where is the fear?" "No fear," they replied. "If the sting be extracted from the scorpion, where is the fear?" "No fear." "Why do all men fear death? Because there is a sting in death; that sting is sin, which receives its power from the law broken. If the law be satisfied, and sin be forgiven, and its power destroyed through the atonement of Christ, where is the fear of death?" "There is none," was the answer. "Where is the victory of the grave? Death and the grave are swal*lowed up in victory.*" The doctrine of the resurrection seemed to them new and strange.

Hindu disputants silenced.

10.—Ten persons called at the tent this morning, to whom, in a free conversation, I related in brief the history of the creation, the fall, and the long line of prophecies pointing to a Deliverer, his advent, teaching, miracles, death, resurrection, and coming again to judge the world; and spoke of the immediate duty of all men to believe on him and be saved. A shastre now and then interrupted me to repeat a stanza from the Sanscrit poets, which, in his view, confirmed my words. At length he yielded a quiet ear to me, while I urged the claims of Christianity as the only religion for man, and Christ as the only Saviour.

In the evening, Rungiah and myself found a large congregation in the bazaar, to whom we read and explained John 10: 1–18. The people were much inclined to disputation. The principal disputant said, "The Hindu shasters teach that if a man walks uprightly, does not commit adultery, and does no injustice, he will attain salvation." I asked—"If a man commits theft or murder, will any good deeds he may perform afterwards deliver him from the punishment threatened by government?" "No," he replied. "Then how can the King of heaven and earth accept of the deeds of men, after they have broken his law, and forbear to punish?" "He cannot," was the reply. We continued, "Your religion provides no forgiveness for sin, and hence essentially fails. Christianity provides forgiveness and sanctification, and hence demands your confidence. Christ has purchased redemption by his death. Phil. 2: 7. He is king of the universe and the world's Saviour; therefore, whether Brahma, or Siva, or Krishnu,—if there are such beings or men,—whoever of these goes to heaven, must do so by becoming disciples of Christ." A deep silence prevailed. At length they inquired whether the outward profession and renunciation of

Hinduism were required, if one believes in his heart? We replied that the heart must first be right, or all will be useless. When the heart is right, it must be manifested openly. "Caste is the chain which Satan has forged upon you, and with which he is drawing you down to hell. "Kondiah," I remarked, "has told me often that he believes in his mind, but he says he is a family man, and while his act will affect so many, he finds it difficult to break the chain which holds him in bondage. You are like sheep which follow their leader, as he leaps the ridge into the gulf below. What your fathers believed, you must believe, and what they did, you must do without inquiry, without a thought. This is Hinduism, which is landing whole generations of men in destruction." We had much conversation, to which they gave close and solemn attention, as though the word of God had cast their weapons from their hands.

Labors of the assistants — "Pray for us."

Br. and sr. Douglass, who have been with us for a few days in our labors, returned this P. M. to the mission-work in Nellore. We are now closing up our labors in this important village. Most of the time since we came here, the house has been full of people who came from all the surrounding villages, to meet the collector and renew the lease of their lands for the coming year. The native assistants have entered into the good work with something of the same spirit which actuated their Master when on earth. The woman who was awakened to a sense of her sins Dec. 30, followed us many days; after which she was seen but seldom. The brethren report that she was prevented by her friends. Preaching the gospel has been the prime object of our labors; a secondary, but important object has been to distribute Scriptures and tracts. We feel deeply that all our labors will be in vain, without the aid of the Holy Spirit. We beg that our brethren at *home, whatever they withhold from us, will not* withhold their prayers. Let them pray with strong faith and many tears, night and day, without intermission.

Decaying temples — A twofold congregation.

Alloor, Jan. 23.— Last evening, at nine o'clock, we left Busherreddy palem, and reached this place this morning, at half past seven, having travelled twenty miles. The road lay through rice-fields, and being only a foot path, too narrow, much of the way, to ride on without danger, I was obliged to make most of the journey on foot. After we had come ten miles, our men said they were so sleepy that they could proceed no further. We halted, and spread our beds in the gateway of a large Siva temple in ruins. Under the light of the full moon, we discovered that it had been a very costly structure; the broad verandah was supported by an immense number of small round stone pillars. Nersu remarked that the Hindus now make money their god, and leave their temples to decay. This remark applies particularly to the temples built to the god Siva.

On reaching the bungalow this morning, I found that my family, who had come by another road by palanquin, had arrived in safety, and that I still had the breath of life left in me, though exhausted beyond measure.

This village is situated on the great northern road, and is only eighteen miles direct from Nellore. It is one of the largest and most important villages in the Nellore district, and yields to government a large revenue.

26.— We spent the day in the tent, which was filled with people. Nersu addressed them for a long time from the words,—"Believe and live,"— the title of a small tract, much liked among us. He was most eloquent in depicting the various objects on which his hearers rely, to escape the destruction over which they were suspended as by a thread.

29.—Many women, in many respects intelligent and interesting, came to Mrs. Jewett's tent, and listened to her a long

time. At the same time the tent for the men was well filled. Among the rest, a company of bearers listened closely, and asked many questions relative to our customs, concerning marriage, baptism, &c. We read and explained Luke 7 : 1—15. The centurion did not ask to see Christ in order to obtain help ;—"Speak the word and my servant shall be healed." So now, we see Him not. We can pray to Him and obtain help. In the world He has made, He is ever present. How unreasonable in the Hindus to demand a sight of God before they will believe! All diseases go at His bidding. The lame walk, the deaf hear ; what is more than all this, He can give us pardon of sin, purity of heart, and a home in heaven.

30.— In the morning we went into the village, but we were much interrupted by the brahmins, who had a mind for nothing but disputation. In the afternoon, both tents were well filled with those who were willing to be instructed.

Preaching the gospel to the poor.

Feb. 1.— Many of the common people came to the tent this day, which closes our labors here. Since we arrived, many have come to hear and receive Scriptures and tracts from all the villages in this district. They came to meet the collector on revenue business, and had much leisure to hear about the more important interests of the soul. While here, we have taken special pains to encourage the poor pariahs to come to us. For their sakes we pitched our tents close to their houses, much to our own discomfort. They are very filthy in their habits, and thus give occasion, in some degree, to the proud caste people to imagine that their very touch is defiling.

4.— We left Alloor for Joval-Oung Saturday evening, at 9 o'clock; but in consequence of the badness of the roads and the darkness, we made slow progress, and finally lost our way, so that we came up to the tents about 2 o'clock in *the morning, having* travelled only ten miles. At our afternoon service yesterday, Sabbath, an intelligent brahmin was present, a worshipper of Siva. He paid unusual attention to the word preached. In the evening we held our service in the village, close to the temple. There were present forty-five men and many women and children. Many women within the temple court crowded to the wall, that they might hear us and get a look at us from the top of the wall. We commenced by reading about the Bereans, more noble than others, as indicated in their searching the Scriptures to find out the truth. Then we spoke of the Athenians, full of knowledge and very religious in their way, having many temples, and even an altar to the unknown God. They, being ignorant of his character, paid him worship which he could not accept. He, the spiritual God, in the first of all his commands tells us how to worship him, viz., without an idol (John 4 : 24), which only misleads the worshipper. This knowledge of God, revealed from heaven by his Son, is for all people ; hence it is now brought to you, as the only way of being saved. Nersu spoke with much earnestness. The people suffered us for a considerable length of time to proceed undisturbed, but at length some of them made some disturbance ; and the temple-peon, of the sudra caste, became noisy, and affected great zeal for the sanctity of the temple, appearing to be anxious lest we might presume to enter the gate leading into the temple court. Here he took up his stand, fully conscious of his calling. How close the similarity, in many points, between the Hindu system of rites, ceremonies and temple worship, and that of the Jews !

4.—We preached in the street, on the incarnation of Christ, according to the prophecy of Isaiah, and on the name Immanuel. All long to see God. To fulfill this desire, and give certainty instead of conjecture in relation to man's dearest hopes and greatest fears, God became incarnate, and procured salvation through his death.

5.— We went to a small village of shoemakers. They at once came together, and twenty-eight men and women and six children composed our congregation. They paid good attention, now and then saying one to another, "These are the same words we heard in the tent." We stopped in this village till Feb. 8, visiting the small villages of fishermen and others, which were situated near the sea shore. The people live principally by fishing. They have also small plots of grain, which is first sown in beds, and then transplanted, and watered from the small tanks of fresh water, which appear here and there to relieve the general sterility.

9.— Yesterday we set off and reached Mavilladooroovoo, and put up at the public bungalow. This afternoon we turned off from the main road, wound around the large tank filled with water, crossed rice fields, and reached the village of Kavaly a little before dark. We found our tents pitched under some large mango trees. Near by is a house built by a collector of Nellore, a single man, who took a fancy to this retired spot, and spent here his leisure time. When he left the country, the house was left to go to ruin; two rooms were unroofed, and the front and back verandahs had fallen down. A new road having been laid out through this place by the East India Company, the engineers have put the house partly in repair. To this we gladly resorted from the tent, which affords but poor protection compared with walls of brick and chunan a foot and a half thick.

10.— Sabbath. After service in the tent was over, we went into the village. Some seventy persons came to hear us; at first there was considerable interruption, but one of the principal disturbers having left, the rest became attentive as we preached upon the work of Christ to save lost men.

11.— We again repaired to the village. The women came out to see Mrs. J. and hear her speak to them in their own language, while the men came to listen to Nersu and myself.

12.— To-day we had a company of farmers and barbers in the tent. They were very ignorant, and seemed not to care for what they heard enough to inquire, or to remember the things heard.

Preaching to the chief men.

13.—This evening we preached in the cutchery, in the presence of all the principal men in the place. The tahsildar (a sort of native collector,) said he had read the [English] New Testament. I spoke of the atonement of Christ as a distinguishing feature of Christianity, by which God can be just to all the interests of his empire, and yet forgive sin. He felt a difficulty relative to the inequality of men in this world, unless we assume that they are reaping the fruits of actions performed in a former life. I reminded him that this is but a part of man's existence, and that the Bible leads us to look forward to the future state, where every man will receive according to the deeds done in the body.

The conversation now turned from English to Teloogoo. The subjects much dwelt upon were the incarnation, death and resurrection of Christ, and man's duty to believe on him, the resurrection of the body and the final judgment. They said, "Some are burned up, what then?" We replied, "Whether burned or buried, or devoured by the fishes of the sea or beasts of the field, there is no difference; nothing is impossible with God."

Afterwards they conversed among themselves. The tahsildar declared before all, that the New Testament is true. "It is," said he, "*siddhantam*" (demonstrated truth.) He continued, "Christians all believe the same truths, while the Hindus wander off like foals in the wilderness;" "Hindus believe in one God." To this one put the question, "Why then do they walk so contrary to such a belief?" It was answered, "Let

that be as it may, among us as well as among Christians, one God is confessed, and the many contradictory doctrines or deductions of individuals cannot invalidate this."

14.— This afternoon, the tahsildar attended by his peons, called at the bungalow. He said he had read the New Testament in English some forty years ago, while in college in Madras, and requested another copy. I reminded him of the early struggles of Christianity with idolatry in the Roman world. He said he had read about it. We entreated him to read again that sacred book, and embrace its truths, which can cheer us in death. He inquired if any thing for our comfort was wanting, and begged me to remember him "as my dependent." I told him I would remember him as a friend. He replied, "You may say so, but I can only ask to be remembered as a dependent."

In the Kavaly tarlook are twenty-six villages, which pay to Government yearly 8,000 rupees; in the Alloor tarlook there are thirty-five villages, which pay yearly 90,000 rupees.

LETTERS, &c. FROM MISSIONARIES.

Burmah.

MAULMAIN.—KAREN MISSION, Aug. 4, Oct. 1, 23, Nov. 7.—J. WADE, Aug. 19 (2), Sept. 10, Nov. 7;—Mrs. W. Sept. 8.—C. HIBBARD, Aug. 29, Oct. 14.—C. BENNETT, Aug. 20, 29, Sept. 12, 16, 30, Nov. 8.

TAVOY.—T. ALLEN, July 21.

SHWAYGYEEN.—N. HARRIS, Oct. 18, Nov. 22.—G. P. WATROUS, Sept 12, Oct. 14, 18.

RANGOON.—J. DAWSON, Aug. 21, Sept. 18, Oct. 1, 13, 30 (2), Nov. 13.—Mrs. M. B. INGALLS, Aug. 23.

BASSEIN.—H. L. VAN METER, Aug. 14, 23, Sept. 11, 26, Oct. 20, 21 (2), 23;—Mrs. V. Sept. 27.—J. L. DOUGLASS, Oct. 17.

HENTHADA.—B. C. THOMAS, Sept. 4.—A. R. R. CRAWLEY, Oct. 25, 27.

PROME.—T. SIMONS, Oct. 13, 18.

AKYAB.—Mrs. S. K. KNAPP, Aug. 28, Oct. 9, Nov. 8, 11. 28.

Assam.

MISSION, Aug. 10.—S. M. WHITING, Sept. 2, 23, 30, Oct. 16.—A. H. DANFORTH, Aug. 25, Sept. 3, Nov. 6 (2).—M. BRONSON, Aug. 17, 18 (2), Oct. 4. 9, Nov. 3, 8, 26.—W. WARD, Nov. 13.

Teloogoos.

L. JEWETT, Sept. 24 with j., Oct. 10, 11, Dec. 10, Jan. 2—Feb. 14, 1857.

Siam.

MISSION, Sept. 12, Oct. 28.—S. J. SMITH 30;—Mrs. S. Oct. 10.—W. ASHMORE, Jr. Oct. 1, 6, 27.

China.

HONGKONG.—J. W. JOHNSON, Sept. 1 14, Nov. 14 (2).

NINGPO.—E. C. LORD, Aug. 20, Sept. 3 1.—M. J. KNOWLTON, Sept. 19.

France.

A. DEZ, Nov. 9, Jan. 1, 1857.

Germany.

J. G. ONCKEN, Oct. 29, 31, Dec. 18.—LEHMANN, Nov. 18.

Cherokees.

MISSION, Dec. 29.—E. JONES, Nov. 4, Jan. 1, 15, 1857.—W. UPHAM, Jan. 7. JONES, Sept. 18, Nov. 6, Dec. 31.

Delawares.

J. G. PRATT, Nov. 29, Jan 18 (2).—Miss MORSE, Nov. 29, Dec. 6.

DONATIONS.

RECEIVED IN JANUARY, 1857.

Maine.

"A friend of missions in Maine" 8; Lewiston Falls, ch. and soc. 90; Eastport, a life member, 10; Washington st. ch., Sab. Sch., Juv. Miss. Soc., John S. Pearce tr., to sup. a child in the Maulmain Karen Normal Sch., 40; West Waterville, ch. and soc. 10; Bangor, 1st ch., Royal Clarke tr., 50; Buxton Centre, Sab. Sch. con. coll. 3; China, 1st ch., of wh. 8.32 is fr. Sab. Sch., 9; So. Berwick, ch. 19.61; Freeport, Rev. E. S. Fish 18.50; Wells Depot, John M. Wedgewood 20; 218.11

Bucksport, M. G. Buck 5; two friends 1.50; Frankfort, Rev. S. G. Sargent 4; Belfast, ch. 18.70; Searsmont, Mrs. Barrett 1; Mrs. Pattee 50 cts.; Whitefield, M. Peasley 2; friends 81 cts.; Jefferson, 2nd ch. 8; 3d ch., A. Trask and wife 1.25; E. Trask 1; Friendship, ch. 2; Warren, ch. 4.60; Mrs. K. Counce 5; Union, ch. 5.60; St. George, 3d ch. 8.61; So. Thomaston, 2d ch. 4.44; Rockport, Dea. J. Shepard 1; Camden, 2d ch., of wh. 11.50 is fr. Fem. Miss. Soc., 16; per Rev. F. Merriam, agent, 86.01

New Hampshire.

Stratham, ch. 4; Concord, 1st ch. 100; Great Falls, ch., Juv. Miss. Soc. 30; Deerfield Centre, T. F. Tukesbury 1; 135.00

Goffstown, Mrs. Pattee 1; Northwood, J. Kingsbury 3; others 3.25; Hopkinton, T. Balch 2; Hanover, Rev. D. Richardson 2; New Boston, Mrs. Lydia Atwood 1; S. Dodge 5; S. Smith 8; S. Langdell 1; L. Langdell 2;

Atwood 1; others
d, Rev. H. Tonkin
e, Rev. J. Storer
I. S. Brown 10; H.
; S. Brown 2; B.F.
others 10.50; per
tin, agent, 81.45 — 216.45

Vermont.

h., Dea. J. Sanborn
ifield, Emmons Taft
y Taft 3; Wilming-
Livermore 1; West
); — 23.00

Massachusetts.

a st. ch., Sab. Sch.,
ray's infant class 5;
eorge B. Dexter tr.,
.25; Chelsea, ch., S.
of wh. 26 is fr. Sab.
ewton Centre, Prof.
tt 10; E. Cambridge,
skline, ch., Dea. D.
r., mon. con. in Jan.
n, ch., R. N. Wood-
) cons. Rev. James
L. M., 100; Fall
.. in part, per Jeffer-
, 800; Framingham,
5; Leominster, ch.,
s 5; Northborough,
od 5; No. Scituate,
Mead 1.50; Groton,
nam, ch., of wh. 15 is
ev. Soc., Mrs. Nich-
sen., tr., 59; Law-
h. 100; No. Adams,
Methuen, ch., Lewis
; 1176.50
)., J. B. Bardwell-tr. 47.88
mon. con. 70; New-
st ch. 50; Green st.
Rev. J. Aldrich,
147.00 — 1,370.88

Rhode Island.

ch. 22.00
tion, R. B. Chapman
ence, 1st ch., mon.
Friendship ch., per
rnolds, 31.13; 50.01
, in part, per Rev. J.
ent, 46.00 — 118.01

Connecticut.

J. B. Merriam 10;
ld 5; Aaron Smith 2;
s 1; Rev. J. A. Bailey,
— 28.00

New York.

A fem. friend, for
Springville, ch. 40;
e, Fem. Karen Miss.
E. Sunderlin tr., 35; 76.25
hamplain Asso., Ira
ith other donas., to
life, Mrs. Naomi Staf-
, 50; S. N. Mead 25;
Dodge, agent, 75.00
so., Galway, 1st ch.
Barnsey 25; per Rev.
it, 54.00
Tioga Asso., Castle
14; Binghampton,
t 36.58; per Rev. O.
60.58

Deposit Asso., Tompkins, ch. 13;
Mrs. S. A. Wagoner 2; per Rev.
O. D., agent, 15.00
Otsego Asso., 2.95; Cooperstown,
ch. 7.93; Edmeston, 2d ch. 2;
Hartwick, ch., of wh. 12.25 is fr.
F. M. Soc. and 63 cts. fr. Sab.
Sch., 17.38; Jacksonville, ch.
2.25; New Lisbon, ch. 17.75;
Plainfield, ch. 15; Warren, ch.
12; J. Pratt 2; Mrs. D. Park 1;
W. W. Walker 10; W. Delancy
10; S. L. Brown 10; to cons.
Rev. L. E. Spafford L. M., per
Rev. O. D., agent, 110.26
Lake George Asso., per Rev. O. D.,
agent, 15.00
New York Asso., Bethesda ch.
17.68; W. M. Dodge 25; John
Morton 3; Berean ch., in part,
39; per Rev. O. D., agent, 84.68
Hudson River South Asso., Pough-
keepsie, Cen. ch. 9; Bushwick
Ave., in part, 4.25; Gowanus,
M. Sch. 15; Williamsburg, 1st
ch., in part, 150; per Rev. O. D.,
agent, 178.25
Black River Asso., Lyme ch. 26;
sr. Fish 1; per Rev. H. A. Smith,
agent, 27.00
Cortland Asso. 21.76; McGraw-
ville, ch., of wh. 7.39 is fr. Juv.
Miss. Soc., 24.89; Truxton, ch.
38.75; Solon, ch. and cong.
17.75; Dryden, ch. 6.89; Preble,
ch. 1.25; Sempronius, ch. 2;
Taylor, ch. 5.50; McLean, ch.
1.50; Virgil, ch. 4; to cons. Rev.
Albert P. Graves L. M., per
Rev. H. A. S., agent, 124 29
Oneida Asso., Utica, Bleecker st.
ch. 113.70; Broad st. ch., to cons.
Elisha Nurse L.M., 100; Oneida,
ch. 18.50; Whitesboro', ch. 13.25;
Cassville, ch. 30.52; New Hart-
ford, ch. 9.24; Vernon, ch. 14.75;
Walesville, ch. 25 cts.; Rome,
Court st. ch. 21.06; Annsville,
ch. 1; with other donas. to cons.
Pomroy Jones, Rev. James M.
Ferris and Rev. William A.
Wells L. M., per Rev. H. A. S.,
agent, 317.27
Onondaga Asso., Mrs. Macomber
10; Manlius and Sullivan, ch.
21; per Rev. H. A. S., agent, 31.00
Niagara Asso., Wilson, ch., per
Rev. H. A. S., agent, 15.00
Ontario Asso., Benton, ch. 39.88;
Bethel, ch. 9.75; per Rev. H. A.
S., agent, 49.13
Wayne Asso., Clyde, ch. 17; Mace-
don, ch. 7.42; per Rev. H. A. S.,
agent, 24.42
Steuben Asso., Milo, 1st ch. 5; 2d
ch. 22; per Rev. H. A. S., agent, 27.00
Chenango Asso., semi-an. meet-
ing, coll. 8.44; Oxford and
Green, ch. 10; Norwich, ch., of
wh. 23.90 is fr. Sab. Sch., 215.47;
Coventry, ch., of wh. 7.50 is fr.
Sab. Sch., 23.63; Bainbridge,
2d ch. 9.72; McDonough, ch.
11.18; Oxford, ch. 9.13; Fayette,
ch. 2.15; Plymouth, ch. 8.75;
Smyrna, ch. 3; Guilford, ch.
20.75; J. B. Haight 5; Triangle,
1st ch. 3; Greene, Central ch.,
of wh. 25 is fr. Ladies' Benev.
Soc., 48.71; Willis Forbes 5;
Preston, ch. 6; Pitcher, ch. 19.29;
Coventry and Greene, ch. 16;
Smithville, ch. 7; Earlville, ch.
1; per Rev. H. A. S., agent, 432.17 — 1,706.39

New Jersey.

Piscataway, ch., Daniel Runyon tr., Miss. Soc. 90.00
Central N. J. Asso., Cherryville, ch. 40; Flemington, ch. 150; Freehold, ch. 65; per Rev. S. M. Osgood, agent, 255.00
East N. J. Asso., Bloomfield, ch., with prev. and other donas. fr. Millington, ch., to cons. Charles Willett L. M., 19; New Brunswick, P. P. Runyon, with prev. donas. to cons. Miss Deborah Runyon L. M., 50; per Rev. S. M. O., agent, 69.00 — 414.00

Pennsylvania.

Eaton Centre, Dea. Thomas Mitchell 1; Jersey Shore, "A missionary box on Larry's Creek" 8; Philadelphia, Rev. Henry Day 10; 14.00
Centre Asso., Huntingdon, ch. 4.50; Logan's Valley, ch. 31; per Rev. S. M. Osgood, agent, 35.50
Clearfield Asso. 8; Zion, ch. 1; Jay, ch. 25 cts.; Upper Chest Creek, ch. 1; Tobey's Creek, ch. 1; Gethsemane, ch. 1.25; per Rev. S. M. O., agent, 7.50
Monongahela Asso., Alleghany City, Sandusky st. ch., of wh. 25 is fr. Miss Martha McLaughlin, to sup. Thomas R. Taylor in Maulmain Karen Normal Sch., and 9 fr. Sab. Sch., per Rev. S. M. O., agent, 43.92
Philadelphia Asso., Pottsville, ch., Sab. Sch. 30; Great Valley, ch. 13.50; Upland, S. A. Crozer, for def., 100; Philadelphia, 11th ch., Miss M. B. L. 5; per Rev. S. M. O., agent, 148.50 — 249.42

Ohio.

Dayton, Wayne st. Sab. Sch. 23; 1st ch., of wh. 18.54 is fr. Sab. Sch., 63.74; Downington, Rev. A. Stevens 1; Cincinnati, 9th st. ch., mon. con., 33.77; per Rev. J. Stevens, 121.51
Kingsville, Samuel Whelpley 9; Warren, Mrs. Rhoda Rumsey 1; Cambridge, Mrs. Elizabeth Ramage 10; Streetsboro', Nancy Russell, for the Karen Missions, 1; Washington, S. F. Yeoman 4; Mrs. B. L. Ogle 5; 30.00 — 151.51

Indiana.

Evansville, ch. 47.50

Illinois.

"A Baptist" 15; Decatur, 1st ch. and cong., P. D. Kline tr., of wh. 15.90 is fr. Sab. Sch. Miss. Soc., 56.40; Plainfield, M. C. Young 1; Griggsville, J. B. Cooper 50; 122.40

Michigan.

Pipestone, William Boughton 2.00
State Convention, C. Van Husen tr., Detroit, 1st ch., of wh. 10 is fr. Sab. Sch., 126.54 — 128.54

Wisconsin.

Wapaca, ch., mon. con. 0.50
Green Bay, ch. 3.50; Rev. D. W. Wilcox 1.50; per Rev. O. Dodge, agent, 5.00 — 8.50

Iowa.

Clinton, ch. 1.00

Canada West.

Hamilton, John st. ch. 3.61; Markham, 1st ch., per Rev. William Gerrie, 5; 2d ch. 6.50; Matilda Mellen, a child, for bibles, 1; Pickering, ch. 13.60; Mr. Turner's sch. 1; Claremont, ch. 6.06; Brock and Eldon, ch. 3.06; Woodville, meeting at school house, coll. 1.87; meeting in sch. house near Cannington, coll. 4.23; Whitby, town ch. 4.09; Port Whitby, meeting in sch. house, coll. 3; Anna J. McDonald 3 cts.; a friend 50 cts.; Mrs. Still 25 cts.; Mr. Star 2; Mr. Martin 2; Port Hope, ch. 10.45; Mr A. Randall 2; B. Matthews 1.08; J. Hanghey 1; Haldimond, ch., of wh. 6.12 is fr. branch in Cramahe, 19.29; George Winn 1; St. Catharine's, ch. 6.30; per Rev. S. S. Day, agent, 98.97
$4,260.60

Legacies.

Shaftsbury, Vt., Nathan H. Bottum, per Norman Bottum Exr., in part, 20.00
Middletown, O., Thomas King, per J. C. King and Isaac Perrine Exrs., 200.00 — 220.00
$5,208.60

Total from April 1, 1856, to Jan. 31, 1857, $50,798.55.

Donations in Goods.

Philadelphia, Penn., Dr. D. Jayne & Son, 2 boxes medicine for Sibsagor station, Assam, 109.09

THE

MISSIONARY MAGAZINE.

VOL. XXXVII. APRIL, 1857. No. 4.

AMERICAN BAPTIST MISSIONARY UNION.

DEATH AND CHARACTER OF MOUNG QUETT.

The late Mr. Satterlee, in his journal of a cent tour dated Jan. 4, 1856, furnishes an account of the death and character of the native teacher, Moung Quett. His notice of the resting place of the late Mrs. Comstock will also be read with deep interest.

At three o'clock, we drew up to an island, for the purpose of cooking dinner. Our rice was scarcely boiled when Quett remarked, "Teacher, I shall not eat rice, I have a pain in my stomach." I immediately gave him medicine, and he wrapped himself in his blanket and lay down in the boat. Again we were on our way, but the illness increased. I gave more medicine, which alleviated the pain, but threw him into a flush of fever. As night set in, the disease became more alarming, and we hurried on the boat by the promise of an extra rupee. The wind was now against us, and, loaded with dampness, it was chilling cold. The moonlight lasted till about 11 o'clock, after which nothing was left to light our way but the stars. It was difficult to drop medicine from a vial by the dim light of the stars. Still I gave all the varieties I had with me, but to no purpose. When we were not attending to the wants of the sufferer, we wrapped ourselves in our blankets, but no sleep did we find.

When the wished for morning dawned, Quett was so reduced that he could scarcely speak. Yet he did speak, complaining of his being so weary, and anon looking up into my face with a most imploring glance, exclaiming, "O teacher." At 7 o'clock he began to suffer cramp. From that hour I held his head in my lap till one o'clock, when we arrived at Ramree. "O, I want to arrive at Thet Non's house," he would exclaim. So did we all; but I did not expect to arrive till I saw him breathe his last. I almost wished the event might occur before we arrived, for I had given up all hopes of his life, and I knew too well the customs of the Burmans.

I feared we should be opposed; and so we should, if the head man had known the particulars in time; but hanging a screen over the sick man as we entered, we were not discovered. We tried to encourage Quett, who ever and anon pointed to his eyes, and whispered "are they still good?" I answered "yes," with a smile. Then he pointed to a book near by, and when I opened it and he found he could yet distinguish the print, he seemed to gain hope, and sunk away into a kind of sleep.

We asked him if he was ready to die and resigned to the divine will? He replied, "The will of God be done!" Then, lifting his clasped hands, he offered a short prayer. We did not allow the boatmen to take breakfast, nor did we take any ourselves. On approaching the town we ran up a small creek, and stopped near Thet Non's house. I sent Thah Zan to call help. How providential it was, that the Christians were then assembled for worship at Thet Non's house! In five minutes they bore away the sick man, and as soon as possible called a physician (a native doctor). I tried to find English medicine, or at least some stimulant, but not a drop was in the place. They brought me Chinese whiskey made of rice, but I durst not use it. I felt that I had done all I could for the brother, and so I gave him up to the natives. It mitigated the sense of responsibility which I naturally felt, entrusted with a life so precious. Quett was more at ease. The cholera was checked on Monday morning; but the poor man was so reduced that he could not recover. Another doctor was called, but with no benefit. He lingered till the next Friday at three P. M., and then exchanged his mortal tenement for an immortal habitation.

The Christians, male and female, were faithful to the last; but not one of the unconverted offered to assist. Had he been at their mercy, they would have immediately hurried him off to the jungle alone to die.

Though dead, there was yet the same high forehead, aquiline nose, and lips so indicative of independent thought and resolute action. There too was that expression of noble and generous feeling, which made us all love him while living, and weep for him when dead. I think I could not have felt worse in losing an only brother. I seemed to see the last hope for Arracan buried with him.

Moung Quett was a man of power. In his worldly affairs, as also in his conversation, his preaching, and his devotions, every thing about him evinced power. He was born to govern. Others felt his superiority and submitted to his influence — they knew not why. He was prompt, judicious and far-sighted. He took the entire supervision of the mission for more than a year. In him were combined all those qualities of mind, tones of voice, modes of gesticulation and variety of argument, which are so important to the preacher. No opposer ever worsted him in debate. I never met with a finer specimen of an orator. I have listened to his address, even before I could understand the subject of his discourse, until I became riveted to the spot. I have seen others held in breathless suspense, with lips half-parted and eyes fastened on the speaker, until he reached such a point in the argument as required a change, or a pause. He was known extensively, and esteemed by all.

Quett was a man of the most tender feelings. I never found more fine sensibilities even in the most civilized. When his mind turned back with a farewell glance to his family in Akyab, I durst not share the struggle of feeling with him, and yet I was obliged to do so. Who could help it? There was such a flood of feeling, I feared his poor frame could not endure it. With what agony of soul did he cry, "My children! My children." Then, seizing my hand with the grasp of a drowning man, he cried out again with unutterable anguish, "O, teacher, my children, my children!"

I assured him I would watch over them in his stead. With such a promise he threw his arms around my neck, and drew me to his noble heart. He was grateful, and his gratitude was magnified by his paternal love. Awhile after, I remarked,—"Brother, if God has no more work for you here, He will call you home; but if you still have work, you will not die." He seemed to dwell a moment on the thought, and then, with a sweet expression of countenance, nodded assent.

I said on another occasion, "You cannot go to your house in Akyab, but you

will soon reach your house in heaven, not built with hands." He seemed pleased with the thought, and evidently offered prayer.

The night before he died, though he had been stupid and gradually sinking through the previous day, he suddenly seemed to recover his mind. "Lift me a little," said he. This done, he disposed of his little property. From the first he had seemed to look upon his family, not as he left them, in order and subjection, but, according to the custom of the unconverted, scattered and divided. He begged the forgiveness of all present, and ordered the rest of his brethren to be called that he might crave the same blessing of them. He had scarcely made this request, when again his mind began to wander. While in this wandering condition, he supposed himself preaching. With an energy characteristic of the man, he commanded us all to be silent and to give attention. "Yes," we replied, "all are now listening." Then, softening down his voice to a tone appropriate to the words of love contained in his text, he uttered words of promise and hope. His ruling passion was strong in death. Death came as a relief both to him and to us; but when he breathed his last, and the once active Quett lay motionless before us, then there were tears and lamentations from the assembled group. The whole town heard of his death, and I think there was not one even of the most bitter haters of Christianity, who did not mourn for the moment for the good man gone.

After a brief season of prayer, we made preparations for the burial. The moon shone most beautifully. There came in that evening a young man in Government employ who speaks English, and who was down from Akyab to visit some friends. While he was there, the pastor read the 5th chapter of 2nd Corinthians, and prayed. We also sung a hymn. I then talked to the young man, and urged upon him the claims of the gospel. He begged an English bible and I gave him the *one I had with me,* turning down the leaf at Matt. 10: 28. On Saturday morning, just as the people were coming out of their houses, we walked in procession to the opposite side of the town, bearing hoes and picks — a bible and hymn books. No one said aught against our proceedings.

Near the summit of a bleak hill, quite removed from town, stands a square pile of bricks to the memory of Mrs. Comstock. Formerly it was surrounded by a fence; but heathen hands have borne it away piece by piece. The hill and neighboring vale is destitute of fence or house of any kind. The simple brick structure was half hidden by bushes, which we cut away, preferring the full blaze of the sun to the weeds and thorns.

Comstock himself has gone. He has followed that devoted companion, who, notwithstanding her maternal love, could exclaim with uplifted hands, as she parted with two of her children,—"I do this, O Jesus, for Thee and for the heathen." There is now no sensible memorial of his labors save this tablet, I mean on the island of Ramree. The Christians showed me where his house once stood. I could still trace the walk from the street to his door. It is not entirely obliterated, probably because it was gravelled.

Well, there by the side of that tomb we dug the grave, and there we buried the brother who came to Arracan with Comstock, when he planted the gospel standard in Arracan. Little did they think at that early day, that teacher and pupil would lie side by side on that solitary hill. Yet so it is! They rest! Thank God, they rest! and a brighter day awaits their dust.

But O God, Thou hast taken the strength of our mission. My own right arm is dead. Yet Thou art not dead. We wait, O Lord, for light.

PROME MISSION.

LETTER FROM MR. SIMONS.

Labors in the "regions beyond."

Prome, Oct. 13, 1856.—My visit to Thayet was necessarily short, as I could

not be long away from Prome. Besides, I had to go to Moukten by special request, to perform a marriage service beyond the Burmese frontier. It is a place inland, and is supposed to be eighteen miles from Meaday. The latter place was reached by a boat, and the former by riding on an elephant through a thick, thorny jungle. Ko Konge was with me, and while there we visited two large villages beyond the frontier,—Moukten and Gamehuys,—and within the boundary, on our return, Ooyin and Mogong. Many heard for the first time the leading truths of the gospel with considerable attention, and apparent interest, and tracts were distributed.

The person married to a Burmese woman is the superintendent of the frontier bridle road, to be constructed from Toungoo to the base of the west Yoma range of mountains, which separate Arracan from Burmah. He has promised to support a native assistant to teach and preach in the neighborhood of Moukten, and I am now sending one to him, to be for a time on probation. He has visited the Karens residing on the east Yoma range of mountains, in a northeasterly direction from Toungoo, and says their villages are only three days' travel from his residence. If I can be spared from this station in the month of December or January, I intend to go in that direction with Karen and Burmese assistants, and he will give me all the means of conveyance in his power, and may himself accompany me.

The station at Thayet.

The location of the outstation at Thayet, I was glad to find, had been well selected by br. Kincaid. It is only a short distance from the river, and so near to the natives that you can be among them by just crossing the road. On the south and east, the compound is bounded by roads, and by the addition of a strip of land may be so bounded on the west. On the north there is a small compound between it and the road, which *is owned by one of the members.* The chapel is well built and will last years, if no accident by fires should pen to it. The house occupied by assistants is in the same compound, having been erected in a hurry, with jungle wood which soon decay will need to be pulled down and ano of more substantial materials be pu before the next rains. At the req of the church I applied for a piec ground for a burial place, and ha marked off.

During my stay I made my hom the native house. On the Lord's after my arrival, the morning servic the chapel was attended by all the m bers then in the place,—about fourte and strangers, on hearing the sing came in and stood till its close near door,—a dozen or so in number, besi children. In the evening a service held near the bazaar, at the house one of the members. Strangers coll ed, and were going and coming dur the service. On the second Lord's d after my return from Moukten, Lord's Supper was administered. So of the members partook of it for first time. The elements were distrib ed by Ko Konge and Moung Yah G both ordained evangelists. Two inqu ers were expected to be present a to ask for baptism, but they did come.

There had been a misunderstandi between the two assistants, which, mutual explanations being given, amicably settled. One of the leadi members, against whom there had b reports, was before the church the ni previous to the communion, and a examination he was considered free fr blame.

Ko Konge, who had preceded me b fortnight, and who had had sufficient ti to form his acquaintance with the m bers individually, spoke to me favora of them.

Character of the people of Thaye The Paramats.

The inhabitants of Thayet have bad name, have always been rank

among the worst class of Burmans, as ignorant, superstitious and wicked, and there is an old man, called a *paramat*, among them, who tells them not to listen to any thing the teachers and disciples of Jesus Christ's religion have to say to them, nor take their books; if they do, they will go to hell. On the other side of the river, the people are said to be of a better class. Many of them are believers in the teachings of the celebrated teacher of the paramat, Oo Bau go.*

Ko Konge's idea of the *paramats* is, that, like John the Baptist and his followers, the Lord designs them to be the preparers of the way of the Lord among the idolatrous Burmese. He says they give their consent to every thing they hear of the existence of one only living and true God, his attributes, his laws, and that every thing seems to be right, till they come to man's lost condition and his recovery solely through the merits and righteousness of our Lord and Saviour Jesus Christ. At this they stumble, get up and go off. After a time the film loosens, and falls as "scales" from their eyes, light penetrates the darkness within them, and they acknowledge Jesus Christ to be the only Saviour of mankind.

SIAM.

REPORT OF THE MISSION FOR 1855–6.

Relations with the Government.

Since the adjustment of our difficulties with the Siamese government through the kind instrumentality of the English ambassador,† we have appeared to be about as much in favor with the king as formerly; at least we have the same privileges, with this exception, that the palace gates have not been opened to those who were accustomed to give instruction to the females within the palace walls. In travelling, we usually take a pass; but it is rarely called for.

The events of the past year in their bearing on the future, have been of unusual interest, owing to the treaties ratified or negotiated with the English, French and Americans, and the consequent change in the policy of the Siamese towards foreigners. The treaty negotiated last year by the English was ratified April 5, 1856. Before the English left, the American ambassador, the Hon. Townsend Harris, arrived in the U. S. steamer, San Jacinto, Com. Armstrong. We are happy to state that this embassy left a very favorable impression on the minds of the Siamese.

We are particularly gratified with their observance of the Sabbath. Com. Armstrong had the moral courage twice to decline requests from the second king, to allow certain officers to visit the king's palace on the Sabbath. We are the more rejoiced at this, because it must go far to do away the impression quite prevalent, that none keep the Sabbath save those who get pay for it,— as they say the missionaries do. The treaty negotiated by the American commissioner is substantially the same as that of the English. The articles of agreement were signed May 29, 1856.

July 14th the French ambassador reached Bangkok; Aug. 15th negotiations were completed. The French are said to have secured some privileges for Catholic missionaries, which we shall all probably enjoy. We now have an English, and an American consul, and shall probably soon have a French. The effect of these negotiations has already been a large increase of foreigners, and a rapid growth of foreign trade; which, we fear, will be no help to our work. If the provisions of these treaties be faithfully carried out, both Siamese and for-

* Oo Bau oo was ordered to the capital, imprisoned and examined by the order of the king Tharrawady, and then released. In his examination he was asked why he did not worship their god? He replied that an idol was nothing. It could neither speak, nor move, nor sleep, nor eat, and he could not worship it. Why should he?

† See Magazine for July, 1856, p. 288; Annual Report, p. 98.

eigners must be benefitted by the increased facilities for trade, and missionaries will probably be freed from a multitude of petty annoyances.

We can now obtain permanent passes to travel anywhere within twenty-four hours' ride of the city walls; and can rent and reside anywhere within this limit. It is yet to be seen whether the same privilege will be allowed to those who may wish to lease land. The right to purchase, by the consent of the authorities, is confined to the space within twenty-four hours' ride of the city, and outside of four miles from the city walls.

This space includes all our out-stations; also localities on the coast favorable to the restoration of prostrated health. It is the settled opinion of the oldest residents here, that a timely resort to such localities would often be quite as beneficial to health as a sea voyage.

The two departments of the mission comprise three missionaries, three female assistant missionaries, and three native assistants.

Siamese department — Religious services.

In the morning a portion of the Old Testament is read, and in the evening a portion of the New. These exercises are for the benefit of all domestics and pupils on the mission compound who are more familiar with the Siamese language than any other.

At nine, A. M., is a meeting of the Bible class. During the year, the miracles have been studied in course, and Genesis commenced.

At half past ten, A. M., there is a prayer meeting in Siamese. This meeting was conducted by Mr. Chandler, during his connection with the mission. At the same hour, Mr. Smith has attended a similar service in another part of the city.

At eleven, Mr. Smith has preached in English at the British consulate, and at one, P. M., in Siamese. At Sabbath evening prayers, those in attendance have been questioned upon the instructions of the day. The monthly c for prayer has been observed on t Sabbath of each month at half pa A. M., under the superintendence Chandler. At the close of this m a collection has usually been take

Tract distribution.

The afternoon of each day ha reserved for this work. The trac is opened and books given to all t plicants who can read. When the w and other circumstances hav mitted, visits have been made to di parts of the city, where books hav given away, and the people con with on the subject of religion. I obtained a permanent pass to within the twenty-four hours' excursions for tract distributing i places than Bangkok will aga resumed.

Translating and schools.

This labor has received fro Smith only the leisure hours of th ings. During the year, Genesis h completed and Exodus commence

Mrs. Smith, since the comple rooms under the house, has comm a school which already contains fo boarding scholars, and ten day s School hours during the day fro to twelve, A. M., and from two t P. M. Mrs. Smith has had the labor of teaching. Mr. Smith h voted but an hour, from seven to e the evening, to a class in mathe Religious instruction is the most nent element in the school; the branches are secondary. The is supported wholly by private i uals.

The forenoon is spent in the st the Siamese and Pali, the sacre guage of the Siamese.

The year has been marked special manifestations of religious est. The kings and some of the make demands upon the time o Smith for assistance in writing and

lating. Each of these demands is an interruption from more appropriate work.

During Mr. Chandler's connection with the mission, besides preparing materials for printing, he made one trip for tract distribution. Mrs. Chandler has been engaged, as last year, in instructing the natives of her own household.

Chinese department.

Mr. Ashmore began the year with the purpose to improve each day so far as practicable, in laboring to impart saving knowledge to the heathen, and to build up the assistants in the faith of the gospel. The health of Mrs. Ashmore, however, demanded a voyage by sea, and a favorable opportunity occurring, Mr. Ashmore embarked at Bangkok with his family, on board a vessel bound for Hong Kong. After tossing about in the vessel from June 11th to June 22d, the ship was deemed incapable of making the trip in safety, and returned to the point from which it sailed.

Since Mr. Ashmore's return to Bangkok, much time has been spent in visiting from house to house and distributing tracts, but more especially in talking and preaching to the people. The assistants at Bangkok, with occasional interruptions, have been instructed in the New Testament.

He has made two trips during the year;—one to Petriu, where he gave away books, and had much pleasant talk with the people;—the other to Bangplasoi, in which the time was spent in labor for the enlightenment of others.

Mr. Telford has been toiling on at the language, which he finds exceedingly difficult. In the afternoon he has met with the assistants under Mr. Ashmore, to listen to the exercise and catch the colloquial dialect. During Mr. Ashmore's absence, he took charge of the Sabbath services, and now has charge of the afternoon prayer meeting. During the year, he visited all the out-stations.

In the early part of the year, Mrs. Telford had charge, under a teacher, of a Chinese evening reading class, composed mostly of those in mission employ; subsequently she had charge of a small day school, more especially for the good of those connected with the mission. She has also had charge of two or three young girls most of the year; and spends as much time in the study of the language as her health and other duties will permit.

The Chinese assistants.

Chek Mue has labored most of the year at Lengkiachu; Chek Suan, at Bangkok or Bangchang; and Chek Soi at Bangkok. He has also spent about two weeks, preaching and distributing books, at Bangplasoi. A Choi, a Siamo-Chinese, has been actively engaged in the work of an assistant most of the year, but not strictly in mission employ; as he had not received the approbation of the mission to enter upon that work. He is a most promising young man; and takes a deep interest in the study of the Scriptures, and in his Sabbath services.

All the assistants distribute books as they go from house to house, and talk with the people as they have opportunity; and on the Sabbath they preach at their station. They show a good degree of interest in their work, but not that anxiety for the salvation of souls which we wish to see.

Sabbath services.

Since the first Sabbath in May, there has been an encouraging increase of strangers at the Sabbath services. This is owning to the position of the present worship room, which fronts the road, and is sufficiently near to attract the attention of passers by. This, with the help of a man standing at the gate to invite in all Chinamen who may be passing, draws many to the chapel who otherwise would never enter. Some Sabbaths the strangers are more numerous than the regular attendants. Some of these seem to be much interested in what is said, and remain to hear another discourse. The curiosity of the majority,

however, is soon satisfied, and they pass on as thoughtless as ever.

In the Sabbath services, special efforts are made to have as many take part as can profitably do so, in prayer and exhortation. The services usually consist of three short discourses in the morning, intermingled with prayer, praise and exhortation. Mr. Ashmore commonly takes two of these services. At one o'clock, P. M., there is a meeting at the garden station for prayer and conference. The monthly concert of prayer is observed on the first Monday following the communion Sabbath. Contributions on communion Sabbaths and for the poor fund amount to about $39. Most of the church members, so far as is known to the missionaries, live exemplary lives. Some have loose views respecting the Sabbath, and need to be watched over, and frequently admonished. The observance of the Sabbath is, perhaps, one of the best tests of a man's sincerity that we can have in this land.

The inquirers.

Some of the inquirers noticed last year have lost their interest, and seldom attend the Sabbath worship. There are two new cases of inquirers. Of the applicants for baptism, three inspire the hope that they are genuine cases of conversion. For these hopeful cases, we are thankful. But O, when will the Spirit of the living God move upon this "valley of dry bones," and breathe into them the breath of life? When shall we hear Siamese and Chinese inquiring, "What shall we do to be saved?"— with that earnestness which characterizes the awakened sinner at home, or the despised, but anxious Karens, whose dwelling places come even within the borders of this land?— Pray for us, that we may not faint in our work, or be "weary in well doing."

HONGKONG MISSION.

Mr. Johnson communicates, under date of *Dec. 13th, a note* just received from Mr. Burns at Swatow, which gives the last tid from the brethren "in bonds." See M zine for March, pp. 87, 88.

The imprisoned assistants.

Swatow, Nov. 27, 1856.— I wis could report that our brethren were ready liberated; and I would be disp to delay writing until I have this re to make; but as I know you will anxious for information as to the pre state of things, I pen these few lines.

Heang Yung returned on Tues morning, Nov. 25th, from the Too bringing intelligence distressing as garded the present circumstances of brethren, but encouraging as to the p pect of their being ultimately libera — I trust, before long. The man had charge of them, and who had tr ed them kindly, died four or five before we reached the place. They in consequence placed in the hand the man who had charge of me,—a who seems to be both covetous cruel. Besides, I know not from cause, although letter after letter been sent to A Ngoes' brother at T Hai, and one of A Ee's relatives gone there twice in person,— no mo was forthcoming. This irritated t keeper and left them in want of ne sary food for a day or two. In G great mercy Heang Yung reached city at this very time, and had eno with him to supply their present wa though none to satisfy the demand their keeper. He returned immedia here; and, as we found that within th few days A Cheo had drawn twelve lars and lodged it at Teng Hai wit Ngoes' brother, Heang Yung went Leng Hai yesterday morning to get money, and proceed with it direct to city in order to relieve the brethren. he did not get it, he was to return h and not having to-day returned, I h that he may now have already reac the city with this pecuniary help.

The orders sent down from Canton garding the brethren are the same as Governor General stated in his reply

the Consul, so that there is no legal difficulty in the way of their being released; and, in order to expedite the matter, A Hok, the Canton merchant, has already prepared a letter to the district magistrate which was to have been sent off to-day, but is now retained until the district magistrate returns to the city from the country where he has gone on business.

This is the sum of all that can be said as to the present state of matters. I trust and pray that soon it may be my privilege to communicate more gratifying intelligence; and in the mean time, may we all be enabled "to remember them that are in bonds as (if) bound with them."

NINGPO MISSION.

JOURNAL OF MR. KNOWLTON.

(Continued from p. 468, last volume.)

Casting out devils.

June 11.— Started on a trip to some villages and hamlets outside of the west gate of the city. Called at the chapel for the assistant who was to accompany me, and was there met by a man living near the chapel, who wished me to go to his house and pray to the true God, that the devils might be driven away. It appears that the girl who is betrothed to his son, as is very frequently the case, though she is but fourteen years of age, has already come to live in his family. The devils have had particularly to do with her. One was represented to have appeared to her in the form of a man, giving her a writing containing directions to offer food as a sacrifice to him. The demons have carried off articles from the house, and once set it on fire. The man's neighbors are very much terrified, and declare that he must leave the place. In his distress he has prayed to many of the gods, but it avails nothing. He was advised by a Catholic convert to "call the bishop, who certainly has the power of driving away devils." The bishops and priests have a regular service for this purpose. A part of it is the sprinkling of holy water about the rooms. He was advised by a member of one of the Protestant churches, not to call the bishop, for his was a "bad religion," but to go to the church of Jesus,— the Chinese designation of Protestant Christian churches. As his boys had attended our school at the west gate chapel, he concluded to come there. He remarked that he and all his family wished to enter our religion. I hope the circumstance may be the means of leading the poor man and his family to an experimental knowledge of Him who "casteth out devils."

Mrs. K., and the old female believer who has acquaintances and relatives in the villages, accompanied me, but returned at night. I tarried at the house of some relatives of my teacher, and previous notice being given, we had some twenty-five in the evening to listen to the glad tidings.

Opium—Priestly hospitality.

12.— After again addressing the villagers, we held forth to a large crowd in a village where the weekly market was to-day had. Many for the first time listened to the strange doctrines of but one God, and one Saviour of the world, Jesus Christ. Others had heard the same in our chapels. I was interrogated, as missionaries always are in making their tours, (with shame and indignation be it said,) respecting the production of opium in my country, and whether I was engaged in the opium trade, and smoked it. The place where we spoke was an ancestral temple, and when we were thoroughly weary with talking, the head-man of the place treated us as his guests by bringing tea and refreshments.

In the afternoon we visited two villages. One of them, they said, had never been visited by a "red haired man," and the people were fearful that we could not get much of a hearing. In

the other, we found an old man with a long flowing beard, who is so devoted a Buddhist that he not only refrains from eating all manner of flesh, but does not taste of eggs, or tea, or wine. He received us very courteously, setting before us tea and refreshments according to Chinese etiquette, and with his neighbors listened attentively to all we said, not offering a word in opposition. Chinese never dispute, but assent to every thing in our presence, and then behind our backs laugh at our folly in trying to convert them from their long established customs; or they go listlessly away, and forget all that was said to them. The devotee, I fear, is so absorbed with mere outside forms and trifles, that the weightier things which we exhorted him to attend to did not very deeply impress his mind. He only went so far as to ask me respecting the precise position in which the hands should be placed in worshipping our Heavenly Father. In the evening, had several attentive listeners at the place where we lodge. Two females appeared particularly interested and inquisitive.

"Come over and help us."

13.— Left the residence of my teacher's friends amid many invitations to come again, and promises to worship the true God. Called at another large village, where the people were come together to market. We entered a temple, and, as usual, a crowd soon gathered around. Our work was known, and without interrupting us with idle questions, they listened attentively to our remarks. After talking about an hour and a half, and taking a cup of tea, which the Buddhist priest politely gave us, we went out and preached, and distributed books at the corners of the streets.

Soon a man made his way through the crowd and said to me, "The people of my village wish you to go and preach the doctrine to them; if you will go with me, I will conduct you there." I informed him that we had made arrangements to return home in the afternoon, and hence had not time to visit his village, as we otherwise should be very happy to do. He said, "Come and lodge over night." On being assured that in the course of a month or two we would visit and preach the gospel at his village, he seemed satisfied.

Soon after, a woman, about fifty years of age, very respectable in her dress and bearing, also invited us to go to her village and "kong dow-le," preach the doctrine. As her village was near, and we had about two hours to spare, we concluded to accompany her. On arriving at the village, and in passing through it, the woman called on all she saw to come immediately to the ancestral temple, to "listen to the doctrine of Jesus." She took us directly to the temple, and soon a congregation of some two hundred was before us, among whom was a large number of females. We had already talked ourselves hoarse at the other village; but the sight of this multitude, brought together in a manner so singular for Chinese, caused us to forget for a time our weariness, while we told them the story of the cross. It was to them new and strange; but I trust that in accordance with their request and our promise when we left, we shall hereafter be able to make these dear villagers fully acquainted with that story. We returned to our boat, and in three or four hours were at home.

19.— Heard of the death of the inquirer at Paodjong. The young man who informed me, who also seems disposed to inquire, was with him in his last sickness. He said the poor man wished to be assisted, the day before he died, to get upon his knees by his bedside, that he might pray. He did so, and he prayed, though in a voice not audible in consequence of the affection of the throat, till his strength was completely exhausted, and the sweat stood in drops. The young man only caught enough to know that he was praying for the forgiveness of his sins. From that time to his

only articulated one sentence, prayer, viz., "Have I any sin aining?" He had been an in- veral years, and died, I believe, xercise of that faith in Jesus stifies and saves.

tinued interest at Chusan.

Went to Chusan. Found Gyin, of the former assistant, laboring y. He had made two tours into d. He found some who listened ention, and gave him consider- ouragement that they would ere k the salvation of their souls. I ne new inquirer, and the former s still attentive to the truth and the Lord. But I fear they have e to the point of an entire sur- to Christ. Qwu's son and son-in- not yet fully decided to give up ness on the Sabbath. Sing has courage yet to say 'No' to his rs, who have for a long time been med to consult his auguries. He ledges that it is the work of the nd declares it to be his intention up all those things soon. Should ome indeed a new creature in his influence in favor of Chris- would be deeply felt in his neigh- d.

ugh the theatre was in full opera- ght and day in the city, our chap- filled with attentive listeners as fore. I thought I perceived also eased spirit of inquiry among the generally. They were more in- e, and expressed their convic- f the truth of our doctrines more y than hitherto. The novelty is ing to wear off, and if the spirit iry succeeds that of novelty, it is encouraging omen.

, who alternates with Chi every nths, is not a literary man, and is hed in his address. But he is nd very earnest in his manner; good common sense, and a pretty nowledge of the Scriptures, so e is well adapted to labor among mmon people.

Shall there be a chapel in Chusan?

The disciples at Chusan say that it is important to perform the ordinances there, chiefly for the reason that many are so poor that they cannot afford the time and expense of going some thirty miles to Ningpo to receive them. Besides, they say, the effect of the ordinances will be good upon the people, especially the inquirers. They also constantly express a strong desire to have a chapel of our own, in order to give the people confidence that we will not soon abandon the mission. In these views I fully concur. I believe that station should be sustained, and the work vigorously prosecuted there. A rich harvest awaits the faithful laborer there.

In the city of Ningpo, a much less hopeful field than Chusan, there are fourteen missionaries laboring. Why should we cluster together, and form a little isolated foreign community by ourselves, and not rather scatter abroad, and each bring his individual influence to bear upon a wide circle of heathen? This is apostolic. This is common sense.

We have sold one of our chapels at Ningpo, partly with a view of being better able to secure a chapel at Dinghai. I wait with anxious solicitude to learn the response that will be given to the request of the mission for an appropriation to build a chapel there.

In a letter of later date, Sept. 19, 1856, Mr. Knowlton announces the baptism of a very promising young Chinese, the friend of the assistant Keing-hwa. The account given by him of his Christian experience was unusually intelligible and satisfactory. He manifested a clear and correct understanding of the gospel, and appeared to receive it with his whole heart. This young convert and the assistant expressed the belief that the gospel will be more readily received in their district than in any other part of China. Buddhism and idol-worship have a less strong hold upon the people than elsewhere.

Mr. Knowlton reports that the work at Chusan is as encouraging as ever. The thing most needed at the present time is the effectual, fervent prayer that availeth much. More help is also needed, to reap this field "white already to the harvest."

ASSAM MISSION.

JOURNAL OF MR. BRONSON.

A Sabbath in Nowgong—Mohammedan listeners.

Nowgong, Aug. 17, 1856.— Though in a foreign land, and worshipping God in a foreign tongue, in which it is often difficult to give full utterance to the feelings of the heart, yet I often feel that "it is better to be a door-keeper in the house of God, than to dwell in the tents of wickedness." This has been to me, and I hope to others of our little band, a day of spiritual blessing. The apostle's appeal to the Corinthian church,—"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are,"— furnished the theme of our meditations; and God's presence seemed to be with us, applying the solemn words to us, as a church and as individuals. A number of the Mikir tribe were present at chapel, who listened to the exercises with apparent interest.

After worship, a considerable company came to the bungalow for further conversation. While conversing with them, a large Mohammedan party, several brahmins, and still another party of Miris from the islands in the Brahmaputra, arrived, all of whom sat down and listened for two hours, while Adiram and I endeavored to unfold to them the true salvation through Christ. The Mohammedan party conversed much more candidly than many others I have met. As I constantly appealed to the Touset Zibboor and Ingil (Scriptures of the Old and New Testaments), they begged a copy of the New Testament, to see if they could not find some allusion to Mohammed, as they said must be the case, for their Koran frequently alluded to Christ.

Brahmin inquirers.

This is the fourth visit I have had within a few days from the brahmin party. *At first* they were full of objections. To-day they begged a book that would give them a full account of Christ, and how they should worship God in order to gain his favor and escape hell. I gave them the "Life of Christ," and two or three tracts, which they examined and promised to read carefully. They inquired particularly what name they should take to worship God — whether there was a secret name that we used,— and asked me to point it out in the book. They seemed surprised to see old Adiram so familiar with these things, and asked him many questions about his change of religion, how he worshipped now, what he thought of his caste, &c. I could not but lift up my fervent prayer as they left, that God would deign to open their dark minds to see their perishing state and to lead them to flee to Christ. A number of Mikirs were present at afternoon worship also. What with the chapel exercises, Sunday school, and visitors, we have as a family been busily employed, and feel that it is good thus to unite our efforts in the service of God.

21.— Another Sabbath-day of toil and of blessing. A goodly number besides the disciples present and several from the Mikir hills. I addressed them from the words of the Saviour,— "Except ye repent and become as little children ye shall not enter into the kingdom of heaven." The similitude of a little child to illustrate the character and feelings of those whom God loves, seemed to interest our new hearers. I find it necessary on such occasions to use the plainest language; as a general thing, this requires great attention in all our address. Even the best informed among the people scarcely fail to misinterpret the religious terms we use, unless we are specially guarded.

Reverence for the heathen priesthood diminished.

26.— While conversing with a group of people who had called, a priest came in, and in a most woe-begone manner said that he had been called in from his village by a government officer, to

and fined for having struck one of his own disciples, who, he said, was too poor to own even a drinking-cup! This man was once connected with one of the leading Hindu establishments of the province, and has now an establishment of his own. He seemed to think that he had fallen upon strange times, when even his own disciple, and one of the poorest and meanest, should dare to prosecute him and get him fined. This was indeed the "Koli jug," age of darkness. I reminded him that in the sight of God, and all enlightened men, he was no better than his despised disciple; and that at the final court of the assembled universe God would judge him in the same manner. The case illustrates one point that is gratifying. The common people are less afraid of their priests than formerly. A native judge, and a strict Hindu, fined him. Similar cases are more frequent now than formerly.

27.— Our Wednesday evenings are set apart of late to reading and familiar conversation on that wonderful book, Bunyan's Pilgrim's Progress, which has recently issued from our press in Assamese. Deep experimental religion seems to be hardly understood at first by the majority of converts from idolatry; but this wondrous book so beautifully delineates Christianity as a personal matter, and so accords with the daily experience of God's people, that it touches the heart in every clime and in every tongue into which it is translated. I have invited all who please to be present, making it rather a voluntary matter than a requisition. Our hall is pretty well filled, and I hope profit as well as interest will result from this exercise.

Preparing the way of the Lord.

The following notice of the state of the church will be read with special interest in connection with a letter of Mr. Bronson of later date, published in the last number, p. 84. This preparation on the part of the church was evidently followed by a visit of the Holy One.

Our little church is in a more hopeful state. Some who have seemed cold and lifeless, manifest a desire to begin anew. They have of themselves settled some old differences and little troubles that have been until now disturbing them; but I long to see Christians more bowed down for sin, more grieved at any reproach brought upon the cause of Christ, more disposed to be daily witnesses for Christ, less afraid of meeting reproach, and more anxious to be the instruments of the conversion of their countrymen. In this last respect all our people are greatly deficient. But the plain presentation of Christian duty, and a deeper knowledge of the word of God, will, we may hope, elevate their standard in due time, and make them more efficient helpers in the gospel. If we compare the generality of native Christians with the generality of American Christians, the former will seem to be deficient in many respects; but if we compare them with their countrymen, we see a change in many respects for the better.

Instruction of the assistants.

28.— The heat and rain rendering it still unsafe to travel, I have made the best arrangement I can to reach the people nearest at hand. For two hours in the morning, Ghinai and Adiram read and converse with me on some theological subject. We have in this way gone over the genuineness, authenticity and inspiration of the Scriptures, and are now going over the principal doctrines of revelation. This lesson over, they generally proceed to the zayat, and spend the afternoon, conversing with and giving books to all who call. When a large company assemble at the bungalow, they sometimes have joined me in addressing them. They say I have more visitors at the bungalow than they have at the zayat. I hope soon to be able to go farther away from the station; but I have often found that in the course of a single week, I have addressed people from twenty or thirty different villages in my own verandah.

I have just received the "Examiner"

of June 5 and 12, and was much interested in the address of father Leonard, at the Cazenovia monthly concert. It is refreshing, while sojourning in this barren waste, to read of the precious revivals in many places; but alas! for my poor, distracted country, given up to anarchy,—to a barbarianism even in the senate halls, worse than anything I meet with here in this wretched and degraded land! When I read these things and see the account of the outrage on life and liberty in Kansas, I almost feel that that is the darkest spot on the globe, after all that can be said of heathendom.

GERMANY.

LETTER FROM MR. F. W. LIEBIG.

Revival and baptisms.

Bernstein, Prussia, Nov. 28, 1856.—The Lord has graciously visited Berlinchen, a country town some miles from Reetz, with his rich grace. The meetings, held as often as br. Wiehler* could go thither, were numerously attended, and the presence of the Holy Spirit was felt. And, thanks to the unwearying labor of that Spirit who leadeth into all truth, many hard hearts have been subdued.

An occasion of special blessing was the baptism of our sister M———, at which most of our members at Bernstein were present. In happy communion we spent a glorious day. Our friend B—— was unanimously received by the church. I must however remark, that at a meeting before this baptismal festival, a young girl had been so overcome by the preached word, that she fell on her knees and implored pardon for her sins, which was imparted to her. So great was the movement at Berlinchen, that as br. Wiehler could not be there himself every Lord's day, at his request br. Fischer and myself have alternated in holding meetings there. We have never failed to be richly blessed.

On one Sunday in particular,—an evening never to be forgotten,—"a mighty rushing" of the Spirit was heard. In the early part of the day we had already partaken richly of the cup of salvation and returned to our habitation full of joy and thanksgiving. But our God is a wonderful God. We did not feel the need of additional blessings this day and yet such were in store for us. At the evening service our meeting-room was crowded. Loud weeping among the congregation told us that many had been pierced to the heart. When a part of the persons present had left, a remnant tarried behind, who appeared to be overwhelmed with the sense of their sinfulness. And suddenly there came a "mighty rushing" of the Holy Spirit, and filled all the house where we were sitting. Especially our friend was so overcome, that he fell on his knees. A moment such as I do not attempt to describe followed.—Exclamations of "Lord have mercy on us"— broke forth on all sides, and could be heard throughout the house. I also now felt constrained to engage in prayer and gradually composure was restored to the assembly. Our friend S—— rose from prayer, praising God for having given him the assurance of acceptance through the blood of Christ.

"Thy sins are forgiven thee."

One young woman, however, still continued on her knees, praying for mercy. We again joined her, but the heart of our loving, tender Jesus seemed closed against her. At length she left us, to seek in retirement the gift without which she could no longer exist. When she returned to us, her countenance wore a smile of peace and joy. She had heard the blessed words, — "Arise, daughter, thy sins are forgiven thee." Now sounds of rejoicing were heard, and it was late before we separated.

A fortnight ago br. B——— was baptized, and on the same day six converts gave testimony of their faith in Christ

* A missionary supported by Lady Peto, *London.*

e assembled brethren. Br.
ıopes to spend Christmas with
he will baptize eight believers

ıe gospel is achieving one tri-
ır another here, to the glory of
to the salvation of many sin-
ıy such signal blessing act as
ve to ceaseless labor and prayer
rt, for the coming of the Re-
kingdom.

CHEROKEE MISSION.

ER FROM MR. J. B. JONES.

ıs writes under date of Jan. 20,
ince the last account, he has at-
meetings, three of which were two
ngs, and one a four days' meeting.
were mostly restricted to the coun-
sixteen miles of the station, so
ght spend the more time in translat

ting at Delaware town.

ır days' meeting was the annual
t Delaware town. My father
ecovered from an attack of fe-
vas not able to attend.
pany with br. Christie, (Gas-
reached the camp-ground on
. There was marked improve-
e last year, in the preparations
ımodating the people, some of
ıe from great distances. The
re the best and largest I had
, not excepting many in the
hey form a hollow square, in
: of which stands the meeting-
ich is eighty feet long. Around
ng-house thirty-nine buildings
erected, varying in size from
square to fifty feet by twenty,
ıed for the accommodation of
ıme to the meetings from re-
ıts.
eeting was not so numerously
ıs at some times. The number
owever, was about a thousand.
e four days, we had a prayer
little after sunrise each morn-
ing. Public worship commenced daily at about half past nine, A. M., and continued, with the necessary intermissions, till nine or ten, P. M. During the meeting, sixty or seventy anxious persons came forward for prayer, many of them repeatedly. Three of the anxious,—a man with his wife and sister,—came about a hundred and twenty miles for nothing else, as he told me, but to seek religion. Several backsliders were reclaimed, but only three converts were baptized.

Triumph of grace.

In one of the camps lay sick a man with whom I was accquainted before his conversion. He was then a drunkard, passionate and licentious. I have seen him in his fits of intoxication, whooping like a madman, and covered with blood and dust. Br. Upham saw him once hew a man to the earth with a bowie-knife, and leave him so gashed that his recovery was almost beyond hope. But some years ago, the Saviour of the vilest of sinners touched his heart.

He now lay racked with pain. His life was evidently drawing to a close, but his faith in Christ was strong. I went to his bedside, and after conversation, in which he expressed strong faith and joy in the hope of soon meeting his Saviour, we sang a hymn. As a large number of people had gathered around the camp, we changed our visit into a meeting for prayer and exhortation.

Every evening after public exercises, and also every morning before preaching, we had a meeting for prayer and exhortation at his bedside. His words were those of prayer and praise. He expressed a triumphant joy in view of death.

On Sunday night he tried to tell me how much he loved the Saviour. He said that Christ had saved him in spite of his great wickedness, and the dishonor he had brought on his cause. His words were interrupted by groans and short breath; but he kept on talking and said,

"Soon after the death of one of my

children, I was walking in the woods alone. Before this I had made a profession of religion, but had again gone back to the ways of sin. The death of my child made me think of my former sinfulness, and of my great wickedness in forsaking Jesus. I saw what a bad man I was, and how much I had sinned against God. My mind was pained, and I fell to the earth under the burden. I saw something come over me, perhaps it was light, but it seemed to press upon me. I heard words that told me how wickedly I had acted. For some time I knew nothing. When my senses returned, I prayed and wept. There, while lying on the ground in the woods, I determined to give myself up to Jesus who died to save me. From that time I have tried to live a new life. I have prayed to Him and worked for Him. I have worked to get something to feed the people with, when they come to the meeting. I want to stay here longer to do more; but if my Saviour wants me to go, I am ready and glad to leave this life of pain. I do not fear. I have no doubts, and have not had for a long time. I believe I am going to heaven." He said much more, but all were words of joy and strong faith.

Ripe fruit gathered.

On Sunday night, after preaching, we had prayer meetings simultaneously at all the camps. I attended the one at the sick man's bedside and stayed. Br. Tane-no-le watched with him the rest of the night. On Monday morning, in the midst of the early prayer meeting,—the last we were to have before separating,—the bell tolled. When its ring had ceased, br. Downing arose and told us that our brother who had been sick had just breathed his last, that only a few minutes ago his spirit had taken its flight into eternity; that while we were attending the last prayer meeting of this annual gathering, God had stepped down among us and taken our brother home with Him.

Br. Downing said that a few weeks before, at the Verdigris camp-meeting, that brother had shown him a bruised hand and said, "I bruised this hand at work providing for the camp-meeting at Delaware town. Let nothing hinder you preachers from coming. We have worked hard. We have worked hard in providing camps and food for a large congregation, that the people may come and hear the gospel, and now you preachers must not fail to come and preach to them." Br. Downing said, "I have often thought of these words since, and they have urged me on to do more to turn sinners to God. Our brother lived to see that meeting through, for which he labored to provide; and while we have been in this house, engaged in the last camp-meeting, God has taken him to his reward. Let us be more prayerful and more faithful, that we may follow him in the road that leads to heaven."

Another prayer or two, and our meeting closed. We hope God was among us, that He came down not only to take our brother home, but also by the converting power of his Spirit to work on the hearts of the impenitent.

MISCELLANY.

BOWEN'S CENTRAL AFRICA.*

In this volume, Mr. Bowen, a missionary of the Southern Baptist Convention, gives an extended account of his journeys into the central regions of Africa, the geography of the country, the manners, arts, culture and religion of the different tribes, and the efforts hitherto attempted for their evangelization. Much information is communicated in respect to the older and best known settlements, as

* *Adventures and Missionary Labors in several countries in the Interior of Africa, from* 1849 *to* 1856. By T. J. Bowen. Charleston. Southern Baptist Publication Society, 1857. *pp. 359. 12mo.*

ierra Leone and Monrovia, on the
ast, as well as the Yóruba and other
opulations in the interior. After a
rief review of explorations in Africa
om the earliest times, and of missions
n that continent, he describes Liberia,—
s native and colonized inhabitants, their
ouses, schools, agriculture and pros-
ects. He then narrates his travels
mong the Gollas in 1850, and his voyage
o Badagry and observations on the slave-
ade. After a detention of eighteen
onths, he proceeded among the Abbeo-
utas and Egbas, and commenced in
854 the Yóruba mission at Ijaye. The
llowing year he visited Illorin in the
terior at two different periods. The
olume abounds in interesting statements
oncerning those hitherto unexplored re-
ions, and is a new testimony to the in-
ebtedness of geographical science to
hristian missions.

From Mr. Bowen's account of his re-
eption by Bíoku, the chief of an interior
own, on his way to Isehin in the heart
f Yóruba, we take an extract which in-
icates that there is at least a degree of
reparation on the part of the people to
eceive the gospel.

One day Bíoku sent for me and show-
me his Bible, a cheap duodecimo copy,
ublished by the British and Foreign
ible Society, and probably sold or given
him by some Yóruba man, who had
ided in Sierra Leone, as a re-captured
ave. He knew it to be the word of
od, and treated it with great and per-
aps superstitious respect. How eagerly
would have read it, if he had only
een able! But the heavenly message
as sealed up and shut out from his
ul. He next invited me to the house
his *ennikeji*, associate, or lieutenant,
d showed me all his idols, and the
her symbols of his religion. They
ere neatly arranged in a broad niche
little room, and concealed by a curtain.
hen I told the old man of the Saviour
vealed in the Bible, he listened with
eat attention, but could not agree that
s own mediators, of which the images
re only symbols, had no power with
d. In Africa, as everywhere else,
s doctrine that Christ is all in all,
s one and only Saviour, is a stumbling
ne to the natural man.

For several days the people were too much engaged in looking and wondering at the white man, to pay much attention to the gospel. It was not long however, before a number of persons were deeply interested. I was told that one or two of Bíoku's sons had laid aside their idols. For several days a middle aged woman named Oyindala, came almost every morning to hear me preach. When I first observed her, she was evidently under deep concern, but I thought best to let her pass without any special instruction. She had not yet spoken to me. At last she came to see me, with a countenance beaming with joy, and began to tell how she had been distressed, since hearing the word of God, and how she now believed in Jesus the Saviour. Next day she brought her idols to be destroyed. Although it is my uniform manner to give prominence to the historical facts of the gospel, including baptism, I was rather surprised when she said, "I want you to baptize me." Knowing that I must soon go forward, and might never see her again, so as to instruct her in all things which follow baptism, (Matt. xxviii. 20,) I felt constrained to refuse her request.

* * * * * *

We have frequently thought that all heathens are idolaters, but this is not the case in Yóruba. I have met with several of both sexes, who declared that they had never worshipped an idol. This is a natural result of the pure theism of their natural religion. Every body in that country believes in one true and living God, of whose character they often entertain surprisingly correct notions. Most of the people worship certain imaginary creatures, whom they regard as mediators between God and men; but there are some who reject such mediation and attempt to hold direct communication with God himself. So far as my observation extends, this class of people are usually sensible and moral, and easily impressed by the doctrine of atonement and mediation as propounded in the gospel."

Mr. Bowen had an interesting interview during this visit with some Mohammedans, who manifested less bigotry than is generally found among people of that faith.

Among my other visitors were several Mohammedans, who generally listened respectfully to the word. One party in particular appeared to be much impressed. When they first came, their spokesman introduced them by saying, "We

have long heard that there are people in the world who are better acquainted with God than we are. After a while we heard that some of them (the English missionaries) had come to Badagry; then they came to Abbeokuta, and now you have come into Yóruba. The people told us that you are a good natured man, who receives everybody, and we have come to hear you talk." I told them about the history of Christ, and the gospel plan of salvation, and they raised several objections from the Koran. In speaking about making war on the heathen, as the Koran enjoins, I said in the figurative style which always pleases the Africans, "I am a soldier; I have come here to fight with the heathen and with you Mohammedans; here is my sword (taking up the Bible)—the true sword of God; I use it with my tongue; when this sword enters a man's ear and pierces into his heart he is killed, not his body, but his soul is killed to the love of sin, of idols, of Mohammed, and he rises a new man to live a new and holy life for God." This made an impression, and I followed it up warmly for a few minutes with doctrine and exhortation. When they arose to depart, at the end a long conversation, their spokesman said, "You have smitten us with the sword, but we are not offended." These men continued to come for several days, and even permitted their caravan to leave them behind, that they might hear more of the gospel.

In June, 1851, Mr. Bowen erected a small mission chapel at Ijaye, and in the following month baptized a man, and not long after, a woman. Three others were baptized within a few months. In the following autumn Mr. Bowen proceeded to Ogbomoshaw, fifty miles further in the interior, to begin a new station. Of his labors in Ijaye he says,—

Our preaching labors were incessant and ardent, so that every corner of Ijaye heard the gospel. A volume might be filled with interesting incidents connected with these labors. Many times the people heard with such rapt attention that a stranger would have thought that the whole town was on the point of turning to God. Others opposed at times, with equal ardor. In one district of the town, the opposition was so violent that I could not make my appearance but they would begin to cry out *ekpa òrisha* —"wonderful órisha." One evening, after meeting with two or three such receptions, I was moving home rather sa when a company of men who were ting under a tree requested me to pre to them. A little farther on, the req was repeated by others. People of came to our house on purpose to he others came merely to look at us, a their visits were often annoying; but duty to Christ and to souls required to exercise as much patience as p sible.

The following remarks indicate a s der state of things in respect to availability of the gospel to the heath natives than we were prepared to anti pate. We cannot but hope that the mark at the beginning is either not w considered, or founded in mistake.

Most of the missionaries in Afr preach in English. In Sierra Le and Liberia, and at some other plac the native must understand English, live and die without hearing the gos though it is administered regularly in town. Very few of those who prete to understand English, can comprehe what is said in the fine classical style the missionary. Sometimes the preac is a German, whose accent would puz an Englishman, much more an Afric Vast amounts of preaching are thro away by missionaries. At Cape Co Castle and other places, a native man terprets from the lips of the Engl speaking preacher. What the interp ter calls "high English," or "deep E lish," is often an unknown tongue to hi and of course he cannot tell the peo what the preacher has said, though he sure to tell them something. Under t best circumstances, the gospel is mu impaired by passing through the mi and lips of an ignorant interpret Even some of the missionaries w speak the native tongue, do it most i perfectly, for they have never intend to undergo the patient and protract labor which would make them masters the subject. The one great fault of so missionaries is a desire to discharge th duties with the least possible troub They cannot endure the annoyance intercourse with the natives; they ca not submit to the toil of mastering barbarous tongue; they cannot pres and talk everywhere in addition to t chapel services.

In 1855, Mr. Bowen resolved to vi Illorin, a city still farther in the interi The inhabitants, of different tribes, a mostly bigoted Mohammedans. Th

Yórubas are the most numerous. When Mr. Bowen proposed to visit the place in 1852, he was told that no Christian could be permitted to enter the town. The same and worse stories were repeated in the two succeeding years. But notwithstanding the unfavorable reports, Mr. B. was encouraged to make the attempt, and assured that a large minority of the citizens of Illorin were heathen and would rejoice to hear the gospel.

On arriving, his reception by the king was more gracious than could have been expected. The king sent for him to attend a public audience.

He was seated behind a screen or curtain, with two or three hundred nobles, alufàs and principal men in front, on his left hand. They were sitting on the bare pavement, with their shoes off, but their heads were covered with caps and turbans. I was directed to sit directly in front of the king at a distance of about thirty feet. Several interpreters and attendants took their seats between me and the king, a little to his right. He began the conference with many and oft repeated salutations in the Yóruba language, and then proceeded to interrogate me in the Hausa language, which the interpreters translated. The object of this may have been to give all, both Hausas and Yórubas an opportunity of hearing all that was said. He asked my name and age, the name of my mother, whether I were an Englishman; the name of our king, whether I were a Mussulman (Mohammedan), and what was my object in coming to Illorin. I answered each question as it was propounded, and they gave me ample time to express myself fully. When I replied, "God is our king," I felt as no man can feel who acknowledges an earthly monarch. King Suta appeared to be impressed by the declaration, for he answered, "God is enough." When I said that I was not a Mohammedan, they inquired whether I knew Mohammed? I told them yes, I had two Korans. "Do you serve Moses?" they continued. "No; Moses wrote the truth, but he was my fellow servant, not my master. We deny allegiance to all creatures, even to angels." Glances and smiles of approbation told that this speech had produced the intended effect. At last when they demanded my object in coming to Illorin, I was just in a frame of mind to speak freely of salvation through Christ. They listened attentively and offered no objections. When I had finished, the king told me to return with Nasamu, and we left them to discuss my proposition to come and live in Illorin.

I was informed that the king and most of the nobles were much pleased with our interview. On the following day I went out to the river Assa, which flows not far from the southern wall, and found it to be about forty yards in width. It is not navigable to the Niger, owing to a ledge of gneiss rocks, some distance below Illorin.

A few days after my first audience, the king sent for me to have a private interview, and requested me to bring the *dinjila* or New Testament. This time he raised the curtain and had me sit near to him. Only one man was present. The king examined the Bible which I had brought, and requested me to read to him. I read and translated Luke's account of the conception. We then had the following conversation:

"Why do you wish to live in Illorin?"

"To preach the gospel."

"What do you say, when you preach?"

I gave him a brief, distinct outline of the Christian religion.

"We are Mohammedans here."

"I know you are Mohammedans, and that is the reason I want to live among you, and teach you the whole word of God."

"I am afraid that your religion will spoil ours."

"God commands all men, high or low, to repent and believe the gospel."

"If any man should believe here in Illorin, what would he do?"

"If any one should believe I would baptize him in the river Assa, and thenceforth, if he were really a believer, he would lead a new and holy life."

* * * *

On the day that I left Illorin, the king sent for me to visit him at his private house. Dangarri now informed me that I should have land to build on, "your own house, your servant's house, *and the house of God.*" With this assurance, I was dismissed to go home and make preparation for removing to Illorin after the close of the rains, or in about six months. Nasamu and several others accompanied me to the gate, and I bade farewell to Illorin, surprised and pleased, yet doubting as to the final result.

SWEDEN.

An extended narrative of the work of God in Sweden was given in the Magazine for Feb., 1856. The number for March, p. 87, contained a notice of the persecutions endured by the converts on account of their faith. In connection with the information furnished in those articles, the following communication, which we find in the "News of the Churches," will be read with deep interest.

The Lord's work continues to advance in Sweden, in the awakening and converting of souls throughout various districts of the land. We have at present two special and remarkable events to record, both destined, as we trust, to issue in the most important results.

The first of them is the formation in Stockholm of an Evangelical Fatherland's Society for the Propagation of the Gospel. This took place in the beginning of June. Its directors are men of various ranks, — noblemen, merchants, ministers, &c. Its object is to provide and distribute evangelical literature, to send forth colporteurs, and to bind together believers in the fellowship of evangelical effort. We make the following abstract from the first quarterly report.

The Society had more than thirty provincial members, in different districts in the country. Five colporteurs, supported by the society have, during the summer, been distributing in their allotted districts the word of God. Notwithstanding some opposition, their work on the whole has been hailed with special favor. The hunger after the word of the living God has been great and gladdening.

Six colporteurs, who were employed at the cost of a few private individuals in Nerike and southern Westmanland, have been placed at the disposal of the society. Some students from Upsala also, with the permission to preach which such can obtain, have travelled, preaching the word, in Sodermanland and Upland. Many letters have been received, both from ministers and laymen, *begging* that colporteurs may be sent to their neighborhood. It tended to open a school for colp in October. The number wh given in their names as stud already so great that no more received this year.

Several previously existing tr cieties have sent to the society of congratulation. From variou ters information has been receiv friends have fixed the second S of each month for prayer on be the home mission, and a collect behalf of this society. The soci begun to hold public prayer m on the third Friday of every when information is given conc the progress of its labors. It tended to commence at the beg of this year the publication monthly periodical. Since the began its operations, 150 orde tracts have be received.

Within this period 122,713 have been put in circulation in all of the land. The receipts of the have been $1,375.

As an encouraging and anim evidence of the willingness of Swedes who have been broug Christ, to aid their country by worldly substance, it deserves mentioned, in addition to these d that an individual has purchased, expense of 22,000 rixdollars (a £1200, a very large sum in that try), a suitable house for a colpo school and a mission institution, an presented it to this society.

There are and have been other and home mission societies, bot Stockholm and other parts, wo vigorously in the cause of the deemer.

The second event to which we is the proposal by the king, in his sp at the opening of Parliament on October, — of the abolition of the intolerant statutes: —

"A toleration grounded on their unalterable conviction, and their re for the spiritual belief of others, c

acterizes the Protestant church; and, in particular, becomes that people whose hero-king, the great Gustavus Adolphus, with illustrious victories, and at the sacrifice of his own blood, laid the foundation of freedom of thought in central Europe. The statutes which restrict religious liberty, and the free exercise of religious worship, ought, therefore, to disappear, and the common law thus to be brought more into harmony with the aim of the constitutional law (Sect. 16).* A proposal for this, also for doing away with the infliction of expatriation, and for the improving of the criminal law in other portions of it, will be laid before you."

The king goes on to speak of other matters of importance in moral and social respects: —

"As a suitable acknowledgment of the rights of woman is a new security for her fulfilling her mission in society, I intend to propose that, in accordance with the law of other countries, unmarried women of twenty-five years of age shall be counted entitled to act in their own right. . . . .

"The regulations adopted by last

* This section is, "The king shall neither coerce, nor allow any one to coerce, the conscience of another, but shall sustain every one in the free exercise of his religion, so far as he does not disturb the peace of the community, or cause public scandal." The date of this constitution is 1810.

There is reason to fear that less is to be expected from this utterance on the part of the king, than at first might appear. These expressions, contained in the king's opening speech before the Diet, exhibit his individual opinion. But it is known that many members of the Diet are opposed to so generous a toleration as seems to be contemplated by the monarch. Neither are the influential members of the government, nor many of the common people able to entertain, as yet, so large an idea of Christian liberty. The proposal of the king is first to be handed to the Supreme Court for the report of the judges, and then to pass under the discussion of the assembled states, before it can become the law of the realm. Religious freedom in Europe, both in Catholic and Lutheran countries, has to fight its way step by step, and no human intelligence can see how long it must be before it is fully installed. As an indication how little is to be hoped for, we present the following syllabus of the laws mitigating the punishments for dissent from the Lutheran church, and which are proposed to be passed. 1. The laws inflicting confiscation and banishment on persons leaving the Lutheran church are abrogated, and persons desiring to separate from the Swedish church are to give formal notice of their purpose, to be entered in the church-books; and until this is done, they will be held amenable to the national church. 2. For heavier punishments prescribed for those who propagate erroneous doctrines, is substituted a fine of from one to five hundred dollars, or imprisonment from two months to a year, with respect to such persons as promulgate doctrines hostile to the fundamental doctrines of the Lutheran church beyond the pale of the separated congregation to which they belong. 3. If any one by persuasion, threats, or promise of advantage, seeks to induce a person to secede from the Lutheran church, he shall be fined for the first offence, from one to three hundred dollars, and for every subsequent offence, be imprisoned from two months to a year. 4. Children born of parents who are members of the Swedish church, shall be considered as belonging to that church, and be trained up in its doctrines, even if the parents, after the birth of the child, have gone over to another communion. If, after marriage, only one of the parents leave the church, the law as regards the children born of such marriage, shall be the same. 5. No one, on the ground of his religious creed, may consider himself absolved from obedience to the existing laws. 6. Meetings not conducted by the national clergy, may not be held during the hours of public worship, without special permission; police officers must be admitted to them *ad libitum*, who have power to dissolve the meeting if anything occur which is in their opinion illegal or disorderly. This law may be enforced by a penalty of from fifty to one hundred dollars, to be levied on the person who calls the meeting or opens his house for its being held, and not more than ten on each one who attends.

If these laws are, as they are pronounced to be by Swedish authorities, an advancement in the right direction, still they are very far from what true religious freedom has a right to claim. It is evident that the time has not yet come. The reign of oppression must be a little longer. The new code, if passed, will still leave the Baptists of Sweden to drink the bitter cup of persecution, as their brethren have been called to do in Mecklenburg, and other German states. ED. MAG.]

Parliament regarding the manufacture and sale of ardent spirits [*i. e.*, the increase of the duty two-and-thirty fold] have been attended with the happiest consequences, both in economical and moral respects. I have been rejoiced to find that the general opinion has powerfully sustained the serious step which was taken for putting a check on a deep-seated abuse. From the ample report which will be laid before you, you will also find that some improvement in the mode of taxation is called for, in order that this important end may be secured."

It is not often that a royal speech contains so distinct announcements on the side of morality and religious freedom. The friends of evangelical religion are delighted with the prospect of so soon obtaining a boon which a few years ago seemed distant enough. There is reason to apprehend that the papists will try to work the change to their own advantage. They have been trying to gain a footing in Norway. There are at present only a few hundreds in Sweden altogether. But they can reckon on the countenance of the queen and the queen-dowager (Bernadotte's widow), both of whom are zealous papists. They can count on several of the nobility, who are said to have of late privately acceded to popery. One of the Romish missionaries in Norway has also publicly boasted of possessing the intimate friendship of the present Archbishop of Upsala. But the new life which has been awakened in the country, and the evangelistic efforts that have been so vigorously commenced in Stockholm and many other parts, come in happily as seasonable additions to the old, healthy, ardent Protestant or anti-popish spirit by which the nation is distinguished, and which it has diffused wherever, in its brighter days, its arms or its councils prevailed. Our brethren, thus, are proper objects of our sympathy, our prayers, and our pecuniary aid, that they may work with suitable energy in *this important crisis.*

It may be useful to add one or two glimpses of the spiritual life as manifested in instances of personal conversion. The following cases are communicated by a young minister in the south: —

"When, two years ago just about this time, I came to this pastorate, there were only two or three individuals in it who had any understanding of spiritual things, and this they had received in a congregation about one [Swedish] mile distant. When I had preached about three Sabbaths, a person came to me one day requesting me to visit a sick soldier from a neighboring parish. From the description which I got of the man, I concluded that he was an individual who had already attracted my notice by the attention with which he listened to the sermon. When I visited him, I found him lying sick of a fever, with little expectation of recovery. After I had conversed with him for a little on the state of his soul, he gave me the following narrative: — On the Saturday immediately preceding the Sabbath on which he was awakened, through a sermon in D—— church (the text was Matt. xxii. 1–14, — the parable of the marriage-feast and the wedding-garment), he had had a dream. He thought that he was in a church in which there lay a great collection of clothes with names upon them. He began to search, but found no garment with *his* name on it. In the morning he thought earnestly what his dream could mean. He went to D—— church, and there, according to his own word, he got the interpretation of his dream in the sermon. He experienced a deep, serious awakening from the Lord, who also gave him the wedding garment, in which he is now clad, clean and happy.

"I have mentioned this instance because it was the first which occurred after I came here, and because it has borne so much fruit. First and foremost, it excited so great attention among the people, that a person in this profession — a soldier — was brought into

state of concern for his soul, for soldiers are in general more ungodly than others. This man was also a clever shoemaker, carrying on that trade when he was not with his regiment, and wrought to people that needed his services in their own houses. Now, after he believed, he began to speak of sin and grace to those for whom he came to work; and through this means many have been made to think seriously about their souls. Yea, already the world have begun to cry that the whole parish of M—— have become *saints;* and the state of matters is really such, that a special spiritual gale [lit., wind of grace] has blown upon the village, so that many there now fear the Lord, to the mortification of the world and Satan. The man is now a shoemaker, a soldier, and a fisher of men, and not slothful in any of these characters. He colports many tracts, and converses zealously with the people while he sews for them. Also, when out with his regiment, he has, since his conversion, and in spite of the sneers of his comrades, drawn two of them to the use of the Bible.

"This instance, also, I have mentioned, because it illustrates how God can prepare the heart for hearing and receiving the gospel preaching. Lord, increase for us believing preachers, and give us grace to pray for souls before they go to the church, that they be themselves able to pray when they leave the church.

"A poor boy, about twelve or thirteen years of age, weak and little, was made anxious by the word; and as he was apprenticed to an ungodly man, a tailor, who made his servants work on Sundays as on other days, he ere long came and asked advice how he ought to obey his master when he forbade him to attend the worship of God, and compelled him instead thereof to work. The answer could, of course, be no other than that both he and his master ought to keep the day of the Lord; and that if his master would not obey the command of God, he, *at least, for his part,* should follow his conscience, and say to his master, 'We must obey God rather than man.' After a short time the boy returned, and with tears told me that his master had whipped him because he refused to work on Sundays. I admonished him to sacrifice his back rather than his conscience, and to hold on, assuring him that God would not allow him to suffer more than he was able to bear. On the following Sunday the master, with the whip in his hand, came to the boy, who sat reading, and said to him, 'Choose now which you will,— either to work or to taste this whip.' The boy, after a moment's silence, answered, 'You may rather whip me, for my conscience tells me not to work to-day.' This answer did not break the ungodly master's heart, but had such influence on him that he did not punish him at that time.

"A man, whose wife made frequent use of the Bible, and diligently attended the meetings for its exposition, which were held in the church, had one day, during his wife's absence, gone home, and having considered how he might best crush the *Readerism* [Methodism] in her, adopted the resolution to take all her books and lock them in a chest, so that she could not get at them. This resolution he carried out before she returned. As she was coming in at the door, he met her with the information that he had done so. She merely answered, 'You have never before been so zealous,' and otherwise she was as kind as if nothing had happened. This kindness astonished the husband, so that at night he could not sleep, but at last burst out, saying to her, 'I have not acted rightly towards you, but it was your own father who counselled me to take the books from you. I will now myself read them and see what they say.' He immediately, in right earnest, examined them. The consequence was, that he began himself joyfully to accompany his wife to the church, and forthwith allowed her freely to attend religious meetings."

To these notices we add from the "Evangelical Christendom," an account of a recent visit of Mr. Dickson, a Scotch gentleman, to Sweden. The statements were made by him at a late meeting in Glasgow. He speaks as an eye witness.

From Norway he proceeded to Gottenburg, and thence to Motala, the centre of the engineering works in Sweden. At a farm near this place, in the dusk of the evening, he heard a bell ringing, and observed the farm laborers from all parts congregating to one rendezvous. He learned that the nobleman to whom the estate belonged, had provided for all his people religious instruction, morning and evening. Though they wrought hard, as they must do during their short summer, they were most diligent in their attendance at morning and evening prayers, the morning devotions being conducted at so early an hour as six o'clock. It was a striking circumstance that, till within the last year or two, this very neighborhood was notorious for wickedness. Now, the dishonest had become honest, and the eye-servant a servant as in the sight of God. The friend with whom he stayed—a manager on the farm—stated that he could almost certainly tell, when he went to the field, where the work had been done by a Christian laborer and where by another. A proprietor, not far from this place, wanted a landsteward, and one of these people was recommended to him. But he was told he is "*a reader*," a poor man, and may not be able to obtain security. "O," said this man, though an ungodly person, "if he is *a reader* he will not need security." People sometimes came to the meeting at this farm from all parts of the country, to the distance of sixteen miles, in search of the word of life. His friend told him an interesting story of a little girl, who had given evidence that a saving change had been wrought upon her. She was walking with her father one night under the starry sky, intently meditating upon the glories of heaven. At last, looking up to the sky, she said: "Father, I have been thinking, if the wrong side of heaven is so beautiful, *what will the right side be!*"

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the interest and awakening had gone, when he mentioned that the Rev. Newman Hall's tract, "Come to Jesus," had been already sold to the extent of 90,000 copies. Then there was a hymn-book, and other instructive books for children, among which were "White Robes," by Dr. Bonar, of Kelso, and many others well known in this country. An excellent Christian lady in Stockholm, employed herself in the translation of these little books. Not long ago, this lady was travelling in the north, and on entering a cottage, was much interested in finding that the housewife was engaged in reading a tract which she herself had translated. Here and there the good seed of the Word was falling, "here a little, and there a little," all over the country, with the prospect, through the blessing of God, of an abundant harvest.

Notwithstanding the severity of the laws against conventicles, there still was and always had been, a free press. You cannot speak the truth, but you can print it as much as you like. The society was most anxious to start a children's paper. The society only commenced operations in June, and when last he heard, they had circulated about 300,000 books and tracts in all parts of Sweden.

The movement was not confined to one particular class. Here and there, there was one and another among the landed proprietors who had been made the subjects of the grace of God. One landed proprietor, some two or three years ago, had been bereaved of his whole family of four children. In his anguish of heart, he bethought himself that he had heard of the comfort which "*the readers*" derived from the Bible in such circumstances. He went accordingly to the New Testament, not in search of Christ, but in search of comfort. He came upon that verse in the third chapter of the Romans: "Therefore, we conclude that a man is justified by faith, without the deeds of the law." He started, and wondered if it could be true that the Bible required us to *accept of salvation* for nothing, and be saved by the righteousness of another. So thorough was his impression, that there must be some misprint or mistranslation, that he consulted the references in the margin. The first reference to which he was directed was in Galatians, where, three times in one verse, the same statement was made. His inquiry did not stop here, and soon he received the truth in the love of it. This gentleman now employed seven colporteurs to circulate the Word of God.

Much good was also done by pious day school teachers, and there were some examples in different parts of the country of remarkable usefulness on the part of Christian ladies. There were about 900 students at the university of Upsala, of whom there were now twenty-five or thirty avowed disciples of Christ. When an awakening took place at an iron-works, the people directed their eyes to the Tract Society. The society could send them no agent, but sent the letter to the students at Upsala, who chose one from among their number to act as missionary among them. These students had started a *Monthly Visitor* for circulation.

ZULU MISSION OF THE AMERICAN BOARD.

This mission is in charge of seven missionaries, assisted by two native pastors, three licensed preachers, twenty-one catechists, who are virtually preachers, ten other helpers, and about sixty Christian school-teachers. In a letter giving account of their last annual meeting, the missionaries make the following representation of

What has been effected.

We cannot but think that the gospel has effected much more for the Zulus by means of our mission, than American Christians generally seem to be aware; and more than it has done, during the same length of time, (for it must be borne in mind that the *nominal* age of our mission is just about twice that of its *real, working age*,) by means of any

modern mission among a purely barbarous people, excepting perhaps the Sandwich islanders. Ten years ago there were no churches, and not more than one or two converts connected with the mission. Now, there are eight churches, embracing about one hundred and ninety-five members in good standing, fourteen of whom have been baptized during the past year; and there are about twenty candidates for admission to our churches. Among a nation of inveterate polygamists, where ten years ago the true family relation with its obligations was unknown, there are now about one hundred married men residing at our stations, each the husband of one wife only, the majority of whom have been married by a Christian minister, in accordance with civilized usage. Of these one hundred families, there are sixty or more in which both the husband and wife are professors of religion, and about twenty others where the husband alone is a professor, making an aggregate number of about eighty households where the family altar has been erected, where family religion is, to some extent at least, maintained, and in which there are about one hundred and sixty children who have received the ordinance of Christian baptism. Between sixty and seventy of these families have exchanged the barbarous Kafir hut for dwellings better adapted to answer the ends of civilized life. Among a people who, but a short time since, were without a written language, there are now about two hundred and fifty connected with our mission, who are able to read the word of God in their own tongue; and more than one-half of these have made different degrees of proficiency in writing. In order to show American Christians that these people are gradually progressing in civilization, we will add that the natives at four of our more advanced stations are the owners of seven large wagons, twelve carts and nine ploughs, and until within a few months, they possessed nearly two hundred and fifty trained oxen. An epi*demic among* the cattle of the Colony has, however, recently reduced this number to less than two hundred. At the older stations every year shows a decided advance in civilization; and nothing, in a worldly point of view, so tends to promote civilized tastes, habits and employments, as these wagons, carts and ploughs.

By the foregoing statement and summary of results, it has not been our object to give a partial and one-sided view; nor would we be understood as being at all satisfied with the degree of progress which has been made; but we think it possible that the tone of our letters for the past three or four years has savored so much of disappointment, that our fellow Christians in America have begun to feel that the men and means expended upon their South African mission, if not absolutely wasted, were very disadvantageously employed. A glance at the statistics is sufficient to satisfy any one acquainted with the history of missions in other parts of the world, that the mission of the American Board in Natal has been by no means a failure. Says one of our missionaries, who has been longest in the work: "I have not had many conversions of late, but I have the whole time felt full of encouragement and joy in my work. I try daily to do the work God has given me, and I hope and trust that he will soon, and I expect very soon—nay I look for it every day—come among us, riding forth in the chariot of his salvation, conquering and to conquer. At night, when I see he has not come to-day, I find no reason to be discouraged. He knows best when to come, and best how to do his own work. The state of feeling (continues this brother) among our people is such that a hundred conversions, nay thousands, should not surprise us. The way of the Lord seems prepared."

These feelings and hopes, to some extent, are entertained by others of our number. During the years from 1848 to 1850, the gracious influences of the Holy Spirit were enjoyed in a high degree at all the older stations, and hence conver-

sions were numerous. Since that time, most of our stations and churches have been passing through a scene of darkness and trial. Many distressing cases of apostasy have occurred, and determined and systematic opposition to the spread of the gospel has been carried on by the natives at the kraals. We have reason, however, to believe that the dawn of a brighter day is at hand. Some of those who, a few years ago, turned their backs upon the truth, have returned to the mission stations and to the ordinances of God's house. Meanwhile, those who remained firm in their attachment to the gospel when others were falling away, have become, we hope, more firmly rooted and grounded in the truth, so that the moral power of our churches has on the whole, perhaps, never been greater than at present; and notwithstanding the almost universal opposition of the natives at the kraals to the truth, a few do come with some degree of regularity to hear us preach.—*Miss. Herald, Jan.*

PROGRESS OF THE GOSPEL IN TURKEY.

The work of missions commenced in Turkey by the American Board of Commissioners has for some time past received pecuniary assistance from a society in England called the "Turkish Missions Aid Society." This society, formed in a noble Christian spirit, does not aim to send forth missionaries of its own, but is contented with the honor of contributing to the support of men commissioned and directed by another and distant organization. From the correspondence of this society, published in the "Evangelical Christendom," we take the following interesting extracts.

The work among the Armenians.

The Rev. Dr. Hamlin of Constantinople, says, "We have a fine class of theological students in the seminary (Bebek), and my time will be now much devoted to them; but there is such a demand for labor in the city, that I shall take the faubourg of Psamatia, containing, I presume, 10,000 or 15,000 Armenians, and try to bring *forward the incipient work* there." Dr. Schauffler says, "Our seminary numbers now above fifty students, and many more very promising pupils could easily be obtained. In fact, I never saw such a number of young men of high promise collected here, and so many more additionally laboring to press in. The Lord himself seems to provide the men, of whose scarcity we have complained annually at our general meetings for years and years past. The number now exceeds our means by far, and what shall be done for the rest? And when shall we take educated and able laborers if we do not educate them, when the need of them will press upon us beyond human endurance and resistance? With our present number, and the rapid growth of the Armenian work, not to speak of the Bulgarians, whose importance cannot be overrated, we shall unavoidably fall far short of men."

The conversion of Mohammedans to Christianity is no longer a debateable possibility, but a fact accomplished, and accomplishing in a satisfactory manner and on a growing scale. It has been already stated in the public prints here that two more young Mohammedans were baptized in November last. We learn that their baptism was preceded by what was considered a true, sincere, and satisfactory profession of living faith in Christ. One is a Turk; the other a fugitive from Persia; both of literary education, and the last named doubly valuable in that respect, as being a useful help in the translation from the Persian of the great controversial works of Pfander on the foundations of Mohammedanism and Christianity. He knows both Persian and Arabic, and also Turkish and some Armenian. Added to these is a third, who, with the others, has given up all for Christ, and who also is of a literary capacity, knowing something of all these languages.

It is impossible to learn these facts without perceiving the hand of the Lord in thus preparing instruments for the extension of His work amongst the Mohammedans. All these and several

other Mohammedans, now Christians, and Protestant rayahs of the Sublime Porte, are educated or supported by the funds of the Turkish Missions Aid Society. And it has now also been resolved that for the future the Turkish language shall be taught to all the students in the seminary in Bebek, so as to be preparing a band of educated missionaries for all Turkey to the Mohammedans. In one of his letters, Dr. Schauffler adds: "I might mention several families and a number of individuals, both here and in the interior, who will probably soon come into a closer connection with us. I shall soon communicate to you some interesting items from the Kurdish mountains. The Kuzzilbashis keep pressing us for admission into the Protestant denomination, and we feel embarrassed about it. We desire, first, to see some real spiritual work among them, not to have an ignorant and carnally minded *nation* thrown upon our weak shoulders; and we should, at any rate, first raise agencies to preach the gospel to them regularly, and to teach them, parents and children, but especially the latter. Whether we shall succeed in keeping them quiet till then, though we strain every nerve to make speedy provision for their instruction and edification, I wot not."

Some of the Mussulmans above named are now being instructed in a catechetical course, based on the Thirty-nine Articles of the Church of England.

The Rev. Mr. Jones, in a letter dated Mosul, Nov. 17, adds:—

There is a wide spread evangelical movement in all these lands; and all classes and communities, civil and ecclesiastical, are connected with it. What encouragement does this afford to prayerful and hopeful efforts, seeing that God is so manifestly going before us, and preparing the way for the triumphs of the gospel and the extension of the Redeemer's kingdom in the East. Very much bigotry and gross darkness still *prevail; but, so* far as I can learn, not a tenth part of either as compared with the state of things ten years ago. In every direction light is springing up and chasing away the mists of error of many generations; and let us hope, and trust and pray, that ere long the whole land may be irradiated with the beams of gospel truth.

The gospel extensively preached.

Our chief ground of hope, however, for Turkey, is that the gospel has free course, and is being preached, not by the small band of missionaries only, but by scores of native preachers and teachers. It has been our delightful pleasure, in travelling from station to station, to meet continually with those faithful and devoted laborers, and to see how wonderfully the Spirit of God has qualified them for their work, and is owning and blessing their labors. We have also had the peculiar satisfaction of being present at the examination for the Christian ministry, of the first Moslem who has ever aspired to that sacred office, and of witnessing the sanction which was unanimously given to his appointment. He was the first convert from Moslemism, and is now the first licensed preacher from that religion.

PROHIBITION OF RELIGIOUS TORTURES IN INDIA.

The English Baptist Missionary Herald quotes an article from the Christian Times, which goes to show that tortures, as a part of the superstitious practices of the people of, at least, a portion of India, are consigned to the same fate as infanticide and suttee. The magistrate of Poonah, a district of the Bombay presidency, has been instructed to issue a proclamation for abolishing the custom of swinging by the hook, and of self-wounding by swords, practised from time immemorial by the heathen devotees. It appears that the enlightened part of the Indian community, has for some time past, been made sensible of the revolting barbarism of such prac-

tices. The government, aware of this improved state of public opinion, caused an inquiry to be instituted, and the result of the inquiry is seen in this humane proclamation. Henceforth, any one attempting to swing, or to be swung by flesh-hooks, or to perforate the limbs with swords, will be taken into custody by the police, and suffer the consequences, whatever they may be, of disobedience to authority. A discretionary power as to the penalty is left with the magistrates.

The practices now made unlawful in the Poonah district it is said were not occasional manifestations of religious enthusiasm, but compulsory inflictions. Fifteen families of this district were set apart and maintained for the express purpose of being thus tortured at the great festivals, and the offerings made to the sufferers were applied to the support of these families. The sacred families are no longer to be permitted to live on the price of their own flesh and blood, nor to sprinkle with it the wondering idolaters who gloat over human suffering as a sacrifice acceptable to the Deity.

It is stated in the same article which gives the above gratifying intelligence that at the request of the Indians themselves, young widows,—no longer burnt, indeed, but doomed to a compulsory and life-long widowhood,—have been released from that obligation and may now be received into the bosom of society.

Against these customs, the tide of public feeling had begun to set in, and their disuse during a few years, will without doubt, be sufficient to render a return to them impossible.

In commenting on these salutary changes, the paper above quoted, says: "But what changed the opinions of the most intelligent natives? And what created any intelligence among them? Undoubtedly, that is owing to the influence of Christian missions; and if it had not been for missionaries, councils and magistrates would never have thought of abolishing these various forms of suicide and murder. In Rome, gladiatorial shows abounded in spite of Ciceronian refinement; so in India, a secular civilization would have not only left human sacrifice rampant in all its forms, but also devised new methods of gratifying multitudes with religious cruelties on a far larger scale. One by one, the government has cut the ties which attached it to idolatry, and the spectacles and institutions which most effectually kept alive a blind fanaticism among the masses of the natives, have been in succession put out of the way."

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The forty-third annual meeting of the American Baptist Missionary Union will be held in the meeting house of the First Baptist Church, Boston, on Thursday, May 21, 1857, at 10 o'clock, A. M., pursuant to arrangements made by the Executive Committee in conformity with the vote of the Union at its last anniversary. The annual sermon will be preached by Rev. Nathaniel Colver, of Ohio, or Rev. William H. Shailer, D. D., of Maine, his alternate.

R. W. CUSHMAN, *Rec. Secretary of Exec. Committee.*

The Board of Managers, according to its vote of adjournment, will meet at the same place, on Tuesday, May 19th, at 10, A. M..

R. W. C.

DONATIONS.

RECEIVED IN FEBRUARY, 1857.

Maine.

Penobscot Asso., J. C. White tr., Rev. Daniel Steward 3; Dixmont, Dexter House 3; Kenduskeag ch. mon con. 5 50; Rev. T. B. Robinson and wife 8; Augustus Cole 1 50; Bangor, Sab. Sch., E. Trask's Bible class 10; 2d ch. 69; 100.00

Piscataquis Asso., B. T. Buck tr., 50.00

Warren ch., Dr. A. W. Kennedy tr., of wh. 100 is fr. Mrs. Eliza A. Kennedy 125; Kennebunkport, Village ch., N. Haley, Jr. tr., 33; Pontiac, Edw. Johnson 1; Eastport, Washington st. ch., Sab. Sch., Juv. Miss. Soc., John S. Pierce tr., tow. sup. of a child in Maulmain Karen Normal sch. 14; Bucksport, Henry Darling 10; 183.00

Plymouth, ch. 2.25; Carmel, ch. 125; Etna, ch 4; Stetson, ch. 7.79; North Newport, ch. 5.80; Corinna, ch 3; Rev D. Steward 2; East St. Albans, ch. 1.68; Palmyra, ch. 55 cts.; Hartland, ch. 7.41; Athens, ch. 1.75; Village ch. 1; Harmony, ch. 2.10; Skowhegan, ch. 1; Canaan, S. F. Hubbard 1; Dr. Chase 1; Clinton, ch 75 cts; Winslow, Dea. Abbott 1; N. Gloucester, ch. 12; East Dixfield, ch. 3; Hartington, ch 9.63; Yarmouth, ch., of wh. 13 75 is fr. Mem. Burman Miss Soc., with other donas to cons. Rev. S. Boothby L. M., 42.48; China, Rev. F. Merriam, with prev. dons. to cons. Mrs. F. Merriam L. M., 50; per Rev F. Merriam, agent, 162 44

495 44

New Hampshire.

Amherst, Luther W. Nichols 4; Concord, 1st ch. 50; Portsmouth, Middle st. ch., Ladies' Miss. Circle 20; 74.00

Sanbornton, Rev J. D. Tilton 3.50; New Boston, ch. 22; Bow, ch., Rev. F. Damon 2; Dea. Gault and wife 2.50; Manly Clough 1; Miss Cushing 50 cts.; Parker Brown 1; Salisbury, ch., H. Greene 1; B. Pettingill 1; Mrs. Bailey 2; Mrs. Coombs 1; East Northwood, ch., John L. Crocket 10; John G. Cate and family 2.50; Mr. and Mrs. Tillsbury 2; Brentwood, ch. 10.50; Pittsfield, ch., mon. con. 5.16; Plaistow, ch., mon. con. 5; Great Falls, ch. 24; Warner, ch. 7; Rumney, ch 16.95; Plymouth, ch. 3; Concord, 1st ch. 50; per Rev H. Tonkin, agent, 173 61

247.61

Vermont.

Hinesburg, M. G. Bostwick 2; West Wardsboro', E. P. Merrifield 2; Mrs E. P. Merrifield 1; Cornwall, Roxalana Peet 2, 7.00

Massachusetts.

Boston, Charles st. ch., Fem. Miss. Soc. 75; South ch., Young Ladies' Miss. So., Miss K. E. Monk *tr., 12; Harvard st. ch., Ladies'* For. Miss. So. 41; "a friend, to sup. a theo. student in Dr. Wade's sch. 1 yr.," 30; N. Day 25; East Boston Central sq. r., ch., B. L. Crocker, tr., to cons. Hiram A. Stevens L. M., 100; Roxbury, Tremont ch., R. W. Ames tr. 43; Charlestown, 1st ch., G. W. Little tr., of wh. 75 is fr. Boardman Miss So., J. W. Roberts tr., and 25 fr. Sab. Sch., W. R. Edmands tr., 150; Melrose, Mrs. Fanny Sheldon 5; Brookline, ch., and so., Dea D. Sanderson tr., mon. con. in Feb. 25 72; Mansfield, ch. 14; Greenville, ch 18; Canton, ch. 7.94; N. Middleboro', "a friend to missions" 1; Shrewsbury, N. Rand 5; a friend 2; South Scituate, Rev. D. B. Ford 2; Miss Lhoun Ford 10; Agawam, Newbury Norton, for a sister deceased, 10; Weymouth, ch. 10; South Framingham, ch. 31; N. Uxbridge, ch. 5.76; Westboro', ch., Timothy F. Hastings tr, 57.19;

Worcester, 3d ch., mon. con. 25; Pleasant st. ch. 20.83; Lancsboro', Mrs. A. P. Ambler, with other donas. to cons. herself L. M., 10; Buckland, Dea. H. Wight 5; per Rev. J. Aldrich, agent, 60.83

77

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 15.94 is mon. con. in Feb., and 18 an. sub. per I. F. Crooker, collector 33.94; 1 ine st. ch., of wh. 86 16 is mon. con., per Stephen Chace, and 85 fr. Ladies' For. Miss. Soc., per Mrs. A. E. Bradford, to cons. Mrs. C. G. Barrows L. M., 170.16; Pawtuxet, ch., per Miss Emma Arnold 12; 216.10

"A Rhode Island Baptist" 50; Exeter, a lady 2; 52.00

Central Falls, ch., to cons. B. F. Greene L. M., 100; Pawtucket, High st. ch., 17.30; Western ch., 40; per Rev. J. Aldrich, agent, 157.30

Connecticut.

Rockville, William Butler 5; Ellsworth, Rev. L. B. Hart 1; Wallingford, ch. 20; Danbury, Nathan P. Gillett 5; 31.00

Montville, Union ch. 4.31; Waterford, 2d ch. 27.66; Meriden, ch., with other donas. to cons. Wm. J. Ives, and Mrs. Vincey A. Birdsey L. M., 150; Preston, City, Rev. Levi Meech, with other donas. to cons. L. W. Meech L. M., 10; per Rev. J. Aldrich, agent, 191.97

New London, 1st ch. 10.26; 2d ch., and a few mem. of Huntington st ch. 31; Henry P. Hazen, for Capt. Morgan 25; per Rev. M. H. Bixby, agent, 66.26

New York.

Salem, 1st ch., Sab. Sch. 2; Otselic ch. 8; Northville, George Fisher 25; Albion, John E. Bishop 5; Brooklyn, Mary E. Carty 1; Waterville, 1st ch. 3; Potsdam, ch. 16.42; 58.42

so. 4 88; Gilbertsville, roton, ch., with other con. L. W. Jackson 5; West Meredith, ch. Ilan Stilson, with oth- to cons. Mrs. John . M., 80; Noah O. Case v. O. Dodge, agent, 217.38
sso., Oscar Granger d Carr, Jr. 25; Wilton, Providence, ch. 8; . D., agent, 61 50
rer Asso., Little Falls, ppenheim, ch. 5; per , agent, 21 00
rer South Asso., New . Calvary ch., for def, ou ch., in part 28.78; Babcock 10; B. Hal- Brooklyn, 1st ch., in Atlantic st. ch., in ; per Rev. O. D., 1383.78
Asso., New York city, ch. 4; Berean ch., 25; Olive Branch ch., wh. 25 is fr. Sab. Sch., B. Walker 5; C. W. 5; M. P. P. Walker knapp 5; Norfolk st. prev. donas. to cons. Waterbury, Charles T. and Mary T. Bars- l., 100; Port Jervis, Brooklyn, Central ch., 45; Middletown, ch. v. O. D., agent, 247 83
sso., Amenia, ch. 7; ains, ch., with other cons. Mrs. Seneca L. M., 27.75; South h. 2.50; Rev. Wm. G. f wh 25 cts. is fr. Mas- k Hobart, with other cons. Mrs. W. G. Ho- M., 25.25; per Rev. O. 62.50
Asso., 5.29; Leesville. other donas. of this ns. Adam Shaul L. M., rland, ch. 7; South h. 12 01; S. and Dean- 0 cts.; Summit, 1st ch. Worcester, ch. 3; John ; Wm. Pierce 10; per), agent. 116.80
so., Carmel ch., with ns. to cons. Mrs Ha- rton L. M., per. Rev. ent, 34.00
l Champlain Asso., oint, ch., with other do- ns. John Burwell L. ev. O. D., agent. 25.00
o Warren, ch., for Ger- on, 2; Rosendale, ch. v. O. D., agent, 3.00
r Asso., Lowville and t., ch., per Rev. H. A. gent, 10.00
sso., Port Byron, ch. sco, ch. 1; Skaneateles, ; Fleming, ch. 4; per A. S., agent. 36.65
sso., Cortlandville, ch. land and Homer, Juv. e. 49. 5; with other o cons. Frederick W. L. M., per Rev. H. A. , 75.55
Asso., Camillus, ch., per A. S., agent, 55.00
so., W. B. Shaw tr., per A. S., agent, 13.82
ner Asso., Edw. Mad- Mrs. C. H. Rowley 2; eville, ch., 3.25; per A. S., agent. 8.25
ns Asso., Freedom, 1st lba, ch., of wh. 25 is fr. the Ladies' Benev. Soc., with other donas. to cons. Mrs. Sarah J. Cole L. M., 51; Alleghany, ch. 5 25; Mrs. Eunice Stark 1; per. Rev. H. A. S., agent, 60.25
Erie Asso., Stockton, ch. 23 50; Cassadaga, ch. 8.94; Forestville, ch. 10; Sinclearsville, ch. 10.52; Rev. G. W. Varnum 1; Miss Mary J Goodrich 1; with other donas. to cons. Lewis Walker and Rev. Wm. Luke L. M., per Rev. H. A. S., agent, 60.96
Niagara Asso., Clarence, ch., per Rev. H. A. S., agent, 12.50
Ontario Asso., Bethel, ch. 12.35; Seneca Falls, ch. 2; Rev. G. W. Mead 1; per Rev. H. A. S., agent, 15.35
Wayne Asso., Clyde, ch. 3; Butler and Savannah, ch. 9.42; per Rev. H. A. S., agent, 12.42
Seneca Asso., Covert, ch. 13 85; Peach Orchard, ch. 2; Mecklenburgh, ch. 50 cts.; per Rev. H. A. S., agent, 16.35
Genesee Asso., Elba, ch. 15 85; Batavia and Pembroke, ch. 1.50; Oakfield and Alabama, ch. 21.10; Dea. J. S. Boughton, 2; per Rev. H. A. S., agent, 40 45
Orleans Asso., Alabama, ch. 3.21; Carlton, ch. 3; Shelby, ch. 30.20; Medina, ch. 15; Lewis Hill 1; Yates, ch., with prev. donas. to cons. Charles Fairman L. M., 16.55; per Rev. H. A. S., agent, 68.96 — 2717.72

New Jersey.

Jersey City, "M. A. V." 1.00
West N. J. Asso., Canton, ch. 2.57; Cohansey, 1st ch. 24; Pemberton, ch. 48 52; Columbus, ch., Rev. J. Gashill 1; Haddonfield, ch. 9.05; per Rev. S. M. Osgood, agent, 85.14 — 86.14

Pennsylvania.

Pittston, Welsh ch., Wm. L. Stephens and four young lady collectors 20; Philadelphia, Spruce st. ch., of wh. 100 is fr. Hon. J. M. Linnard 292; 312.00
Abington Asso., Abington, 1st ch. 35 85; West ch., 12; Benton, ch. 5 27; Frankville, ch., Asa Eaton 25; Clifford, ch. 8 37; Scott Valley, ch. 8.98; Carbondale, ch. 7.86; Clinton, ch. 22.72; Aldenville, ch. 9.37; Honesdale, ch., of wh 6 50 is fr. Sab. Sch., and of this 1 fr Frank Brown 35 25; Bethany, ch., Dea. O. Olmstead 1; Berlin, ch., of wh. 5 is fr. Mrs. E. Smith, and 2.50 fr. C. B. Seamans 11.35; Damascus, 1st ch., J. T. Tyler 85 cts.; Ten Mile River, ch. 2.87 per Rev. S. M. Osgood, agent, 186.72
Bradford Asso., Smithfield, ch., of wh. 15.72 is fr. Sab Sch., per Rev. S. M. O., agent, 48.00
Central Union Asso., Philadelphia, 1st ch., of wh. 100 is fr. Thomas Wattson, to cons. Rev. Isaac Cole L. M., 25 fr. S. A. Caldwell, 25 fr. J. C. Davis, 50 fr. W. S. Hansel, 20 fr. Miss Mary L. Bonny, 5 fr. J. M. Ford, and 5 fr. Joshua Morgan, per Rev. S. M. O., agent, 236.10
Centre Asso., Huntingdon, ch., with prev. donas. of this asso., to cons. Rev. Amos B. Still L. M., 2; Hollidaysburg, ch. 23.12, per Rev. S. M. O., agent, 25.12

Clarion Asso., New Bethlehem, ch., per Rev. S. M. O., agent, 2.50
Monongahela Asso., Greensboro', ch., per Rev. S. M. O., agent, 1.45
Philadelphia Asso., Upland, ch. 56.85; Reading, ch., of wh. 13 is fr. Sab. Sch., 25; Philadelphia, 2d ch. 20.10; per Rev. S. M. O., agent, 101.95
Wyoming Asso., Eaton, ch. 2; Braintrim, ch., Mrs. Huldah Gregory 5; Miss Sarah J. Sturdevant 1; per Rev. S. M. O., agent, 8.00 — 921.84

Ohio.

Warren, Allen O. Fuller 1.00

Indiana.

Covington, Sab. Sch. 6.00
Northern Ind. Asso., Laporte, ch. 24.23; Door Village, ch. 4.91; Kingsbury, ch. 14.90; South Bend, ch., of wh. 25 is fr. Sab. Sch., for Assam Mission, 32; coll. per P. J. Bradley 2.12; per Rev. A. S. Ames, agent, 78.16
Huntington Asso., Wabash, ch., per Rev. A. S. A., agent, 5.00
Wesan Asso., Rensselaer, ch. and cong., per Rev. A. S. A., agent, 22.05
Tippecanoe Asso., Grand Prairie, ch. 2 25; Middletown, ch. 2.55; per Rev. A. S. A., agent, 4.80
Freedom Asso., Bethel, ch., per Rev. A. S. A., agent, 2.00
Whitelick Asso., New Providence, ch. 1; J. N. Rynerson, tow. sup. of a nat. Karen preacher, 5; per Rev. A. S. A., agent, 6.00
Friendship Asso., Gosport, ch. 90 cts.; Vernal, ch. 2.55; Bethel, ch. 12.70; Bloomington, ch. 8.25; per Rev. A. S. A., agent, 24.40
Indianapolis Asso., Indianapolis, ch., per Rev. A. S. A., agent, 30.40
Mt. Zion Asso., Hurricane, ch. 23.80; Franklin, 1st ch. 9.70; Bethel, ch. 4.65; per Rev. A. S. A., agent, 38.15
Flat Rock Asso., Blue River, ch. 5.55; Mt. Gilead, ch. 7.10; Columbus, ch. 1.50; Rev. J. S. Read 1; per Rev. A. S. A., agent, 15.15 — 232.11

Illinois.

Alton, ch., Richard Flagg tr., 43; Metamora, 1st ch. 31.25; Delavan, Henry R. Green 5; Henry Pratt 1; J. H. Burlingame 1; J. S. Reed 1; M. G Appleton 1; H. L. Fisher 6; Sugar Creek, ch., for the French Mission, 53; 142.25
Fox River Asso., Pavilion, ch. 6.92; Aurora, ch. 34.55; per Rev. J. D. Cole, agent, 41.47
Chicago Asso., Elgin, ch. 33; Wheaton, J. M. Scott, for the Maulmain Karen Mission, 100; per Rev. J. D. C., agent, 133.00
McLean Asso., Clinton, Rev. T. Rees, per Rev. J. D. C., agent, 3.50 — 3

Michigan.

State Convention, C. Van Husen tr., Detroit, 1st ch., Sab. Sch., additional, 50.00
Napoleon, ch., 5.00
Washtenaw Asso., Manchester, ch., per Rev. A. S. Ames, agent, 6.00 —

Wisconsin.

La Crosse, 1st ch., Elisha Whittlesey tr., quarterly contribution,

Iowa.

Pella, 1st ch., G. Boc Kenooger tr., mon. con. 20; Mt. Pleasant, ch. 7; Iowa City, Rev. Dexter P. Smith 4;

Virginia.

Portsmouth, M. R. Watkinson

Foreign.

Burmah, Bassein Mission, Karen Home Miss. Soc. 56.82; Rev. H. L. Van Meter 10;
Assam, Dr. Davis, for the Assam Mission,

Legacies.

Litchfield, Me., John Neal, per Nathaniel Dennis, Exr., 100.00
Sanbornton, N. H., Mrs. Rachael Prescott, per John Crocket, Exr., 100.00
Birmingham, Erie Co., O., Rev. John Boozer, per Mrs. Catharine Boozer, Executrix, 25.00 —

Total from April 1,1856, to Feb.28,1857,

THE

MISSIONARY MAGAZINE.

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GERMANY.

JOURNAL OF MR. DE NEUI.

Mr. de Neui's field of labor is in Oldenburg. The following is his journal for the last quarter of the year 1856.

Scene at Emden.

Oct. 17.—Travelled to Emden, where we of late met with much encouragement. Like all larger cities, Emden affords abundant opportunity for folly and madness. Scarcely had I entered the town, when I was invited to a place of amusement of the lowest description, which was commended to me as a place well worth my while to visit. "My way does not lead in the same direction with yours," I replied to the persons who accosted me. "How do you know which is our way?" "Your way leads to hell, mine to heaven; far from blessed are they who yield to your temptations. In the day of judgment, those whom you have led astray will bear witness against you." The strangers, whom I saw by the light of the lamps to be young, looked ashamed, and answered not a word. "You have not meant well by me," I continued; "but good for evil shall be returned to you; here are some little books that will show you how to escape eternal death." They accepted the tracts with *modesty*, saying, "Thank you, sir; pardon us for having offended you; we knew no better."

On reaching the house of br. E., I was well received. In Emden too the Lord has his own chosen ones, salt of the earth, whose wholesome properties preserve the whole mass from that immediate decay to which sin, without some counteracting influence, must inevitably lead.

On the following day, as soon as my arrival became known to the believers and inquirers here, all hastened to the house of our brother, and I was engaged in conversing with one and another the whole day. In the evening a meeting was held. A young man who has long resisted the truth was present, and left the house mourning over his sins.

19.—Proceeded to Upgaut and from thence to Norden. At the latter place I had a long discussion with some believers on the observance of the Sabbath. With the tenacity peculiar to the East Frisians, they held to their own notions, even after they were, as I could not help thinking, convinced of the contrary. But knowing with whom I had to deal, I turned the conversation so as to take from it the appearance of all persuasion on my part, and by degrees my Frisian friends began to take more scriptural

views of the Sabbath. At any rate they promised to make this matter a subject for prayerful consideration.

Self-righteousness demolished.

27.— The inhabitants of Rechtsupweg have much of the Dutch character and manner. Cleanly and hospitable, and possessing for the greater part enough of this world's goods,—it is not easy to convince them that they yet lack the chief thing. This, however, was my mission, and I sought to fulfil it, by the help of God's word. At several houses the people no sooner found I had come, as they said, "to convert" them, than they enumerated their many Christian virtues. Mr. L., a wealthy baker, said he had never to his knowledge cheated any man, which not many of his trade could say; and he felt that he had a right to appropriate to himself all the promises of the bible given to the upright. "I esteem your uprightness, Mr. L.," was my reply, "but as you are acquainted with the bible, you doubtless know it is written that he that breaks one commandment, 'is guilty of all.' Have you never broken any part of God's law?" "Yes, certainly; but things have so prospered with me, and my stores are so rapidly increasing, that I was sure of possessing God's favor, and never have thought of sin as you describe it, sir." I opened my testament and read; "Know ye not that the goodness of God leadeth you to repentance?" "How strange," said Mr. L., "that I should have been living in such ignorance of my real state. Pray come in and let us enter further into the matter." We now joined the family. Tea, the never-failing beverage here, was prepared, pipes supplied, and other preliminaries to a conversation, which showed I was welcome. Then I once more drew forth my bible, and descended with my kind friends into the mines of truth, where they were surprised by many a new and precious discovery. The mother and daughters were much affected, when I showed the consequences of sin as set forth in the sufferings of Jesus Christ. "Alas," said Mrs. L., "we have always reverenced Christ as the best of our race, but we have never been taught to love him, and this He surely deserves. O, let us begin to love this dear Saviour who died for us." Quickly the time sped away in such conversation, and as I had other visits to make, I promised to return in the evening to this house for worship.

At several other places the Lord blessed my testimony today; but nowhere was I so assured that the seed sown had fallen into good ground, as in the above family. When I returned in the evening, the servants were called in, and together with some friends and neighbors who had been invited, formed a goodly congregation, to whom I could proclaim the gospel.

The next morning I again held worship with the family, and then proceeded on my way, accompanied several miles by one of the sons of my host, who assured me he could not hear enough of the things I had told them. He also bought the last bible I had with me.

Lutheran intolerance.

Nov. 13.— My wife accompanied me to Flachsmeer, where a young man who is ill wished to see me. I prayed with him in the presence of his father, an aged man, who has been much opposed to his son's piety, and constantly threatened to disinherit him. The old man appeared much affected. "This is very hard," he said, as he accompanied me out of the sick room, "to lose my son in the prime of life." "Perhaps the Lord has the salvation of your own soul in view," I replied; "O give your son this parting joy, to see you turn to Christ." "I would die in his stead," was his answer, "O how gladly; but adopt his creed I cannot. It is in my eyes a hateful delusion, that has separated me from my own son." I tried to show him who had actually caused the separation, but he was struck with that blindness of the worst description,—the blindness of those who will not see.

26.— Attended the funeral of br. Korte. The members of the church had been requested by his mother, who is a Baptist, to assemble at her house at eleven o'clock, when I was to give an address. The morning of the funeral, however, she received a message from the magistrate to say, that unless the coffin were in the church-yard at 11½ o'clock, the gates would be closed and no admission given. This was to prevent the possibility of our assembling. But our sister was undaunted; messengers were sent out, and at nine o'clock I was addressing the friends at her house. The father of our departed brother had in the meanwhile promised the clergyman of the place, (who is much opposed to us,) a handsome remuneration if he would preach a funeral sermon for his son in the Lutheran church. The clergyman consented; but in his zeal so far forgot himself as to launch out into the bitterest invectives against poor Korte; indeed his language was so offensive, that several persons left the church. Whether the father under these circumstances will be willing to give the promised compensation, is doubtful.

Reminiscences revived— Meeting in a blacksmith's shop.

Dec. 1.— Travelled on skates to Ditzum, the river up to the town being frozen. This is my native place. Here my mother lives and the master with whom I learned my former trade, and the joy of meeting was great. My old master was full of astonishment at my adventures and "success," as he termed my transformation from a smith to a minister. But I assured him I had found it an easier task to strike the anvil, than to work on the flinty heart of man.

My first evening here was spent in gratifying the curiosity of old acquaintances and friends; the next in leading them to Jesus Christ. Much interest was evinced. My master, (for so I could not help still calling him,) placed his workshop at my disposal, and about fifty persons assembled. What my own feelings were, I cannot describe. In this very room, where ten years ago I had worked as an ignorant lad,— now to be the herald of peace and good will to those around me, was indeed pleasure unmitigated. I could not help smiling at the self-complacency with which my master and mistress occupied a seat on each side of me; but what really gratified me was their earnestness, and that of all present, when I spoke of the terrors of hell and the joys of heaven. Many tears were shed; the Spirit of God deigned to bless us with his presence, and many, I trust, were pierced to the heart; I promised to visit some the next day in their houses. My master said to me, "O de Neui, I am persuaded God has sent you here for our good. I feel like the people of whom you have been reading to us, who said to the woman, that they believed now because they had seen Christ. At first I believed these things because it was you who told me; but this evening they have become precious to me for their own sake." My mother, who is a believer, was also made happy by our service, so that we all had reason only for gratitude. My intercourse with several persons who had been present at our meeting was very gratifying; I regarded it as a special token of good, that I was requested to send a supply of bibles.

Accompanied by the thanks and good wishes of my early friends at Ditzum, I returned home December 10, and shall now ardently long for some fruit of this visit.

31.— Held a service in our chapel at Ihren in the evening. This last night of the year, the so called "sylvester evening," being spent by the world in mirth and folly, our meeting for prayer excited surprise, and attracted many persons to the chapel. Nor was the solemnity of the hour thus spent, nor the earnest prayers of the brethren, without effect. Much emotion was evinced by the strangers, and several at the close came up to me to express how great a blessing they had received. My new year's wish to

them was, that this might be the year of their spiritual birth. That the Lord may realize this desire, I ask the prayerful aid of all Christians who may read this report.

JOURNAL OF E. METZKOW.

Active Christian labor at Wrietsen — Early fruits.

Wrietzen, Oct. 1856.— This being the central point of a large and promising field for missionary labor, I very willingly followed a request made me by our Missionary Committee to remove with my family to this place. Our removal was attended with much difficulty; yet the brethren, wherever we met with such, showed us so much kindness, that we could scarcely regret an occasion which called forth so many proofs of brotherly love. On the evening of Oct. 7, we reached our destination, with the earnest prayer in our hearts, that our sojourn here may prove a blessing to many.

As soon as possible I commenced my work, by calling on the few members we have in this place, and consulting with them as to the number and time of public services to be held. It was arranged that we should have two public services, and that a Sabbath school should be commenced; also, that the brethren would go out as in Hamburg for the circulation of loan-tracts, and in the evening we were to meet for a singing-class, this being a part of worship which, when it is a true expression of melody made in the heart by those who engage in it, cannot fail to be an important means of edification.

12.— To-day we met as arranged, and had the pleasure of seeing many strangers; no doubt these had been attracted by curiosity; yet we know the Lord can overrule the most trivial circumstances for good. Great attention was manifested, and before the day closed a young man called upon me, full of anxiety for his soul's salvation. As he had not a bible *I lent him one*, which he promised to pay for in the course of the week; the "Pilgrim's Progress" also appeared so suitable to his case that I gave one to him. In the afternoon of this day we met for prayer, and then set forth with our loan-tracts. Br. L. was my companion. He was of course well known in the little town, and our errand brought much ridicule upon him. "Have you not yet repented of your bargain?" said one of his former gay companions; "only say you do, and come back to us; we will never reproach you for your madness." My companion assured him that he every day felt increasingly the value of having a Saviour, who had redeemed him by his blood. But the young man would not hear this, and only, as he said, to get rid of us, took the tract, for which we promised to call again. At other houses the novelty of our errand excited interest, though few could deny themselves a "hit" at br. L., for having given up all the innocent pleasures of the world. Many persons however said they liked reading, and would give our books a trial. It now remains to be seen what the result will be.

During the ensuing week I traversed the surrounding country. Many people recognized me, and gave me a good reception. Anxiety for their spiritual welfare has been awakened in many, and our bibles and tracts are much in demand. A woman at B. welcomed me with tears of joy. She had followed my counsels, she said; had turned to the Lord, and tasted and seen that He is good. Since my last visit she had passed through severe domestic affliction, but it found her "not unprepared;" she continued, "I had learned that whom the Lord loveth He chasteneth. I could drink the bitter cup in faith, as a medicine prepared for me by the hand of love." With this person I had much pleasing intercourse. Her life, she told me, formerly without hope or aim, was now full of meaning and purpose to her. As long as she was without God, she had scarcely found time to accomplish her household duties; now she had even time to spare for others. She had of a truth found godliness

"profitable unto all things." Her husband also is seeking the Lord.

Conversation with laborers — Visit to a hospital.

At New Glietzen I conversed with men working at an embankment. "Do you love the Saviour?" I asked several. "We are good Christians," was the reply. But experience having taught me wherein such "good Christianity" consists, I put several questions to them, their answers to which proved that they were yet far from the kingdom of God; and it eventually turned out that their hope of heaven rested on the fact that they were no worse than their neighbors. I showed them what was their real condition. Though at first they seemed disposed to resent my "boldness," the word of truth soon asserted its power, and my hearers were brought to confess that, were God to enter into judgment with them, they must be lost forever. With admonitions to turn for enlightenment to the bible, I left them.

Having heard that br. Zeschke had been well received at the hospital at New Glietzen, I visited it also. The deacons of the establishment, hearing what was my errand, made me welcome, and assured me that br. Zeschke's visit had had the most salutary effect on some of the patients. Free admission to the wards was therefore given me, and I was able to speak words of warning or comfort to many a poor sufferer. I found a young man reading some light, foolish pamphlets. "Does what you read afford you real enjoyment?" I asked. "No," was the answer, "it brings before me scenes to which this sick room is a horrible contrast; yet it helps to beguile the time." "You shudder, my friend," I said, "at the contrast between this scene of suffering and those which your books paint fair and pleasant. But believe me, they will less bear comparison with that place where endless sorrow is prepared for those who in life loved only the world and the things of the world." My hearer was shocked, and with a reproachful look replied, "Is it kind in you, sir, to speak to me of that which can only alarm and make me unhappy?" That my words were dictated by real kindness I now endeavored to show; and after half an hour's conversation, I had convinced the young man, that I had come to him as a friend.

My description of the life of a worldling corresponded, he said, with his own past history, and he felt the end of such a one, as I portrayed it, to be not less true. He promised not to leave my words unheeded, and to ask the Lord to make him not only see, but feel, his lost condition. He bought a testament of me, and what pleased me much was, that as I was returning from another ward past the place where he was lying, he called me to him, and gave me the foolish books he had been reading, saying he did not wish to see them again. Several other persons also accepted the glad tidings with joy. Others said they had not come to the hospital to change their religion; yet no one refused tracts.

Increasing interest — "Confirmation."

22.— A woman who has for some time been seeking the Lord, came to tell me she had found peace in believing. She wishes to be baptized, and I promised to propose her to the church at Tornow, of which Wrietzen is an out-station. Two or three persons also with whom we had left loan-tracts, came to have them exchanged, as they had been too much interested to wait till our return. One of these persons likewise bought a bible.

Nov. 8.— Having now gained a firmer footing in several villages, I have ventured to announce my intention to hold meetings. At B. a farmer put his house at my disposal, and in other places I found it equally easy to obtain a meeting-room. Hitherto I have met with no interference from the clergy; but I have reason to believe that as soon as any actual conversions and secessions from the church take place, my labors will be hindered.

25.— Met three boys, to whom I gave tracts. They were so delighted, that they offered to take me in their boat up to Glietzen. I gladly accepted this proposal, which also gave me opportunity for conversing with the lads. I asked them whether they were Christians. "Yes," they said, "we were confirmed last Easter." From what part of the bible did you see that you ought to be confirmed? "We have never read the bible," was the answer; "but every body must be confirmed before they go to the Lord's supper. Our mother taught us that." They then told me wherein the instruction preparatory for their confirmation had consisted; — chiefly in directions how to get on in the world. Indeed I was grieved to find that they could not answer the most simple questions regarding Christ, and I sought to make the way of life plain to them. They listened with interest, and promised to begin to read the bible.

30.— Conducted the usual services at Wrietzen. Among the congregation were some people from the country, who had walked many miles to be present. They were from R., where I had held a meeting, which they assured me had awakened an irrepressible desire to hear more of the Saviour. A young woman told me her aged mother had set out to come to Wrietzen to-day, but had been too weak to go far. She was obliged to return, and entreated her daughter to listen for her also, and to bring home as much of the preaching as possible.

Summary of labors for three months.

The days being now very short, meetings can be held earlier than in summer; often I am engaged in preaching and speaking to the people from five till ten o'clock in the evening, and this daily; still I do not weary of my work; for independent of the good which I trust is done to my fellow creatures, I find the Lord returns abundant blessings into my own heart.

During the month of December, I was *absent from home* constantly, except on the Sabbaths. I visited villages too numerous to name, but in all, with few exceptions, I met with some indications of awakening life; and although my labors here are too new to admit of striking results, I hope in my next report to state the actual number of conversions that have taken place.

During this quarter I have distributed 1000 tracts, and circulated sixty-one bibles and testaments;—of the latter, during the entire year 1856, 610. Held in 1856 one hundred and seventy-seven religious services, and visited eight hundred and ninety-four families.

TOUNGOO MISSION.

LETTER FROM MR. WHITAKER.

It was stated in the last annual report (p. 265, last vol.) that Mr. Whitaker, of the Maulmain Karen mission, went to the aid of Saw Quala at Toungoo in May, 1855. In view of the exigencies of that field of labor and the encouragements presented, he was authorised to continue in the Toungoo mission until at least the return of Dr. Mason, (p. 266.)

Review—Shwaygyeen.

Toungoo, Dec. 2, 1856.— We have had more calls than we could respond to, since our arrival here, and our correspondence has therefore fallen behind. But at this late day I will give some account of the manner in which we have spent our time since leaving Maulmain.

Eighteen days from the 21st of July were spent in making our way to Shwaygyeen. We had a few opportunities of addressing heathen Karens by the way; but in this line our privileges were very limited, and as regards direct missionary labor the time was almost lost. One of our boats was large and comparatively comfortable. I think our discomforts by the way were less than travellers in this country generally suffer. We were one Sabbath at Da-noo, and another at Sitang.

At Shwaygyeen we were very cor-

dially received by the brethren and sisters. We found them busily engaged in their work, sr. Harris giving her time and energies to the normal school, br. H. dividing his time between the school and his house, then nearly completed; br. and sr. Watrous doing as much in the Burmese department as their unfavorable situation and limited knowledge of the language, and br. W's. ill health, would permit. A house among the people, or at least a zayat in some central location, seems indispensable to success in this department.

It was our purpose to remain in Shwaygyeen three days, and then proceed; but a letter being received from Mr. O'Reilly, Commissioner of this place, stating that the buildings I left were in an untenantable condition, and advising us to remain where we were until repairs could be made, together with the dangerous illness of our little daughter, decided us to separate; — Mrs. W. and the children remaining at Shwaygyeen, while I could go on and make necessary repairs.

I arrived in Toungoo the 28th of August, and was in a few hours surrounded by a multitude of Karens, who aided me so effectually that in six days, notwithstanding the delay occasioned by opening and distributing some thousands of books, my house was in a tenantable condition. During the six days of my stay, I was constantly thronged with visitors, who came to pay their respects and beg for books. I had the pleasure of seeing Quala, who, though he had not travelled very extensively since I left last year, gave a most encouraging account of the continued progress of the work.

I arrived again at Shwaygyeen Sept. 4th, and found my own family improved in health, but both Mr. and Mrs. Harris prostrate with fever. We were ready to return to Toungoo on the morning of the 8th; but the unexpected and afflictive providence of God prevented. Mrs. H.'s fever had increased daily, though no one thought her in immediate danger except her husband. But on the night preceding our intended departure she expired, and we were called upon to assist in performing the last rites for one cut down as in a moment in the midst of her usefulness; called away from a work to which she was devotedly attached, and to the success of which, so far as human eye could see, her labors seemed indispensable. It was an affecting sight, to see those for whom she had zealously labored, and in whose ears her words of instruction had scarcely ceased to echo, so unexpectedly called upon to look for the last time on her familiar face. After each had lingered a moment over the dead, they bore her in procession to her last resting place. Br. Harris had so far recovered as to be able to sit during the funeral exercises, and to follow her to the grave. But repeated relapses have since rendered his temporary absence from the station necessary, and his return to America very desirable.

Labors at Toungoo — The prospects of the mission.

On the 9th we were again on our way, and arrived in Toungoo on the 24th. For the first fortnight our house was constantly thronged, so much so that we could scarcely command time to attend to our personal wants. At one time we had about two hundred persons for three successive days. After they had thus paid their respects to the teacher and mamma by sending two or more from each village, the number began to decrease; but very few days have passed without bringing more or less strangers to our door, anxious to hear of Christ and to receive instruction. We have had public worship in our chapel every evening since our arrival,—generally preaching.

We reöpened the normal school with nine pupils, the first of October. We have labored under some disadvantages for want of proper books, but very encouraging progress has been made. The school now numbers seventy-two pupils,—a large majority of whom have either already been employed as teachers

and preachers, or expect to engage in the work as soon as they have received the requisite qualifications. We shall dismiss them after two months' study, and go immediately into the jungle.

The general prospects of the mission have at no time seemed more encouraging than at present. The whole number of baptisms amounts to 2600. There have been cases of disorderly conduct; but cases in which it has been thought necessary to discipline have been of rare occurrence. Twelve of the seventy-nine out-stations have been occupied during the past year. At thirty-five of them, churches have been organized. At many others there are converts supposed to be fit subjects for baptism, and who only await the leisure of the administrator. Schools are in successful operation at each of them. The number of pupils varies from five to one hundred and thirty; average attendance, probably not more than thirty to each station.

Among the numerous tribes east of the town, there have appeared as yet no open opposers of the gospel. In the villages occupied all attend more or less on its ministrations, and the whole population is brought in some measure under its influence. The whole number of people thus operated upon cannot be less than twenty thousand. Four villages have built chapels, and asked for teachers and books within the last month. The Ka-nee country,— a small district comprising several villages on the Sitang above Toungoo,— has never been visited by a teacher, except a boy about fifteen years old. Last year he had access to the people at only one village, but now the people of nearly every hamlet in the district are asking instructors. When they ask for a teacher, it is understood that they assume the responsibility of his support.

The Burmese department.

Things in the Burmese department here are somewhat pleasing. One of the native assistants came up with us from *Maulmain, who has* generally been out daily to preach to his own people. says many listen with attention, a some instances there seems a sincer sire to be instructed in the truths o gospel. One case of interest of kind was that of a middle-aged from Burmah Proper, near Ava. said that in his present visit to this he had heard for the first time God and his Son Jesus Christ; b was pleased with the truth he h and, as he said he lived at too great tance to come to the teacher a he begged earnestly for a bible to to his house, in order to read for self.

To the above communication Mrs. W ker adds —

Mr. Whitaker left, Dec. 3, for a to five weeks in the jungle, and desi to close the above letter the evenin fore; but a company of forty coming dark, for examination preparator baptism, he was obliged to spend n the whole night in that work. We a great field before us, and a very i ing one, and though it requires hard labor, we rejoice that we are mitted to be here. We have h school the past two months, supporte the Maulmain Missionary Society, has afforded us much pleasure, as th pils have manifested such an eager sire to improve in knowledge. We many of them will make workmen proved of God, who need not t ashamed.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

The work still onward.

Henthada, Dec. 27, 1856.— The of conversion is still going on within limits of our missionary field. A cious work of grace seems to be no progress, just in the suburbs of the among the Pwo Karens. More twenty houses have thrown away idols, and seem to have begun to

ship the only true God. Time will show whether they are all sincere or not. In some of them we have much confidence. Nor are these favorable indications confined to one place. In two other populous regions near the city, the same tribe seem to be almost ready to receive the gospel.

I have just returned from my first tour to the jungles. Besides preaching to all I met in the way, I visited the two churches west of Donabew, baptized eleven converts, and administered the sacrament to a hundred and fifty. So that during the past two months of this season, there have been baptized here fifty Karens and two Burmans.

Next month we expect to organize the Henthada Association of Baptist churches. The association at its formation will, we hope, number at least sixteen churches, with an aggregate of five hundred members.

While returning from this tour, I was thus thinking of what God has wrought, and laying my plans for the future, and especially for the next rainy season. And really, the future of our mission never appeared more hopeful. You can, therefore, judge of my feelings, when, on reaching home, I read the letter from the Rooms of Sept. 2nd. It seems the Baptist churches of America are unable (?) to build me a house! Hence I must leave this field at the close of the present dry season, and proceed to Maulmain, to occupy one of the vacant houses there! I must leave these twenty assistants, many of them but half instructed! I must leave these five hundred weak Christians! Leave these other new worshippers! Leave those who are now favorably inclined to our holy religion! Yes; leave this ripened harvest to perish!

But can I leave Henthada, to see no more results of the past two years of toil, anxiety and prayers? No. I cannot leave.

Tell the disciples of Jesus, if they cannot afford $500 to build me a house, I must nevertheless *remain here, though* it cost me my life. Yes; I would rather occupy a Karen house, than leave my field of labor. From the depths of my soul I detest retrenchment. God helping me, I will never retrench my efforts here, until these perishing heathen are safe in Christ. I came to preach the gospel to the heathen, and my brethren at home promised to support me here. I spend my life as I agreed to do, with or without their support.

The Pwo and Sgau dialects.

I have already spoken of the work of grace among the Pwo Karens of Henthada. Let me add that the Pwo Karens here do not understand the Sgau dialect. Hence, I have hitherto conversed with the Pwo Karens in the Burman language. But I need more familiarity with the Burmese, to do all I wish to do for these new converts. Yet were I perfectly at home in the Burman language, I should still feel dissatisfied, for that is not the language of this people. Hence, for the last two months I have been studying the Pwo Karen language. It is true, I have been spending all my strength in the Sgau department. But I cannot restrain the desire to instruct more perfectly these young Pwo Christians. So I have determined to divide my strength between the two tribes.

I find it not a very difficult task to read books in Pwo; indeed I can already do this with some degree of correctness, and I understand what I read; for many words have roots in common with words in the Sgau dialect.

And yet there is a wide difference between the two dialects. The pronunciation of the dialects is almost entirely different. To one listening, the Pwo sounds nearly as different from the Sgau as the latter does from the Burman language. Not only so, but the inflections are very different; and hence, as one would naturally suppose, it is extremely difficult for a Sgau missionary to converse in the Pwo dialect. He may soon acquire the ability to read with ease, and also to write the language. He may

even be able to make a good grammar of the language; but unless he has spent much time and taken great pains, he would still be unable to preach in the language. For while many of the roots are the same, almost every sound has at least a shade of difference. Indeed so difficult is it to pass from one dialect to the other and to speak naturally, that I have very rarely heard a Pwo Karen speak the other dialect just like the Sgaus themselves. However, by great effort one may be able to accomplish much good in the second dialect.

LETTER FROM MR. CRAWLEY.

Buildings — Light dawning among the Burmans — Baptism.

Henthada, Dec. 24, 1856.— Since my last I have completed the business of taking down, removing to a new location and rebuilding my house. The movement was made requisite by the extreme unhealthiness of the former locality. The cost was rs. 300,— a frightful sum, when the home treasury is so pinched, and the Executive Committee reiterate to us with almost every mail,—"Bear your own burdens!" Necessity only could have driven me to incur such an outlay at such a time.

I have seen your letter to Mr. Thomas, in which you speak of the possibility of our both having to remove from Henthada to some other station or stations, where we can find roofs to shelter our heads. When you wrote, you probably were under the impression that both of the mission houses would be untenantable for another rainy reason. This is quite true of Mr. T.'s bamboo structure, and would be true of mine had I not removed it,— for the reason stated above. By incurring this expense, we now have one good substantial house, wood framed and floored with boards. Hence it will not be necessary for both Mr. T. and myself to seek a dwelling elsewhere. And I most earnestly hope and pray that there may be no necessity for the *removal of either of us.*

The Burmans in the city are now beginning to regard the "new religion" with more interest than ever before. Instead of being turned away from their houses, the assistants are always received with kindness and attention, and very often called on to preach "Jesus and the resurrection" to those who would not listen before.

I need scarcely say I am exceedingly interested in the little church of Burmans which has been gathered since my arrival here. I am beginning to feel at home in the language, and have become acquainted to a considerable extent with the people. It would be a decided injury to the cause, just now beginning to put forth its roots, if the Burman missionary were removed from Henthada. On the other hand, Mr. Thomas assures me that he cannot leave Henthada and the numerous churches of Karens, numbering more than five hundred members, of which Henthada is the centre. Pastors for these churches must be taught in his school during the rains. Should he leave, there could be no school; the young churches would have no missionary to guide them, and solve their innumerable difficulties as they arise, and the consequences might and probably would be sad in the extreme.

I am anxious above all things to remain at Henthada, and think it highly important that I should do so. It is, nevertheless, obviously more important that Mr. Thomas should remain here than that I should, and if one must go, I must submit.

I baptized a most interesting woman lately, dreadfully persecuted by all her friends including her own children.

TELOOGOO MISSION.

REPORT OF THE MISSION FOR 1855–6.

In the last report we were able to show some results of our labors which cheered our hearts and the hearts of the friends of missions at home. We are not at the present time wholly destitute

f similar tokens of the divine favor; nt the past year has not been marked y signal displays of converting grace.

Baptisms.

Poniah, a young man and head of a mily, has been baptized on profession f faith in Christ. He dates his religous impressions back to the period when r. Day was here; those impressions ppear to have deepened within the last w months, till they finally took full ossession of his mind.

Rungiah, who was reported last year s a candidate, was baptized in the early art of the mission-year. He is a real orking Christian; he cares not how umble a place is assigned him, if he ay be useful to the cause. We trust the Lord that he will yet be permitted preach the gospel to his countrymen.

Narayadu, who was reported last year a hopeful inquirer, is now a candidate r baptism. The members of the church ere most cordial in welcoming him to eir privileges and duties. He requested be baptized in his own village, hoping at the occasion might prove a blessing his people and kindred. We cordially ccede to his request, as it coincides with ur policy,—which is diffusion, rather han concentration.

Preaching tours.

The cold season was devoted to tourng. In former years, when we were too eak to divide our strength, we were ompelled to work to great disadvantage; hen we were touring, the home-departent was neglected. But now, there eing on the ground two mission families, nd a larger number of native helpers, we have been able to conduct both departments of labor. One family has conducted the weekly and daily services in the chapel, while the other family has gone from village to village to carry the gospel to the regions beyond us; consequently, a larger number than during previous years have heard the word of life.

Although the *cold season was spent in* this work, we should have extended it had we been supplied with funds for the purpose. We cannot feel it right to confine our labors to one spot, on the principle that a small field well cultivated yields the greater profit. In the field of spiritual labor we know not which shall prosper, this or that, till we have tested the productive power of every soil.

The great festivals held annually in and around Nellore have been attended in part by the missionaries; while the native brethren have attended each one in order, for the purpose of preaching and distributing Scriptures and tracts.

Religious services—The church.

The daily and weekly services in the chapel have been conducted as usual; also the Friday evening prayer meeting, the monthly concert and the stated meetings of the church. The number of hearers has varied but little from that in past years, except that we have seen some improvement in the continued and regular attendance of individuals on the Sabbath. The present number of church members is twelve.

Assistants.

In addition to the regularly appointed assistants, Kanakaya and Rungiah have rendered us aid, both at home and in touring. Their time has been divided between teaching, studying and colporteur labor. We have felt anxious that they should labor spontaneously, seeking no other reward than the happiness of doing good.

Jacob has proved an efficient helper, and has fulfilled our hopes and expectations. The Sabbath morning services in the chapel have been mainly sustained by him during the last half of the year.

Nersu has labored on through the year with his usual spirit of fidelity and devotion to his work. He has been called however to contend with disease during the latter half of the year. Having relinquished the Sabbath morning service to Jacob, he devoted himself more especially to conversational labor with

individuals; this makes less demand upon the lungs, which appear to be the seat of the disease.*

Tract distribution.

During the year, 1450 portions of Scripture have been distributed and 4000 tracts. A colporteur, supported by the Home Mission Society, has been associated more or less with our brethren in this work. Not so many books have been circulated in this manner as in some former years. At the public festivals, for instance, the distribution of books has been made with much more discrimination than formerly, while greater prominence has been given to preaching; this remark applies also to the distribution in villages where we have travelled. Above all has this principle ruled in our work in Nellore, where books have been largely distributed since the commencement of the mission.

There is a growing conviction among the missionaries in India that the gratuitous distribution of Scriptures and tracts is liable to defeat the object of the distributor. He gives them away without money and without price, with the feeling that these essentials of life should be given freely, in imitation of Him who gives the sunlight, air and water, freely and lavishly to all. But the receiver of this spiritual bounty may imagine that what costs him nothing, may be worth nothing to him; hence he may tear it up, or sell it at a nominal price for sweetmeats, or lay it aside unread. Such thoughts as these have arisen in the minds of the the native assistants, as well as in the minds of others. Hence an anxiety has been felt to accompany every book given away with as clear a view as possible of its meaning and value.

We have often feared that these views might be carried to an extreme, and have felt constrained to hold up the other side of this great and most difficult question,—that we shall be held responsible if we sow the seed of the word of God too sparingly. Our Saviour went forth to sow on fields which bore no fruit, and which He knew would bear none.

* Christian Nersu died at Nellore Nov. 12th, *greatly lamented by all.*

Printing department.

We have printed nothing the past year. The printing of the Old Testament in Teloogoo is in progress at the American mission press. An edition of the Teloogoo New Testament, sufficiently large for the present wants of the Teloogoo mission, has been issued at Vizagapatam the past year. One hundred copies in sheets have been sent to Madras for our mission.

Schools.

At the beginning of the year Mr. Douglass took the general oversight of the school.

The day department has varied in numbers from ten to thirty, the majority being girls. Had we the means, we might enlarge this department indefinitely, and that too without any material draft upon the time of the missionaries. The Lord is providing his own laborers from among the people.

It would gladden the hearts of the friends of missions to witness the zeal and ability manifested by these converts from heathenism in winning and instructing their benighted countrymen in the things of God's kingdom.

The normal department is the same as at the beginning of the year. No deaths have occurred, though we have been visited by epidemics twice during the year. One has joined the school since our last report, the daughter of Narayadu, now a candidate for baptism. She is the eldest in the school and promises well. This branch of the school is a part of our mission family, daily and hourly to be cared for, and at the same time giving us access to every avenue of its heart and life. It numbers eleven girls and seven boys.

We held our annual examination Sept. 29th. To us it was a day of great interest and joy;— not that we felt flattered by success, but cheered by the

gratitude we could not but feel at the close of so anxious a year; also by the evident signs of ripening maturity and hopeful promise of future usefulness forced upon us by this happy band of youth. We felt a thousand fold rewarded for our little toil, and confirmed in our purpose to work on.

Several books in the Old and New Testament have been studied with evident interest and care. The narratives and truths of the bible had evidently made deep furrows in these tender and appreciative minds. The bible is the basis of all our instruction; yet we have felt a painful need of Teloogoo books and maps, as helps to a proper knowledge of its contents.

An era has begun in book and map making in Teloogoo. We cannot but hope that what has been done in other languages in India, will be done in due time also in this, the sweetest and richest of them all.

The matron of the school, Mrs. Gilmore, has labored through the year with fidelity, having under her charge the English classes, besides giving much of her time to instruction in Teloogoo. Mrs. Jewett has spared no strength or time in behalf of the good of every child in the compound. Most of the classes have been under her immediate supervision, so that no instruction has been given by our native helpers that has not passed under final review. The study of geography, especially sacred geography, by her persevering endeavors and pencil has added a most interesting feature to the instruction given, making the bible speak both to the eye and heart.

The theological class was continued until we had gone over all the topics suitable to such a class, committing the substance to writing in the native language, so that each member of the class has in his or her handwriting what may serve in future as a remembrancer of the views daily presented, and germs of thought for future investigations in the great doctrines of the bible.

SIAM.

LETTER FROM MR. ASHMORE.

State of the church.

Bangkok, Dec. 17, 1856.— We have occasion to thank the Head of the church for the life-giving influences of his Holy Spirit, through which the brethren are led to feel a good degree of interest in the prosperity of the new kingdom. We have often occasion for misgiving in the case of two or three, lest they have "the form of godliness" but are destitute of "the power." The word does not take effect upon them as it should. They seem to make no progress in divine things. Spiritual food does not appear to nourish them, and their godliness is dwarfed and stinted. One or two others who in time past "did run well," give us sorrow by their backsliding from the Fountain of living waters, and by their disposition to lukewarmness and indifference. Still we have, on the whole, ground of hope. In one case, temptations have superinduced trust in "broken cisterns that hold no water." In another case, a brother whom we may truly call "a brother beloved" has been and is still undergoing a severe test of his faith and obedience, from the sacrifice he is required to make in order to keep holy the Sabbath day. Both of them, I think, are animated by sound principle at heart; and although just now "grey hairs are upon them and they know it not," or will not believe it, yet we confidently pray that God our Father will deliver them from evil, and "recover them out of the snare of Satan."

With these few exceptions, it becomes us to speak of the remainder of the church with a fair degree of confidence. So far at least as the outward proprieties of religion are concerned, their lives correspond to their profession. Some others seem too easily satisfied with moderate attainments and the maintenance of simply an honorable standing in the church. A few among the whole number are thriving like palm-trees by

the rivers of waters, and our hearts are gladdened by their obvious and steady growth in grace. We are encouraged by the former class, but we are greatly cheered and strengthened by the latter. They are the branches that "bear much fruit." They are the proofs that the preaching of the word by the various missionaries who have labored for their advancement has not been in vain. They present in their steady progress the assurance that the Holy Spirit is carrying on his silent work in leading souls from grace to grace, till grace shall be consummated in glory. To these the stated preaching of the word is glad tidings of great joy. Their humility, their teachable spirit, their ready disposition to make a practical application to themselves of what they hear, their growing appreciation of divine things, and their quick perception of the spiritual import of our Saviour's teachings attest fully that "the word of the truth of the gospel," "being mixed with faith," "bringeth forth fruit," "since the day they heard it and knew the grace of God in truth."

I am glad to say that the brethren who a year ago were causing us sorrow by their uncharitable demeanor and fault-finding disposition, united with that obstinate persistence in their own way that so often disfigures the convert from among the Chinese, have laid aside the panoply of dispute, and exhibit much of the meekness and gentleness,—"easy to be entreated,"— that is characteristic of the new man.

We rejoice in the belief that the church generally is united in harmony, as sincere as it is pervading. Petty occasions of annoyance are ever likely to present themselves; and the difficulty of making different views and partialities harmonize keeps us always on the look-out to guard against little estrangements, —from the influence of which we do not at any time feel ourselves free. Still we are glad to say that the native members do not often feel these evils in sufficient force to prevent their mutual sympathy *and coöperation.*

From the facts brought to my knowledge by observation, and from the known tendency of the human heart, and especially of the Chinese heart, I am persuaded that the church enjoys a greater measure of soul-prosperity than it would do if its members were more in the highway of worldly advancement. They are mostly poor, some of them very poor; and sometimes, though not often, they drop half-formed expressions of repining at the difficulties that embarrass them in earning a living. But these very individuals are among the number of those who are "rich in faith;" while those whose conduct gives most occasion for saying, "my leanness, my leanness!"- are those in whom there has been an unusual crop of the thorns mentioned in the parable, to "choke the word and make it unfruitful."

The recently baptized.

Of the three converts baptized at our October communion, one is an old man, over seventy years of age. His acquaintance with bible truth dates back to the days of good old deacon Pe Hwa, who frequently visited the unpretending home of Re Sua, and labored to make known to him the plan of salvation. Re Sua is quite hard of hearing, and has not profited by the usual services as he otherwise would have done, although he has been quite faithful in his attendance upon the Sabbath. His range of Christian knowledge is limited; we trusted, however, that he had a clear apprehension of the necessity of a Saviour and of the way of salvation by Him. He was becoming old and feeble, and a general disposition existed among the brethren to have him make a public profession of his faith in Christ without further delay.

The other two are young men. Chek Tok is by birth a Hainan man, by occupation a washerman. For a long time he was in the employ of Mr. Telford. Afterwards he went into business on his own responsibility. Mr. Telford has bestowed upon him both care and affection,

y have not been in vain. Pos- f a disposition naturally kind and , and, for a Chinaman, unusually , we cannot but fondly hope that, d by grace, his influence and e will be salutary. The younger three, Chek Chong, is a young quiet, unobtrusive disposition, his confiding faith in the truths gospel, has already won greatly ir esteem and affection. He has mind, and quickly comprehends ning of the scripture expounded earing.

h of Mrs. Ashmore—Prospects.

or ourselves personally we are l for many mercies. Mrs. Ash- health is much improved. The r, however, is cool and the air ating, and we have confidently for a change for the better. A oss the gulf to the residence of our native converts,—from which re but recently returned,— has influence in this happy result. the next hot season sets in we ld it indispensable to spend much time near the sea-beach. We , however, almost as much in the mission labor there as at Bang- r wherever we go we find great s of Tie Chiu men. In general re, perhaps, more accessible to s conversation, than the more ed dwellers in this great metrop-

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

west of the city— Favorable reception.

po, Dec. 25, 1856.— In October a tour of four days beyond the ate of the city. It was at the re- of an individual who has fre- been to our chapel, who with a ircle of relatives resides about es from the city, at a place called ong. He came with a boat and took the assistant Chu and myself to his own house, and aided us all he could in our work. He conducted us to four other villages, where we were well received and our message attentively listened to.

Two or three persons in the village where we stopped, seemed impressed with the truth. One was an aged blind man, a relative of our friend and the head man of the village. He listened intently from day to day to all our public addresses and to our private conversations. He seemed fully convinced of the folly of idolatry, and of the existence of one living and true God, the Author and Ruler of all. He said he should henceforth worship the true God. There was but one thing apparently in the way of his becoming a Christian at once,— that was, the worship of ancestors.

Two or three others were in nearly the same state of mind. I have since heard favorable reports from them.

There seems to be a small opening in that direction in the adamantine wall around us. I intend to follow up the impression made, and I expect fruit.

Visit to Chusan — Interested hearers.

On the 14th of November I went to Chusan, and spent three weeks. I was much encouraged by the visit, in our work there. The converts, as far as I could learn, were living according to the principles of the gospel, and exhibited increased earnestness in the work of exhorting others to renounce the works of darkness and to receive the truth. An illustration occurred while on a visit to a neighborhood some four or five miles from the city, where the inquirer Sing resides. We put up at his house at night; and, as several of the friends came in, we improved the opportunity to preach to them the gospel. Qwu, the first convert at Chusan, was with me; and, becoming animated with his subject, he addressed them with a freedom, clearness and power of which I had no

idea the old man was capable. The hearers seemed deeply interested, and continued to listen and ask questions till nearly eleven o'clock at night. I retired, feeling better satisfied with that evening's labor than with any other since I have been in the field. Such labors will prove effectual, I believe, to the conversion of the Chinese as well as of others. But hitherto they have not been extensively employed in China. Missionaries have been occupied in preparatory work, such as learning the language, preparing tracts and translations of the Scriptures, and exploring the field. Hence but few conversions have as yet occurred among the Chinese. But the time has now arrived when more direct labor can and must be prosecuted.

Plan of missionary labor proposed.

As to the mode of conducting a successful mission among the Chinese,— I have of late become convinced that preaching to promiscuous crowds is not the most effective way of reaching them. Public preaching has important uses, and must be maintained. Much less is the distribution of books the most effective mode of operating; for not one book in twenty is read; and when read, that one is not always understood. The distribution of books, however, should not be dispensed with. The mode of labor which I have come to regard as preëminently effective is concentrated and special efforts with individual inquirers, and, after their conversion, through them upon the clan or village with which they are connected.

The labor in a village must first be chiefly of a social, personal kind. Days and weeks should be spent in the village by the missionary or assistant or both, aided by the converted member, in social converse, answering queries, removing doubts, and instructing them in the most simple and familiar manner in the knowledge of God's word and the doctrines of the gospel.

This plan of operating falls in with their long established mode of receiving all their knowledge, instruction and opinions. Public speaking and newspapers, as a mode of communicating intelligence, are unknown, and the mass of the people cannot read. The Catholics, by availing themselves of or falling in with the Chinese mode of doing things, have converted many a village to their faith, in the manner above indicated.

We regret that the state of the treasury forbids the immediate procuring of a place of our own at Dinghai, so as to inspire in inquirers more confidence in the stability of the mission, and in other respects to give our labors more efficiency. But we hope for a better time coming, and till then we quietly wait and work, though at a disadvantage. The lessons learned by all parties by the present difficulties and discussions may, perhaps, more than compensate for the temporary evils. As it is very difficult, owing to the distance and expense, for the converts and inquirers to come to Ningpo to attend upon the ordinances, we intend soon to establish a separate church at Chusan.

A new and encouraging field.

Another new field, apparently of great promise, is now opening upon us. Dong, the friend of our young assistant Chu, whom I mentioned in a former letter* as unexpectedly arriving from Keng-hwa to be taught the doctrine of Jesus, remained with us seven months, received baptism and, accompanied by the assistants Chiu and Chu, returned last month to tell of the God and Saviour he has found.

The assistants returned on the 18th inst., bringing a very encouraging report. Their labors were chiefly with the relatives of Dong and Chu, those of the latter numbering about a thousand families, and of the former about four hundred. The labor of the assistants was principally with the literary men of these clans, of whom there are a good number. They say that Buddhism has but little hold upon the people, and the

* See Magazine for Dec. 1856, p. 466.

they worship are very few. They
l but little difficulty in convincing
with whom they conversed of the
of idolatry, and of the existence of
rue God, the Creator and Ruler of
This was the more easy, from the
that their intelligent hearers were
e that their own most ancient books
k of a Creator and Supreme Ruler.
of His will and laws, the worship
service which He requires, they
essed themselves ignorant, and in
d of a revelation. Their duty to
y the moral law contained in the
alogue, and their duty to repent of
, they readily acknowledged. But to
vince them of the necessity that
ist should come to save them, was a
re difficult matter, though in some
e they seem to have succeeded. To
part to them an idea of the Spirit's
rk, and to convince them of its ne-
sity was a still more difficult task.
e reason evidently was that Confu-
nists believe the soul at birth to be
rfectly pure, and hence the necessity
a "change of heart" is a doctrine
tirely new to them, and hard to be
ceived at once. They, however, did
t meet with opposition or ridicule,
t on the other hand were treated with
e utmost respect, and listened to with
eat docility and an apparent desire
learn the truth.

The assistants speak of two or three
hom they regard as sincere inquir-
s. One of these is Dong, the father
f the young man who recently joined
e church; another, his uncle, a
ealthy and literary man; the third, a
ounger brother of Chu. Dong they
gard as a very interesting case, being
man of high literary standing, and
aving great influence in his village.
Should he be truly converted, he would
e able to do much towards bringing
thers to a knowledge of the truth.

These persons are intending in the
ourse of a few months to come to
Ningpo to receive further instruction.
Should they become Christians and re-
turn to Christianize their villages, it
will be an illustration of the mode of
effective mission labor among the Chi-
nese above referred to.

Reflections and appeal.

Thus the field seems to be opening at some points around us, and the whole empire of China must ere long be opened to missionary labor. If opened under a new dynasty, which prohibits idolatry and adopts the bible as the text book of the literary examinations, a field for Christian effort will be presented such as the world never before beheld. What is to be the part which American Baptists will take in occupying this field? I cannot think of this subject without the most painful solicitude. For China must soon be opened. Commerce demands it. Public opinion among all foreigners in the east,— officials as well as others,— demands it. The three great treaty-powers, England, France and America, desire it, and they have only to demand it in the treaties which are soon to be renewed, and the thing is easily accomplished. The English are at this moment at war with the Chinese, and in possession of the city of Canton. And in regard to the success of the Tai-ping dynasty, I believe it is generally agreed among intelligent persons in the East that the probabilities are in its favor. That the Tai-pings have adopted the Christian scriptures as the text book of their literary examinations, has been satisfactorily ascertained, and their opposition to idolatry is notorious. That they worship the one true God is also well known.

And now, when idolatry seems about to be swept away, and a nominal Christianity seems just ready to burst upon a third part of the human race, and the way appears about to be opened for carrying the gospel in its purity to these partial believers, American Christians manifest but little interest in the issue, and American Baptists least of all. On the contrary, though their numbers and their riches are increasing,

just at the time when the field is inviting to glorious harvests for the garner of God, they are abandoning the work. Instead of going forward to new and certain conquests, they are delivering up old posts to the enemy. Instead of sending out recruits to fill the places of the falling, and to occupy new and important positions, none are sent out, and veterans are called home. Those remaining in the field are left to struggle on under many disadvantages. Indeed every missionary of the Union is virtually dismissed!* So far as the contract for salary is concerned, no missionary, according to the present arrangement, is under obligation to continue another day in the employ of the Society. The pledge of Christian friends to "keep hold of the rope," has in numerous instances been disregarded, and the higher and far more sacred pledge to consecrate all to Christ has been broken.

Where can Christians find a valid excuse for such a wanton disregard of their obligations to Christ. It is trifling to talk of men or measures, as furnishing any excuse or palliation for the guilt incurred by such disregard. Is the command—"Go preach the gospel to every creature"—still in force? Before the authority of this one command, every objection or excuse for not employing every proper means available to evangelize the nations must stand forever in abeyance.

The fact that such a state of things as above described exists, shows that many, in what they have done for missions, have not had a proper regard for the requirement of Christ. They have been guided more by impulse than by principle; have been influenced more by pungent appeals, and one-sided and overwrought statements, than by a sense of duty. Their missionary spirit was spurious, and little better than worthless.

But, as before intimated, I hope to see better days. The "romance of missions," I trust, is fast passing away. And I cannot but hope that the present fiery ordeal will purge away much dross, and that the missionary interest will be established upon a firmer basis than ever before.

And shall not that interest be shared by China, the great central and controlling nation of the East? Or must it all be absorbed by Burmah, which is comparatively a mere corner?

* This inference is drawn through a misconstruction. *(Ed.)*

HONGKONG MISSION.

LETTERS FROM MR. JOHNSON.

The readers of the Magazine who sympathized with the assistants imprisoned at Swatow as witnesses for the gospel, (see Magazine for March, p. 87, April, p. 104,) and who prayed for them as "ambassadors in bonds," will rejoice to hear that they have been set at liberty.

The assistants set at liberty.

Hongkong, Jan. 14, 1857.—The brethren who have been so long suffering in the hands of their cruel rulers are at liberty! What thanks and praise do we owe to our faithful covenant-keeping God for His great mercy to us all in this matter! You will share in our joy and praise. They were released on the 15th ult. It was effected through a Chinese merchant at Swatow, a relative of the district magistrate under whom the brethren were arrested. The foreigners resident at Swatow joined with Mr. Burns, in urging him to lay the matter before his relative, and insist upon the release of the brethren; and thus interest or fear prevailed, when justice and mercy had been disregarded.

Their imprisonment and sufferings seem to have done them good. Very dear and in high esteem shall they ever be to us, whom our blessed Saviour has deigned to honor through suffering endured for his name's sake; and by whose grace they have been able to endure these hardships, the trial of their faith, and to bear faithful testimony for the

nth. May Tie Chiu be soon filled with :e faithful witnesses.

Political state of China.

Things have come to a truly critical nd melancholy pass in this region. The British admiral has great difficulty in naintaining his position in the Canton iver, if indeed he can be said to do even his. With his present force he can act nly on the defensive. And here, our position is anything but comfortable or afe. Large numbers of the Chinese from the main land are daily finding their way into the city,—among whom are unquestionably many emissaries from Canton. Fires and a rising of the Chinese population are nightly apprehended. The city is virtually under martial law. There are only about five hundred effective soldiers on the island. The Chinese population is at present estimated to be 80,000. Both naval and military reinforcements are, however, soon expected. It is hoped they may arrive before long, or something very serious, it is universally felt, will occur.

Still, ultimately, we cannot but hope that good will come out of the evil, and the opening of wider doors for the gospel into China.

In a subsequent paragraph Mr. Johnson suggests several considerations in favor of an immediate extension of mission labors to the district of Tie Chiu, the capital of which is Swatow, and adds,—

In saying thus much for Tie-Chiu, I would not be understood to advise the abandoning of Hongkong, if it be possible to maintain missions both there and here; for I think it important, if possible, to keep our foothold here; but if a mission can be supported but at one place, the reasons are I think more in favor of Tie-Chiu.

Attempt to poison the foreigners in Hongkong.

Hongkong, Jan. 29, 1857.—Tidings will doubtless have reached our friends in America, of an attempt to poison the foreign community *by means of arsenic* in the bread issued from the principal bakery in the colony. The attempt was mercifully frustrated, we cannot but feel, by the direct interposition of divine Providence; for though more than four hundred partook of the poisoned bread, not a single case has terminated fatally. And yet, upon careful analysis, the bread was found to contain from sixty to seventy grains of arsenic in every pound loaf! Both Mrs. Johnson and myself were among the sufferers. I was too sick to write by the supplementary mail; and as an extra mail is to be despatched tomorrow, I write that our friends may not be anxious on our account. We both suffered very much, but Mrs. Johnson, being in delicate health, suffered much more than I did. The effects of the poison we still feel, and doubtless shall for some time to come.

The result of the poisoning has been to render every person anxious and suspicious of those about them. What will occur next is known only to the Infinite One. Surely in Him alone is our refuge,—our only safety within the embrace of the Everlasting Arms.

It is cheering to see many amongst us, some hitherto anything but religiously inclined, disposed to recognize the hand of God in the wonderful deliverance we have experienced. Matters daily seem to be getting worse; but the Lord reigneth, and his purposes must be fulfilled, and will ere long shine out through the gloom now over us, in glory and beauty.

We shall be able to do but little in our work, I fear, for a long time to come; but continue in prayer, "and quietly wait for the salvation of the Lord."

"The Eternal God is our refuge, and underneath us are the Everlasting Arms,"—the arms of "Immanuel, God with us." Pray for us, and beseech the churches in a special manner to remember China, and to pity and pray for this wicked, degraded, it would almost seem, doomed people.

We are happy that we are spared still from their treacherous designs, to pity, and pray and labor for them.

MISCELLANY.

SALARIES OF MISSIONARIES AND NATIVE PREACHERS.

The following article is a declaration of the Calcutta Missionary Conference respecting the principles on which the salaries of missionaries, native preachers and catechists, ought to be determined. The principles generally commend themselves as just and proper. They are substantially the principles which have been acted on by the Missionary Union for many years.

The Calcutta Missionary Conference, —after having, at two successive meetings, very fully discussed the subject of native salaries in its varied aspects and bearings,—have, for themselves, unanimously agreed to the following declaration:—

1. From the constantly increasing number of native laborers of different grades, throughout our evangelical missions in India, it seems of vast importance—both with a view to secure, if possible, something like a general uniformity of action, and also to obviate sundry misconceptions which have been found to prevail in various quarters — that the principles which ought to regulate the amount of support to be proffered to them by foreign churches or Missionary Societies, should be clearly and unmistakably understood.

2. The leading principle on which missionaries to the heathen have all along been sustained by the various churches and Missionary Societies of Europe and America, is that of providing for the merely necessary wants of the brethren employed; and, therefore, supplying them with only such an amount of pecuniary means, as may enable them efficiently, without worldly anxiety or distraction of mind, to carry out the object in view, by the entire consecration of their undivided energies to the promulgation of "the truth as it is in Jesus." That this principle is essentially scriptural in its nature, seems fully proved by its having been practically *recognized in* the provision made for the Jewish priesthood under the Levitical economy, and for evangelists and pastors in the first and purest ages of the Christian church; as well as from its general prevalence throughout the great majority of evangelical churches in the present day. Nor does it appear, on maturest thought, how any other principle can be received, without manifest injury resulting to the ministry and the church of Christ.

3. As Missionary Societies are dependent on the continuous voluntary donations of individuals, and only in very rare cases possess any permanent funds or endowments, so the persons employed by them cannot confidently reckon on any permanent employment. Such employment may, at any moment, be brought to a close, by the want of funds or the cessation of contributions. Hence, no Missionary Society or church committee deems itself under *permanent obligation* to support any laborers from home, or even *indebted* to them for any deficiency in the usual allowance, should unforeseen circumstances beyond its control disenable such Society or church committee from remitting it.

4. A missionary's salary, therefore, is neither *wages* nor *adequate remuneration*, in the ordinary secular significancy of these terms. The connection of the Missionary with a Society or church is not that of a master (in the worldly sense) who has a work of his own to do, and a servant who is hired, at the ordinary market price, for doing it. It is rather that of one benevolent individual assisting another benevolent individual to do a benevolent work, in which both are equally interested; with just so much power of direction as always exists in a donor, to determine the destination of his gifts.

5. The same guiding principle should operate in the employment and support of native laborers.

6. These are at present employed by

reign churches and Societies — who e simply engaged, through their own credited agents, for a season, introduc- g the gospel and desirous, as the Lord ables them, of voluntarily bearing the eiful expense, until, by the blessing of od, Christianity takes firm root in the nd. The connection of such foreign urches and Societies, therefore, with is cause is, from the very nature of the ir only *temporary;* and can never fur- ish native converts or native laborers ith any valid plea for demanding tem- oral support, or even continued super- tendence and instruction. In such a mporary and purely transitionary state f things, a Foreign Missionary Society church, or a foreign missionary act- ng as a chosen and trustworthy agent of ther, undertakes to do no more than imply to *assist* the native Christian to o for his countrymen what has been ne for himself. His services, being onsecrated as a free-will offering to the ork of God, are not like services ren- ered to an earthly employer, to be paid or in money according to their intrinsic alue. They are given, if given in a proper evangelical spirit at all, altogether ndependently of gross pecuniary con- iderations. He ought to look for noth- g and expect nothing, beyond what is ncluded in the supply of necessary wants. Accordingly, he is not hired, or dequately recompensed, after the cus- oms or usages that regulate the transac- ions of mere government, mercantile, r other worldly business. The aid ren- ered, may be, or may not be, the entire um of support. It may be sufficient r insufficient; but, in neither case, can laim *of right* be set up for *remunera- on*. If it can, the whole principle is hanged; the salary becomes *a debt*, and s claim *legal*. But, in this way, the urely spiritual and benevolent charac- r of the missionary enterprise is lost; nd it becomes but one of many modes f gaining an earthly livelihood.

7. It is obvious that, in the practical pplication of the principle now enun- iated, the provision to be made for the support of persons engaged in this work may vary almost indefinitely — with the means of the benevolent donors; with the nature and locality of the work to be done; with the personal habits and do- mestic condition of the agent sent forth; with the accessibility of the articles of subsistence and convenience of resi- dence; with the differences that prevail in the civilization, the social wants, and the former state of various classes in the community of converts,— indeed, with the almost infinitely various range of contingent circumstances in which the work is carried on. The more regular and fixed the work becomes, in the on- ward progress of Christianization, the more uniform will be, or may be, the means of support required.

8. Again, missionaries being foreign- ers and the accredited agents of foreign churches and Societies, whose present of- fice in its very nature is temporary, any comparison between their position and that of their native brethren must ne- cessarily be unsound. Native laborers are not foreigners, but residents in the country of their birth and education. It is obvious, therefore, that the practical application of our principle requires, that the standard for their competent support be not determined by that of any class of foreigners, whose life, amid the fer- vors of a tropical clime, is entirely an exotic one; whose health and strength, even with the aid of all lawful appli- ances, it is so difficult to maintain in unimpaired efficiency; and who also, at the same time, may have families and relatives more or less dependent on them, in their own native land. Clearly the type for a native ministry, as regards the amount of temporal maintenance, is to be found in the condition of the average majority of an indigenous ministry in European and American Christendom. The support to be accorded to them ought, consequently, to be regulated with direct and exclusive reference to the current rate of wages, the value of mon- ey, the standard of livelihood, or the scale of income, prevalent among those

sections of the native community that enjoy the benefit of their labors.

9. In any present application of the principle, it were needless to trouble ourselves overmuch in attempting to adjust our allowances to the supposed probabilities of what native churches may *ultimately* be able to give. No action of ours can possibly determine what pastors shall have, when churches become self-sustaining, and the population generally is elevated from its existing condition of intellectual, moral and physical degradation, through the combined influences of Christian education and material prosperity. The churches will then do as they think proper; and they are, beyond all question, the best parties equitably to settle the whole question of suitable maintenance for all classes of laborers. What becomes us is, to see to it, that by a rigid adherence to the principle so often alluded to, we do nothing, in our own peculiar transitionary circumstances, that shall in any way prejudge, or in any way unnecessarily complicate, that ultimate settlement.

10. Our grand endeavor should be, to impress on the minds of all candidates for office, in connection with the divine work of evangelization, the true scriptural idea of the high vocation after which they aspire — to require of every one, desirous of the work of the ministry, that he be "called of God," and called to a work he is bound to fulfil, irrespective of the worldly view of sufficient or insufficient means of support;— in other words, that he must make the best of the means placed within his reach by a gracious Providence, in order to discharge his primary and paramount duty as a servant of Christ, though these means be unequal in their amount, uncertain in their continuance, or far below the marketable value of those abilities he brings to bear on the service of his blessed Lord and Master. His real reward must be felt to be from God; his true and enduring recompense, in the realization of the glorious promise made *to those who* "turn many to righteousness," that they "shall shine as the stars for ever and ever." In fact, what we want — what India wants, — what the awful necessities of a lost and perishing world want—is a race of spiritual, devoted self-sacrificing men — men who feel with the Apostle, "Woe is me, if I preach not the gospel"—"yea, necessity is laid upon me" to preach to dying souls the words of eternal life. The question of the amount of salary will then sink, as it ought, into a very secondary consideration. To such men it will suffice if they be able to obtain "daily bread." If God in his providence, without any murmuring impatience or importunity on their part, give more, they will only be the more grateful for that loving-kindness which enables them to discharge their great duty—their high vocation—under circumstances of greater comfort and ease.

11. The principle, therefore, on which Missionary Societies sustain their own missionaries, must be consistently carried through, and applied to all others who may temporarily be dependent on them, in whole or in part, for support. Were we to make the native Christian ministry a salaried profession, whose allowances are to be regulated by the standard of worldly offices, temptations would be presented to men of a hireling spirit — money might become an object to be desired—the position of the laborer might be misrepresented—the cause of the gospel might be thrown back through the prevalence of carnal-mindedness — and the greatest difficulties might be thrown in the way of the native churches, whenever it shall please God to give them a self-reliant and independent position. Our duty, then, is not to fix on the *maximum* sum which may become the rule when native churches, having attained to the natural condition of self-support, shall adequately sustain their own catechists, preachers and pastors, according to their several ability; but only the *minimum* of a bare competency, during the temporary period of transition and dependence on foreign supplies.

even this minimum we ought not absolutely to guarantee beyond the passing month. Only in this way can the indolent and servile spirit of indefinite reliance on others be effectually broken, and all parties stimulated to exert every nerve and energy in the endeavor to enfranchise themselves in the inestimable privilege of not only upholding the gospel within their own borders, but of contributing to extend it to the "regions beyond." And only by means of such manifestation of strenuous endeavor can the sympathies of Christian churches in other lands be awakened and sustained, so as to furnish any thing like a moral assurance that they will not abruptly abandon their poorer brethren in India, while these are seen to be earnestly engaged in the onward, upward, and ennobling struggle after a full and honorable independence. Catechists and preachers who labor exclusively as evangelists among the heathen, it ought to be our endeavor wholly to maintain, under the limitations and conditions now indicated, so that they may be enabled to minister the word of life, "taking nothing of the Gentiles." But in no case ought the ordained pastors of organized congregations to be wholly maintained by any foreign church or Society. They ought to be dealt with,—and even that only for a time,—precisely in the same way as weak congregations at home or in the colonies have been dealt with. In other words, *partial aid* may be extended to them for a season, by way of supplementing the free-will offerings of the flocks, until, by growth in grace and accession of numbers, they become alike independent of foreign aid and foreign interference.—*Oriental Baptist.*

ARMENIAN MISSIONS.

Who are the Armenians? Some have confounded them with the Arminians—a name familiarly known in England and Scotland, as designating persons of a particular religious creed, in opposition to Calvinism. The Armenians of Turkey have no relation to these, and, in fact, no resemblance to them. The name by which they are called is from the ancient name of the country in which they chiefly lived, namely Armenia, lying between Mount Taurus and the Black Sea, and between Persia and Asia Minor. They were once an independent, powerful and warlike people; but centuries of the most cruel and despotic subjugation have obliterated every trace of these national characteristics, at which none can wonder who know what have been their circumstances since their kingdom became extinct, six centuries ago.

The Armenians are not Mohammedans, as some travellers have supposed; they are not heathens; but, as a nation, they profess the Christian religion, like the Greeks and the Romans, though, as among these latter classes, so also among the Armenians, human inventions have in great measure usurped the place of Divine prescriptions. They are widely spread over Asiatic Turkey, though, out of Constantinople, very few are found in Turkey in Europe.

The attention of the American Missionary Board was early directed to this interesting race of people. In 1830, two missionaries, Messrs. Smith and Dwight, were sent on a tour of exploration, to prepare the way for the establishment of a mission among them. They traversed almost the whole of Asia Minor and Armenia, as well as of Georgia, and a part of Persia; and their report of the land was so favorable, that a mission to the Armenians, and another to the Nestorians, were immediately commenced.

The Americans planted themselves, very wisely, first at Constantinople, where the Patriarch of the Armenians resides, and nearly or quite 200,000 of his people. From this they have gradually extended themselves to Smyrna, Broosa, Trebizond, Erzroom, Marsovan, Tocat, Sivas, Cæsarea, Arabkir, Kharpoot, Diarbekir, Mosul, Oorfa, Aintab, Aleppo, Marash, and Antioch, from each of which central points they carry forward and superintend operations over a

large extent of country, embracing a great number of towns and villages. For all this field they have more than *thirty* missionaries from America, most of them with wives; about *twenty* native preachers, and more than *seventy* colporteurs and other native helpers. The number of Protestant churches already organized, is upwards of thirty, and the number of places in the Turkish empire where native Protestants are found, and where on every Sabbath meetings of some sort are held, either to listen to the formal preaching of the gospel, or to unite in the reading of the Scriptures and prayer, is over *one hundred.*

In order that your readers may understand more perfectly the true state of things in Turkey, I will here give you a somewhat detailed account of the internal organization of these native Protestants. This organization is two-fold, namely, civil and ecclesiastical. A distinct civil organization is rendered necessary for the Protestants, by the peculiar structure of the Turkish Government. From the beginning the Turks have seen fit to govern their Christian subjects chiefly through their own patriarchs, who are held responsible to the Government for the payment of taxes, and for the general good conduct and loyalty of their people. It is a fundamental rule in Turkey, that every man must be enrolled either as a Mohammedan or under the jurisdiction of some patriarch; and whosoever is not thus enrolled is treated as an outlaw. Your readers must all be aware of the persecutions the Protestants in this country have suffered from time to time from the hands of their own ecclesiastics; but perhaps they did not know that the chief cause of these persecutions has been the civil power possessed by the patriarchs over their own people. The Protestants, seeing the danger of such an abuse of civil authority when once put in the hands of the ecclesiastics, wisely decided, when they were organized as a distinct civil community, that their head or representative at the Porte should be a *simple layman*, and that no ecclesiastic should ever be eligible to the office. This rule they have consistently carried out. The official civil head of the Protestants is Sdepan Agha, a brother of the Armenian Patriarch, but not himself an ecclesiastic. He holds in his hands an imperial firman appointing him to this office, and all the native Protestants in the empire, whether they have sprung from the Armenians, Greeks, Jews, or Turks, must be enrolled in his books, and look to him as their representative before the Government. The form of admission to the Protestant civil community is simple, and the transfer from any other community is easy. If an Armenian or a Greek, for example, wishes to be enrolled as a Protestant, he needs only procure two known men to sign a certificate of his good moral character, and with this to present himself to Sdepan Agha, who lays the matter before the Protestant Council; and if no one knows anything against him, he is voted in, and immediately enrolled on Sdepan Agha's books. No patriarch can now touch him, as the Government recognizes him as a Protestant. The case is not as yet so plain in regard to the Turks who may wish to join the Protestant community; for the death penalty for renouncing Mohammedanism has not yet been publicly repealed,* and Turks inclining to Christianity are still fearful of what may be the consequences of an open avowal of their convictions. During the present year, however, some Turks have actually been enrolled in the Protestant lists, and with the knowledge of Government officials, who evidently are disposed to wink at the matter; and certainly many years cannot pass before

* The promise of the Porte in the late Hatti Humayoom on the subject of religious liberty, plainly includes the Mohammedans, and has been so interpreted by an official note from the Minister of Foreign Affairs to Lord Stratford; but this is not to be regarded as a repeal of the death penalty, which is a fundamental rule in the Mohammedan religion. That rule is, however, rendered a dead letter by the pledge of the Sultan, if the pledge is consistently carried out.

all liberty will be enjoyed in this aspect.

Within the civil organization there is another, as I have intimated, which is the ecclesiastical, and which is composed of far more select materials. It has often been asked, What is the character of the ecclesiastical organization among the Protestant Armenians? It is, perhaps, not exactly like any existing organization in England or America, and yet it is not far from that of the Presbyterians in Scotland, or the Independents in England. Ecclesiastical parity among ministers is a fundamental principle. Each church is provided with a pastor, and with one deacon, or more, according to its numbers; and there is also a session or church committee, elected by the members of the church from among themselves, who attend to the details of business, though every important case is ultimately brought before the whole church for its vote. The greatest care is exercised in the admission of members. Many, very many, belong to the Protestant civil community who are not yet received as members of the church; and no children, but those of church members, are baptized. The candidate for church membership must give credible evidence of having been really renewed by the Spirit of God. After a sufficient observation of his daily walk and conversation, he is examined before the church committee as to his views of Christian doctrine and experience, and his purpose, by Divine help, to live only for the glory of God; and if the committee is satisfied, he is proposed to the whole church, and admitted as a member only by their vote. According to rule, this must take place at least two weeks before communion, and on that occasion he is called upon publicly to renounce the errors of these Eastern churches in which he had formerly lived, and give his assent to the evangelical doctrines of the Bible. He is then a full church member.

The strictest watch is kept over the lives of all the members, and the rules of discipline are, for the most part, consistently enforced. No one who is known to be living in acknowledged sin is allowed to remain a member of the church. He is first labored with by individuals, and by the committee of the church, who endeavor to follow the spirit of Christ's rule, Matt. xviii: 15, &c.; and if he do not repent, after due forbearance he is excluded from the fold by vote of the committee, sanctioned by the whole church.

Think what must be the influence of more than thirty of such lights as these, burning and shining in different and distant parts of this dark empire! The Turks have never had such an exhibition of Christianity before. They have been repelled from Christianity by the idolatrous rites and practices of the Greek, Armenian, and Roman churches. They have also seen that there was no power in any of the existing forms of Christianity to restrain men from falsehood and vice. But in the newly-organized Protestant churches, they behold a purifying principle actively at work, which is entirely new. They have been quite familiar with changes from one form of Christianity to another. They have seen Armenians becoming Roman Catholics, and Roman Catholics Armenians; but in no case has any change of character been apparent. What the individuals were before, the same are they afterwards, or else, perhaps, still worse. But they see that when a man becomes a true Protestant, his whole life is changed. He was before a liar; he now speaks the truth. He was a thief; he is now honest. He was a drunkard; he is now temperate. He was passionate, and noisy, and injurious; he is now calm and quiet, seeking everybody's good. Can we wonder that there should be many Mohammedans all over Turkey, whose minds are waking up to the truth, and who are seeking to possess themselves of the Word of God, that they may find out wherein the power of this—to them new—religion lies? One of them privately confessed to an American missionary that

formerly, under the aspect of Christianity he had through the Greeks and Armenians, he was more than satisfied with his own religion; but that since he had become acquainted with these Protestants, he had become exceedingly uneasy and unsettled; "for," said he, "I see they have got hold of something which my religion does not supply me with. As soon as a man becomes a Protestant, he becomes a *new man*."—*Dr. Dwight, in News of the Churches.*

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The forty-third annual meeting of the American Baptist Missionary Union will be held in the meeting house of the First Baptist Church, Boston, on Thursday, May 21, 1857, at 10 o'clock, A. M., pursuant to arrangements made by the Executive Committee in conformity with the vote of the Union at its last anniversary. The annual sermon will be preached by Rev. Nathaniel Colver, of Ohio, or Rev. William H. Shailer, D. D., of Maine, his alternate.

R. W. CUSHMAN, *Rec. Secretary of Exec. Committee.*

The Board of Managers, according to its vote of adjournment, will meet at the same place, on Tuesday, May 19th, at 10, A. M..

R. W. C.

DONATIONS.

RECEIVED IN MARCH, 1857.

Maine.

"A friend of missions in Maine" 2; East Auburn, ch. 12; Kenduskeag, ch., miss. con. 4; Alonzo G., 12 yrs. old, deceased son of M. L. Everett 1; Buxton Centre, ch., L. B. Steele tr., and Sab. mon. con. 5; Hebron, ch. 30; Livermore, 1st ch., of wh. 10 is fr. B. Hathaway 20; No. Sedgewick, ch. 5; Skowhegan, Rev. C. Miller 10; Eastport, Washington st. ch., John S. Pearce tr., of wh. 13 is fr. Sab. Sch. Juv. Miss. Soc., tow. sup. of a child in Maulmain Karen Nor. Sch., 93; East Trenton, ch. 18.13; Trenton, 1st ch. 17.12; Jonesport, ch., Chas. Tabbut 1; Topsham, ch. 15.88; Lebanon, M. B. Goodwin 60; Calais, ch., T. Wilder tr., of wh. 8 is fr. Sab. Sch., to cons. Wyett Dickerman L. M., 100; Leeds, 1st ch. 6; Freeport, R. Mitchell 5; Bangor, 1st ch., Royal Clarke tr., 50; Portland, 1st ch. and soc. 607; Cape Elizabeth, Mrs. E. Cobb 5; Mariaville, ch. and soc. 8; Waltham, ch. and soc. 7; Portland, Free st. ch. and cong. 425; Sidney, Sumner Estes 1; Saco, ch. 70.10; So. Thomaston, 1st ch. 10.34; 1498 57

Penobscot Asso., J. C. White tr., Bangor, 2nd ch. 36.28; Rev. D. Steward 3; 39 28

China, Rev. H. Kendall 1.95; Brunswick, Capt. Minot 1; J. C. Given 2; Woolwich, ch. 6.05; Newcastle and Alna, ch. 20.88; Waldoboro', ch. 11.75; per Rev. F. Merriam, agent, 43 68

Damariscotta Asso., H. Kennedy tr., 8.31; Damariscotta Mills, ch. 50 cts.; Nobleboro', 1st ch. 14.85; Jefferson, 1st ch. 7.34; Rev. S. Chisam 1; H. B. Chisam 1; Whitefield, 1st ch. 1.50; So. China, T. Giddings, jr. 1; Stetson, Mrs. C. Bicknell 2; Freeport, Rev. B. Mitchel 1; Rev. E. S. Fish 1; Augusta, 1st ch. 17.50; per Rev. F. M., agent, 57 03

Bowdoinham Asso., W. R. Prescott tr., West Gardiner, Sab. Sch. 3.30; Wayne, ch. 28.46; East Winthrop, ch. 65; Hallowell, ch., of wh. 25 is fr. Sab. Sch., to sup. a child, 53.41; Gardiner, ch. 8 25; Manchester, ch. 8.39; Monmouth, Geo. H. Andrews 1; a friend of missions 1; Cornville, E. Whittier 15; N. Vassalboro', ch. 3.54; Liberty, Rev. M. J. Kelley 5; Belfast, Youth's Miss Soc. 18; with prev. donas. to cons. Rev. E. S. Fish, Rev. Jos. Hutchinson, Dea. Thos. Wilson, Mrs. Hannah Ward, Mrs. Ruth F. Kingman, and Betsey J. Kelley L. M., per Rev. F. M., agent, 210 35 — 1842 86

New Hampshire.

Concord, 1st ch. 50; Pleasant st. ch. 23; Salisbury, Catherine M Poole, for Burman miss. 5; Henniker, a friend 2; Stratham, ch. 12; Keene, ch. 9; So. Charlestown, a friend 3; Dover, ch. 36; Milford, ch., E. Anderson 25; Pottsville, Lucy H. Sargent and

Smith 3; Fem. Benev. friend 1; Nashua, ch., 5 is for dec., 308; Mer-leb Jones 2; So. Hamp-and soc. 28.25; West ch. 30; 545 25
n, ch., to cons. George ier L. M., 109; students lit. and Sci. Inst. 13.75; adies' Lit. and Miss. N. L. Inst. 12.25; per onkin, agent, 135 00
. 15; Pittsfield, ch. , ch. 2.25; Lyme, Rev. p 1; C. Balch 1; Wil-.50; Bedford, T. G. 3; Warner, ch. 3; lls, ch. 6; Amherst, well 5; others 8.50; Rev. D. Gage 1; Ac-.9; Goshen, ch. 7; ch. 5.01; Sutton, ch. smont, ch. 31; Rum-. Josiah Quincy, to self L. M., 100; per , agent, 212 91
893 16

Vermont.

, Mrs. Jane G. Allen, Mrs. J. G. Reed, a mis-ceased, found in her ss. box and forward-husband 10; Albany, Hovey 1; A. and L. 0; H. N. Hovey 2; arling 1; Coventry, et 8; Thos. Baldwin 1; ada Jones 5; Newport, letta Jones 50 cts.; and cong. 30; coll. by a Hovey 1; a few breth-al. 1; D. P. Willey Bailey 1; Mrs. Nancy 1; S. D. Morgan 3; y, ch. 6; Jos. Rowell owell 5; Randolph, Norcross 20; Rev. J. ; Dea. Dillingham 1; dler 50 cts.; Joel Thayer ookfield, V. Baker 1; W. W. Baker 5; a Windsor, ch., of wh. con., and 10 fr. John Bradford 30; Samuel ; No. Bennington, ch., wks tr., 20; Rutland, el Griggs 33; Mt. Hol-Lucy S. Parker 2; Cut-Mrs. N. Bowlord 2; rd, Mrs. Lois Allen 1; Centre, D. M. Walker boro', several friends t Enosburgh, H. M. Rev. O. Dodge, agent, ld, Miss M. P. Perkins, M. H. Bixby, agent,
244 00

Massachusetts.

iend of missions 1000; , Geo. B. Dexter tr., mon. con. 178; Union V. Chipman tr., of wh. con. in March, 120; Square ch., Board of erations, A. Learned 25 is fr. E. D. Everett, e st. ch., Charles D. 1099.45; 1st ch., J. Q. ld tr., 400; Canton st. harles st. ch. and soc., n tr., 135.09; Tremont . For. Miss. Soc., Mrs. , for Assam Miss., 30; t. ch., John Putnam . 294; Henry Upham 25; Mrs. James Fernald 5; East Boston, a friend 1; Chelsea, ch., S. Bryant tr., mon. con. two mos., 61.26; Roxbury, Dudley st. ch., of wh. 50 is fr. a fem. mem. and 150 fr. Sab. Sch., J. G. Shedd tr., to sup. Ko A Bak and wife in Hongkong, and of wh. 100 is to cons. Rev. Hiram Hutchins L. M., 900; Salem, Central ch. and soc. 85.50; Charlestown, 1st ch., Judson Miss. Soc., Mrs. G. D. Edmands tr., to sup. Emily Waldo in Mrs. Ward's Sch., Gowahati, 25; Brookline, ch. and soc., D. Sanderson tr., of wh. 46.86 is mon. con. two mos., and 42.60 fr. Sab. Sch. penny coll. for Indian Miss., 364.78; Newton, 1st ch., an. coll. 555.42; Up. Falls, ch., T. J. Richardson tr., mon. con. 7; Miss E. Jameson, for Henthada Miss., 20; North Cambridge, ch., of wh. 184 is an. coll. and 40.88 mon. con., to cons. Chester W. Kingsley and Henry R. Glover L. M., 224.88; Cambridgeport, 1st ch., Isaac C. Holmes tr., of wh. 73.82 is mon. con., to cons. N. F. Rolling, F. H. Manson, J. P. Thayer, W. G. Tarbell, I. C. Holmes and Sarah B. Callender L. M., 650; Old Cambridge, ch., a special offering of 85 cts. per mem., coll. by Mrs. Dr. Pryor, 58.27; Watertown, ch. 41.58; Miss E. Pratt, avails of jewelry 50 cts.; Charlestown, Dr. Daniel C. White, to cons. his daughter, Miss Anna T. White L. M., 100; Malden, 1st ch., Ladies' Miss. Circle, Mrs. Rebecca Wait tr., 58.16; Reading, Salem st. ch., Eben. Eaton tr., 20; Worcester, George Warren 10; Leominster, J. Q. Conant and others 5; No. Wrentham, ch. 9.37; Chicopee Falls, ch., with prev. donas. to cons. Lewis W. Marsh L. M., 88.85; Danversport, ch. 33.14; Saugus, Mrs. E. R. Lawrence 5; J. D. Lawrence 3; Grafton, 1st ch. 60; Lowell, 1st ch., J. A. Brabrook tr., of wh. 40 is fr. Fem. For. Miss. Soc., E. M. F. Brabrook tr., 102.71; Framingham, 1st ch., W. Nixon tr., 60; Amherst, ch. and cong. 18; Andover, Phillips Academy, Richard Steele 5; Sturbridge, ch. 12; Princeton, Asa H. Goddard, to cons. himself L. M., 100; N. Chelmsford, N. B. Edwards M. D., of wh. 16 is fr. a son deceased, 20; Kingston, ch. 18; West Sterling, Joseph Bailey 1; Webster, ch., of wh. 6.77 is fr. Sab. Sch., for Rev. L. Jewett's sch., Nellore, and 30 fr. Dea. S. Robinson, to sup. Sau Pwaipau, a nat. preacher in Toungoo, 48.27; Westfield, Rev. A. Day and other friends 60; Franklin Asso., F. B. Bardwell tr., Shelburne Falls, Dea. B. Maxwell 10; Mrs. Amy Bardwell 1; R. F. Walker 1; Holden, Geo. S. Goddard 5; Egremont, ch. 9; Hingham, ch. 61.30; Dorchester, 1st ch. 100; North ch., Jacob Davis tr., with other donas. to cons. Dea. Geo. Ellis L. M., 62.38; No. Oxford, ch., E. M. Smith tr., 40; Needham, Mrs. Henry Safford, for the Assam Miss., 25; N. Uxbridge, ch. 7; Northampton, ch. 15; Scituate, "the widow's mite" 3; Woburn, 1st ch., B. Millett tr., with other donas. to cons. E. J. Jenks and Mrs. Lucy

M. Ricker L. M., 180; Waltham ch., C. P. Harrington tr., 76.35; Lawrence, a friend 4; Lancaster, George Cummings 100; New Bedford, 1st ch., Luther G. Hewins tr., of wh. 30 is fr. Capt. Wm. H. Vinal, with his prev. donas. to cons. himself L. M., 100 fr. Sab. Sch., special concert, to cons. Mrs. Mary Girdwood L. M., 30 fr. Mrs. Elizabeth Coggeshall, 25 fr. Mrs. Mary Parker and 396 fr. mon. con. and other coll., of wh. 200 are to cons. Mrs. Mary Brown Grinnell and James Judson Tucker L. M., 581; New England Village, A. J. Copp 4; Stoneham, Rev. J. Holbrook 1; Natick, Rev. A. Smith 1; West Dedham, ch. 50.22; Medford, Central ch., of wh. 6 is mon. con. and 1 fr. a friend, 18.16; Georgetown, ch., Mrs. Rev. Wm. Reed 3.14; Sharon, ch. and soc., with other donas. to cons. B. D. Capen L. M., 50; Haverhill, 1st ch., Geo. Appleton tr., 50; J. A. Shores 5; 2nd ch. 20.10; Agawam, ch., with other donas. to cons. Dea. Alfred Worthington L. M., 37.53; West Chesterfield, a friend 1; Holden, Rev. T. C. Tingley 1; Fall River, 1st ch. and soc., of wh. 90 is fr. Sab. Sch., Mee Shwayee Soc., tow. sup. of the Amherst sch. in Burmah, additional, 275; Methuen, ch., with prev. donas. to cons. Daniel Currier L. M., 69; Fitchburg, ch., of wh. 25 is fr. Sab. Sch., tow. sup. of Sau Quala, 200; No. Reading, a friend 5; Conway, ch. 17; Seekonk, ch., of wh. 15 is fr. Sab. Sch., 42; Templeton, ch., Mrs. Lucy Sawyer 2; Feltonville, ch. 20; Westboro', ch. 10; Canton, ch. 6.74; Weston, ch. 32; 9810 75

New Bedford, 3d ch. 26.50; Middleboro', Central ch., with other donas. to cons. Rev. P. S. Cushing and Capt. S.C. Howes L. M., 168; N. Middleboro', Mrs. Dr. Robinson 5; Taunton, ch., of wh. 100 is fr. Albert Field, to cons. George A. Field L. M., 230.06; Dea. P. E. Hill 10; Holyoke, 2nd ch., with prev. donas. to cons. Dea. Arba C. Slater L. M., 50; Worcester, Pleasant st. ch. 28.47; Mrs. Aldrich's Bible cl., to sup. a Karen preacher under care of Rev. Dr. Mason, 25; Hon. Isaac Davis 50; 1st ch., mon. con. 15; 3d ch., of wh. 39.75 is fr. the ladies of the ch. and cong., and 100 fr. Hon. and Mrs. Charles Thurber, to cons. Charles Thurber jr. L. M., bal. to cons. Mrs. Nancy Boomer L. M., 210.25; per Rev. J. Aldrich, agent, 818 28

——10,629 03

Rhode Island.

Providence, "Z." 25; Brown University, a student 5; High st. ch. 29; Coventry, Mrs. Mary C. Carpenter, for the Burman Mission 10; Bristol, 1st ch., J. F. Baars tr., mon. con. 31.25; Pine Hill, Mrs. Mary Tefft 1; Rev. A. B. Tefft 1; Tiverton, Mrs. Abby S. Webber 25; Newport, 2nd ch. 2; So. Kingston, 2nd ch. 12; Warren, ch., N. Drown tr., to cons. Rev. G. S. Chase L. M., *184;* 325 25

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 24.50 is mon. con. 10 fr. "a lady," per Dea. J. H. Read, and 53 fr. "friends of missions," per Miss Sarah Durfee, 87.50; Jefferson st. ch., per Rev. W. Randolph 20; Pine st. ch., mon. con., with prev. donas. to cons. J. G. Child L. M., per S. Chase, 32.82; Armory Hall, ch., G. B. Jastram tr., mon. con. for year 100; 4th ch., per G. B. Peck, of wh. 30 is fr. Sab. Sch., with prev. donas. to cons. J. P. Barney and Samuel Clough L. M., 159; Wickford, 1st ch., mon. con., per N. N. Spink, of wh. 25 is fr. Sab. Sch., to sup. a nat. preacher, 60; Exeter, Bap. Miss. Soc., per T. A. Hall 101; 460 32

Newport, 1st ch. 123.50; 2nd ch., to cons. Mrs. E. Stevens L. M., 109; Central ch., of wh. 20 is fr. Young Ladies' Prayer Circle, to cons. Dea. T. M. Seabury L. M., 116.50; Westerly, ch., with prev. donas. to cons. T. R. Hyde L. M., 14; per Rev. J. Aldrich, agent, 363 00

——1148 57

Connecticut.

Ellsworth, Rev. L. B. Hart 1; Putnam, ch. and cong., to sup. an asst. under care of Rev. M. H. Bixby, 60; Stamford, 1st ch., Sab. Sch. Miss. Soc. 15; Haddam, ch. 20; N. Colebrook, ch. 7.50; Groton, 2nd ch., to cons. Rev. James M. Phillips L. M., 100; W. A. Weaver 10; Mrs. Ann Weaver 20; New London, 1st ch., of wh. 20 is for def., to cons. Miss Amelia Powers and Dea. C. Daniels L. M., 226; Litchfield, a friend 10; Middletown, ch. 102; 571 50

State Convention, W. Griswold tr., Willington, ch. 10; Woodstock, 2nd ch. 13; Elizabeth Skinner 15; Rev. David Wright 5; Essex, ch. 30; Newton, ch. 3; Stratfield, ch. 1; Norwalk, ch. 50; Fairfield Asso. 7.04; S. Colebrook, ch., to sup. a Karen preacher 30; F. A. Spaulding 2.50; Mrs. H. Denning 4; Colley st. ch. 1; Mrs. D. Dayton 1; Canton, ch. 3; Cromwell, ch. 10; a friend 3; Suffield, 2nd ch. 156.36; 344 90

Essex, ch., of wh. 40 with prev. dona. fr. Mrs. J. H. Hayden, to cons. Mrs. L. P. S. Ilsley L. M., 380.45; New London, Peter D. Irish 5; per Rev. J. Aldrich, agent, 385 45

——1301 85

New York.

New York city, * * * L. 10; 1st ch., John B. Durbrow tr., 1200; Oliver st. ch., of wh. 26.13 is mon. con. 250.22, fr. Fem. For. Miss. Soc. and 841.79 pastor's colls. 1118.14; Brooklyn, Strong Place ch., Geo. Allin tr., 1000; Albany, Pearl st. ch., Gaylor Sheldon tr., 500; Utica, Broad st. ch., of wh. 50 is mon. con., and 100 fr. Sab. Sch., to cons. A. S. Hubbell L. M., 150; Baldwinsville, Mrs. C. E. Chittenden 2; Geneva, ch., mon. con. 14; Keeseville, "a young man" 10; Galway, Sab. Sch., tow. sup. of a child in Mrs. Mason's Sch., Toung-

ıulus, ch., mon. con. 3;
h., mon. con. 8; Madi-
, W. Eaton, ch. 23;
rg, Sab. Sch., J. B.
10; P. Howard jr. 50
rio Asso., P. Mitchell
ıester, ch. 20; Wyom-
with prev. donas. to
Mary A. Weed, Elisha
nd Wm. Larmore L.
lew Woodstock, Saml.
d 1; Evans, Col. James
ns. A. W. Phillips L.
lolland Patent, ch. 5;
ngton, ch. 82.60; Far-
ch. 55; Ellenville, S.
Marcy, Berean ch. 7;
Corner, Miss Char-
nick 6; Mrs. R. L. Do-
Mrs. Mary Abbey 50
llesex Centre, ch. 9.62;
ıtre, ch. 4.27; Rev. E.
l cts.; Albion, ch.,
arr 5; Salisbury, ch.
oton, S. G. Conger 5;
2; Lowville, ch. 40;
ı. and soc. 16; Gains
ay, ch. 25.10; West
, ch. 35.22; Frews-
Gould 5; Ithaca, 1st
h. 10.76 is mon. con.,
fr. Sab. Sch., 32.62;
ch. 9; Masonville, L.
nd 2; Westmoreland,
illiams tr., 5; Coopers-
T. Livermore 1; — a
Rochester, 2nd ch., J.
r., of wh. 100 is fr. D.
ı, to cons. Henry E.
. M., 110; Frankfort,
Pavilion, ch. 33; Ti-
ı, ch., for def. 6; Ham-
h., A. G. Slocum tr.,
erfield, 1st ch. 6; Hart-
3.48; Nunda, ch. 50;
Welch ch. 5; Buffalo
W. Williams 25; Mon-
Wm. N. Sage tr.,
lle, ch., for Bur. and
s. 10.46; Rochester, 1st
Sch., to cons. Ezra R.
L. M., 100; 5181 39
o., Ira, ch. 17.30; Port
ı. 18; per Rev. H. A.
ent, 35 30
Asso., Norwich, ch.
man Root 2; per Rev.
agent, 18 75
sso., Truxton, ch. 2;
h., of wh. 30 is fr. Sab.
p. a nat. preacher un-
ion of Rev. D. Whita-
); to cons. Rev. A. B.
L. M., per Rev. H. A.
123 50
sso., Madison, ch. 32;
, Soc. of Inquiry, with
as. to cons. Rev. Wm.
L. M., 60; N. Brook-
27.37; an aged lady 10
risville, ch., of wh. 25
: of J. R. Burdwin, 27;
H. A. S., agent, 146 47
Asso., Manlius, ch.,
r donas. to cons. Miss
Brigham L. M., 40.15;
lle, ch., of wh. 25 is fr.
to cons. Rev. Abijah
L. M., 120.43; per Rev.
agent, 160 58
o., W. Oswego, ch. 21;
h. 9.50; per Rev. H.
nt, 30 50
e Asso., Ogdensburg,
ıntom, ch., with other
cons. Ira S. Barber L.
per Rev. H. A. S.,
41 00
ı Asso., Rushford, ch.
ellinville, ch. 10; Free-
dom, 1st ch. 6; per Rev. H. A. S., agent, 31 00
Erie Asso., Elery, ch. 5; Pomfret, 1st ch., of wh. 25 is fr. Sab. Sch., to cons. Dea. Arthur B. Post L. M., 87.87; per Rev. H. A. S., agent, 92 87
Genessee Asso., Oakfield and Alabama, ch. 29; Elba, ch. 6; Wyoming, ch. 12.75; Rev. Dr. Dean, for the Hongkong Miss., 13.75; Warsaw, ch. 10.25; Perry, ch. 1; per Rev. H. A. S., agent, 72 75
Genessee River Asso., Pike, ch., per Rev. H. A. S., agent, 10 00
Harmony Asso., semi an. coll. 5.57; Westfield, ch. 17.83; Harmony, ch. 58; D. G. Powers 4; Rev. J. Elliott and fam. 5; Eliza Sherman 50 cts.; J. B. Burrows 3.47; per Rev. H. A. S., agent, 94 37
Livingston Asso., Livona, ch. 3; Avon, ch. 15.25; per Rev. H. A. S., agent, 18 25
Ontario Asso., Benton, ch., per Rev. H. A. S., agent, 11 62
Orleans Asso., Alabama Centre, ch. 1; Shelby, ch. 1.25; Albion, ch. 55.48; Holley, ch. 3.24; Yates, ch., with other donas. to cons. D. Clark L. M., 94; per Rev. H. A. S., agent, 154 97
Seneca Asso., Covert, ch., per Rev. H. A. S., agent, 10 00
Wayne Asso., Arcadia, ch., per Rev. H. A. S., agent, 23 00
Franklin Asso., Oneonta, ch. 60; Franklin, ch. 5; Gilbertsville, ch. 18.80; Unadilla, ch. 5; per Rev. O. Dodge, agent, 88 80
Worcester Asso., Maryland, Wm. Goddard, per Rev. O. D., agent, 25 00
Chemung River Asso., Elmira, ch., Sab. Sch., per Rev. O. D., agent, 45 00
Rensselaerville Asso. Peter Tinkelpaugh 30; Rev. J. C. Weeden 25; per Rev. O. D., agent, 55 00
Dutchess Asso., Pine Plains, ch. 4; Stamford, ch. 7; per Rev. O. D., agent, 11 00
Hudson River South Asso., New York city, Cannon st. ch. 33.50; South ch., to cons. C. Noble L. M., 214; Lexington Ave. ch., with other donas. to cons. Wm. M. Baxter L.M., 50; Calvary ch., of wh. 50 is fr. Sab. Sch., to sup. a Karen preacher, 900; Stanton st. ch., to cons. Thomas J. Grout L. M., 100; Laight st. ch. 80; Bushwick Ave. ch., 11; Union ch., bal. 12; Tabernacle ch., of wh. 100 is fr. Sab. Sch., 1603.57; Brooklyn, Bedford Ave. ch. 5; Atlantic st. ch. 100; Pierpont st. ch. 807.01; 1st ch., Alexander H. Lewis 100; Washington Ave. ch., of wh. 25 is fr. Sab. Sch., 63 77; Mrs. O. Dodge 15; Mt. Vernon, ch. 12; Green Point, ch. 12.50; Latintown, ch. 5; J. H. Adams 25; Mrs. M. A. Stewart 10; Astoria, T. H. Porter 10; Williamsburg, 1st ch., bal., of wh. 30 is fr. Sab. Sch., with prev. donas. to cons. A. Knight, Seth Crosby, R. Hancox, P. Anderson, Wm. G. McCutchen and J. E. Rhees L. M., 180.14; per Rev. O. D., agent, 4296 49
New York Asso., New York city, Berean ch., bal., with prev. donas. to cons. C. Tousley L. M., 36.31; 16th st. ch. 111.34; Olive Branch, ch., Sab. Sch., bal., 14.19; C. J. Harris 5; E. Sheller 5; C. W. Thomas 100; Hastings, ch. 100; Nyack, ch. 7; Cornwall,

Zion ch. 10; Newburgh, ch., bal., with prev. donas. to cons. N. Jones L. M., 72; Brooklyn, Central ch. 103; per Rev. O. D., agent, 563 84
Union Asso., Red Mills, ch. 14; Yorktown, ch. 5; Carmel, ch. 15; Sing Sing, James Johnston 50; per Rev. O. D., agent, 84 00
Broome and Tioga Asso., Lisle, Centre ch. 5; Mrs. V. Brown 2; per Rev. O. D., agent, 7 00
Hudson River North Asso., A. Nixon 25; Saugerties, ch. 17; Troy, 1st ch., to cons. Wm. Crowther L. M., and of wh. 100 is fr. F. Bur. Miss. Soc. to cons. Miss Abigail N. Wilson L. M., and 136 fr. Sab. Sch., to sup. nat. children under direction of Rev. J. M. Haswell, and to cons. Wm. Clegg L. M., 359; North ch., of wh. 54 is fr. F. M. Soc., and 38.38 bal. fr. Sab. Sch., 263.38; Waterford, T. J. Eddy, to sup. a Karen preacher, 50; Schodack, ch. 1.50; Sand Lake, ch., with other donas. to cons. Rev. W. W. Allen L. M., 30; S. P. Ally 50; Mrs. Newton Ally 10; Albany, 1st ch., of wh. 35 is fr. Sab. Sch. 172 92; West Hillsdale, ch., bal. 3; Newtonville, ch. 11; Schenectady, ch. 45; Hoosick, ch. 7; per Rev. O. D., agent, 1044 80
Deposit Asso., Masonville, ch., per Rev. O. D., agent, 6 00
Saratoga Asso., James Kassam 25; Gloversville, ch., with other donas. to cons. Mrs. Isaac Wescott, Miss Helen Churchill and Miss J. A. Burr L. M., 290; E. Newland, to cons. his daughter Mrs. Wm. H. Gifford L. M., 100; S. R. Garrett 5; S. E. Garrett 1 50; S. W. Garrett 1.50; per Rev. O. D, agent, 423 00
—— 13.005 25

New Jersey.

Holmdel, ch., to cons. Miss Elizabeth S. Taylor L. M., 110; Newark, 1st ch., F. F. Randolph tr., 200; 5th ch., Mrs. C. Gould 5; Elizabeth, ch. 7; Patterson, ch. 80; 402.00
Newark, 2nd ch. 200; Hightstown, ch. 30; Orange, ch. 32; per Rev. O. Dodge, agent, 262.00
West N. J. Asso., Trenton, Central ch. and cong., of wh. 34.27 is mon. con., 3.94 fr Misses' Miss. Soc. and 7 fr. Miss Maria J. L. Wilcox, the avails of a bouquet of artificial flowers wrought from human hair, 45 21; Trenton and Lamberton, ch., to cons. Mrs. Mary Eliza Smith L. M., 100; Columsey, 1st ch. 24; 2nd ch. 100; 2nd ch. at Bridgeton 5; Woodstown, ch. 51.03; Salem, 1st ch., of wh. 25 is fr. Sab. Sch., to sup. C. H. Newkirk in Maulmain Karen Nor. Sch., 172; Burlington, ch., Self-denial Soc., for the Shwaygyeen Miss., 64; Mullica Hill, ch. 45.34; Moorestown, ch., of wh. 3.25 is fr. Sab. Sch., with other donas. to cons. John Perkins L. M., 53.85; Pemberton, ch. 32; Camden, 1st ch., with prev. dona. to cons. Ellwood K. Fortiner L. M., 57.48; 2nd ch. 20; Marlton, ch. 20.50; Bordentown, ch. 57; per Rev. S. M. Osgood, agent, 847.41
Central N. J. Asso., Sandy Ridge, *ch. 5;* Freehold, ch., bal. 9.27; Flemington, ch., of wh. 10.50 is fr. Sab. Sch., with prev. donas. to cons. Elijah Fleming and Mrs. Elizabeth Barrass L. M., 40; Hamilton sqr., ch., with prev. donas. to cons. Mrs. Ann Maria Paulin L. M., 25; Oxford, ch. 2; Mansfield, ch. 3.50; per Rev. S. M. O., agent, 84.77
East N. J. Asso., Jersey city, Union ch., of wh. 20 is from Sab. Sch., 110; Scotch Plains, ch. 66 25; Samptown, ch. 15; Plainfield, 1st ch., of wh. 30.75 is fr. Sab. Sch., 116.80; Red Bank, ch., Rev. R. T. Middleditch 7; Rahway, ch. 50; Port Monmouth, ch. 7; New Market, ch. 21; Somerville, ch., of wh. 5.50 is fr. Sab. Sch., and 5.50 fr. Raritan Branch, 61.36; per Rev. S. M. O., agent, 454.41
Sussex Asso., Wantage, 1st ch., per Rev. S. M. O., agent, 10.00
—— 2060 8

Pennsylvania.

Philadelphia, Spruce st ch.; Hon. J. M. Linnard 100; Wm. Bucknell 200; West Philadelphia, 1st ch., of wh. 180.50 is an. coll., 200 fr. Wm. W. Keen, and 100 fr. Sab. Sch., 480.50; Meadville, ch., an. coll. 10; Pottsville, Welsh ch. 10; Erie, ch. 1.50; Mrs. Rev. G. W. Gunnison 5; C. E. Gunnison 3,50; St. Clair, Welsh ch. 10; Peter's Creek, ch., of wh. 6,83 is fr. Sab. Sch., 20; 840.50
Abington Asso., Abington, 1st ch. 8.75; Benton, ch., 6.60; Union ch. 1 50; Dea. Halstead and fam. 3; Damascus, 1st ch. 20; Clinton, ch. 10; per Rev. S. M. Osgood, agent, 49.85
Central Union Asso., Brandywine, ch. 10.12; Germantown, ch., to cons. Elias Birchall L. M., 100; Philadelphia, 1st ch., of wh. 103.91 is mon. con. six mos., 130 fr. Sab. Sch., to cons. Wm. Farley L. M., 233.91; per Rev. S. M. O., agent, 344.03
Centre Asso., Patton township, ch., 1; Shirleysburg, ch. 5; per Rev. S. M. O., agent, 6.00
Monongahela Asso., Uniontown, ch. 1; Pittsburg, Union ch. 60.53; Smithfield, ch. 35.60; per Rev. S. M. O., agent, 98.13
Philadelphia Asso., Roxborough, ch., Fem. Miss. Soc., Mrs. J. H. Hoffman tr., 30; Lower Merion, ch. 30; Falls of Schuylkill, ch., of wh. 12 60 is fr. Sab. Sch., 72; Glen Run, ch. 10; Willistown, ch 43.66; Blockley, ch. 52; Reading, ch., of wh. 13 is fr. Sab. Sch. with prev. donas. to cons. D. Shaaber L. M., 25; Philadelphia, 4th ch., bal 32.10; 11th ch., of wh. 125 is fr. Sab. Sch., and of this 15 fr. infant cl., 20 fr. Young Ladies' Bible cl. and 20 fr. Young Men's Bible cl., 378; 12th ch., of wh. 24 is fr. Sab. Sch., and of this 6.50 fr. infant cl., 40; Tabernacle ch., of wh. 50 is fr. S. J. Cresswell and 6.29 fr. Miss Londer's cl. in Sab. Sch.. 162.46; Spruce st. ch., Miss C. Sheldon 20; a friend 5; Lower Providence, ch. 16.25; Manyunk, ch., of wh. 7 is fr. Sab. Sch., 31.50; per Rev. S M. O., agent, 947.97
Pittsburg Asso., McKeesport, ch. 7; Pittsburg, 1st ch., tow. sup. of Rev. J. L. Douglass in Bassein, and to cons. Rev. David J.

. M., per Rev. S. M. O., 107.00
r Asso., Auburn, ch. :., per Rev. S. M. O., 6.50
., Tioga ch., Rev. J. L. Smith, per Rev. S. M. 5.00
Asso., Braintree, ch. 9; ., ch., E. A. Corey 25; h. 7.50; Eaton, ch. 1.50; S. M. O., agent, 43.00
o., Scranton, ch. 18; , ch. 8; per Rev. S. M. 26.00 —— 2473 98

Ohio.

h. 6.80; Norwalk, ch. ter tr., of wh. 9.08 is fr. mon. con., 42.47; San- y, ch. 8; Marietta, 1st Pearce tr., of wh. 15.47). Sch., 101.89; Good , of wh. 9.30 is fr. Sab. 2; Jane Dovenbarger leveland, 1st ch. 170; wh. 1 is fr. Sab. Sch., , Mrs. Phœbe Conard l. E. Collins 3; Mrs. Wheeler 1; Amanda Co- ars old, 10 cts.; Mary 25 cts; Ida Collins 30 Collins 30 cts.; Caroline 5 cts.; H. B. Steward lda Conard 50 cts.; ard 30 cts; Ohio Asso. ty, Amy Hartwell 1; rtwell 5; West Barre, ft 1; Piqua, 1st ch., of fr. Sab. Sch., to sup. mlin, a Burmese boy, field, 1st ch., 100; Mrs. re 25, Jefferson, 1st ch. Loomis tr., 5; Frank- Chamberlain 3; Hen- , mon. con. 10; Hamil- wh. 12 is fr. Sab. Sch., sville, ch. 37; Dayton, ch., John Ewing tr., 9 is fr. Sab. Sch., 33.02; H. Crawford tr., of is fr. Sab. Sch., Master esher tr., 25.52; Little reek, ch. 21.28; Gran- R. Parsons tr., 85; , Market st. ch., T. C. tr., 10; Lebanon, East tional, 174.75; Miami 5; Warren, ch., R. S. of wh. 50 cts. is fr. nan, Gustavus, 54.10; ch., to cons. E. D. L. M., 109; Maumee 2; Point Isabel, Mrs. t 2; Cheviot, ch., of fr. Sab. Sch., 96.50; th, ch., of wh. 6.58 is h., 18; Cincinnati, 9th ; Liverpool, H. New- Connells, ch., per Rev. od, agent, 34.83; 1479 35

Indiana.

, Mr. and Mrs. E. Dan- l, Rev. J. Blodgett 5; s 5; Franklin College, ev. Dr. Bailey, 100; am, a Baptist 2; Au- n. 30; 142 00
l. Asso., Laporte, ch., a last report, per Rev. s, agent, 30
Asso., J. Kenoover, . S. A., agent, 1 00
awrence, ch. 1; Lick Creek, ch. 5; per Rev. A. S. A., agent, 6 00
A. D. Billingsley, E. A. Williams, H. W. Heaton and Rev. P. H. Evans, ea. 5, to sup. a nat. preacher, per Rev. A. S. A., agent, 20 00 —— 169 30

Illinois.

Bristol, James McClellan 5; Greenville, ch., to cons. Rev. W. D. H. Johnson L. M., 100; Shabona's Grove, Mrs. Sarah Carpenter 5; Griggsville, Rev. B. B. Carpenter, with prev. dona. of J. B. Cooper to cons. the latter L. M., 63; Rock Island, ch., Rev. A. Briggs and others 31.50; Galesburg, Fem. Miss. Soc., Mrs. F. J. Parker tr., to sup. Mrs. Ingalls, and to cons. Mrs. S. Tucker L. M., 119; Pike Co., a friend 12; Lamarsh, ch. 10.35; Pavilion, ch. 15; Chillicothe, ch., of wh. 7 is fr. Sab. Sch., 32; Rockford, ch., to cons. Dea. R. T. Mabie L. M., 100; Steuben, ch. 15; Lapraric, ch. 9; Springfield, ch. 6; Chicago, 1st ch., additional 458.52; Union Park, ch. 30; 1011 37
Chicago Asso., Crystal Lake, ch., per Rev. J. D. Cole, agent, 2 75
Fox River Asso., Chicago, Edina Place ch. 50; Newark, ch. 13; Downer's Grove, ch. 5; per Rev. J. D. C., agent, 68 00
Ottawa Asso., Paw Paw, ch. 58; Granville, ch. 15.70; Ottawa, ch. 4.75; Tonica, ch. 4; per Rev. J. D. C., agent, 82 45
Springfield Asso., Springfield, ch. 92 40; Jacksonville, ch. 22.65; Decatur, Henry L. and Judson A., children of Rev. J. Tolman, 50 cts.; per Rev. J. D. C., agent, 115 55
Quincy Asso., Quincy, 1st ch. 34.33; 2d ch. 23; Barry, ch. 65.55; Payson, Rev. S. V. Furguson 5; Rev. J. O. Metcalf 5; Mr. Smith 3; per Rev. J. D. C., agent, 135 88
Ill. River Asso., Farmington, ch., per Rev. J. D. C., agent, 11 00
Bloomfield Asso., West Urbana, ch., per Rev. J. D. C., agent, 9 00
Rock River Asso., Belvidere, ch. 24.75; Ohio, ch. 4.35; per Rev. J. D. C., agent, 29 10
Dixon, J. R. Olive 2.50; Janesville, Rev. J. D. Cole 5; Mrs. Frances L. Cole 5; Miss Elizabeth D. Cole 4; per Rev. J. D. C., agent, 16 50 —— 1481 60

Michigan.

Macomb, a friend 1; Jackson, ch. 5; St. Clair, ch. 12; Allegan, ch., for def., 6; Howell, 1st ch. 4; Highland, ch., of wh. 15 is fr. the families of Messrs. Tenny and Morse, and 5 fr. Ladies' Benev. Soc., 20; N. Tenny 3; 51 00
Kalamazoo River Asso., Kalamazoo, ch. 58; Schoolcraft, ch. 6 52; per Rev. A. S. Ames, agent, 64 52
Wayne Asso., Milford, ch., Rev. C. Johnson 5; Hartland, ch. 4.25; Novi, ch. 10; per Rev. A. S. A., agent, 19 25
St. Joseph's River Asso., Dowagiac, ch. 2; Colon, ch. 3.50; Niles, ch. 3.20; per Rev. A. S. A., agent, 8 70
Hillsdale Asso., Quincy, ch. 4;

Allen, ch. 5; per Rev. A. S. A., agent, 9 00
Lenawee Asso., Hudson, ch. 10.13; Morenci, ch. 6.50; Medina, ch. 16.85; Adrian, ch. 2.25; per Rev. A. S. A., agent, 35 73
Cold Water, ch. 10.56; Burr Oak, ch. 5.42; per Rev. A. S. A., agent, 15 98 — 204 18

Wisconsin.

Lowell, Rev. Isaac Merriam 2; Wapun, ch. 5; Janesville, ch., with prev. donas. to cons. Rev. Galusha Anderson L. M., 24; Racine, 1st ch. 50; Ripon, Rev. C. T. Tucker 1.50; 82 50

Iowa.

Mt. Pleasant, ch. 6; Davenport Asso., L. G. Dawson tr., 33.18; Davenport, 2nd ch. 90.82; La Motte, ch., Rev. J. Currier 19; D. O. Montague 5; G. Mc Dowell 5; W. Wright 5; D. Waldo 1; L. Wright 1; F. Wright 1; G. W. Belknap 1; D. Durham 1; J. Davidson 50 cts.; R. A. Fuller 50 cts.; Bellevue, ch., B. P. Lambertson 10; Dubuque, Mrs. J. D. Lynde, per Rev. O. Dodge, agent, 30; 215 00

District of Columbia.

Washington, Prof. William Ruggles, to sup. a nat. preacher in Burmah, 100 00

Missouri.

St. Louis, 2nd ch., Sab. Sch., H. N. Kendall tr., 77 40

Mississippi.

Miss. City, Sereno Taylor 10 00

Minnesota Territory.

St. Pauls, A. Levering, per Rev. S. M. Osgood, agent, 3 00

Canada.

Montreal, Thomas M. Thompson 20 00

Canada West.

Churches and individuals, per Rev. S. S. Day, agent, (full report not received) 116 45

Canada East.

Eaton, ch. 10 00

Nova Scotia and New Brunswick.

Foreign Miss. Soc., John W. Barss tr., 200; Halifax, Mrs. Capt. Saunderson of the sixty-second regiment, 2,50; 202 50

China.

Hongkong, Mission ch. 36 62

37,813 19

Legacies.

Thetford, Vt., Silas Follett, per W. W. Baker Exr., 200 00
Roxbury, Ms., John B. Jones, per Samuel Walker and G. B. Jones Exrs., 1000 00
Chester, Ct., Isaiah Watrous, per W. Griswold, Treas. Con. Baptist State Convention, 198 00
Norwich, Ct., Annis Lewis, per H. H. Starkweather Exr., 527 50
Norwich, Ct., Hannah Locke, per H. H. Starkweather Exr., 238 74
Burlington, N. J., Joseph Maylin, per J. Mulford, jr., Exr., 1150 00 — 3324 24

41,037 43

Total from Apr. 1, 1856, to Mar. 31, 1857, $96,833 28

Donations in Goods.

Lawrenceville, Pa., A. M. Knapp and family, 1 box clothing, &c., for Rev. G. P. Watrous, Shwaygyeen, 56 12

THE

MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

TOUNGOO MISSION.

JOURNAL OF MR. WHITAKER.

Tour in the jungle—Reception.

Toungoo, Dec. 2, 1856.—Left home this morning for a jungle tour in the villages, previous to the meeting of the Association, which occurs next month. Having spent most of the night in examining candidates for baptism,* and this morning in administering the ordinance, we were at rather a late hour ready for our journey; but by travelling till sunset, we arrived at a Karen village. Most of the way the road leads through thick jungle, with here and there a Burmese hamlet. About three miles from the village, fifty or sixty Karens came to meet us with new rice and eggs for the teacher. They waited for me to lead the way, and fell in behind in regular procession. After arriving at the chapel, and joining in evening worship, I sought the rest I so much needed.

Examination and baptism of fifty-six Karens.

4.—Called the people together this morning for worship, preached a short discourse, and proceeded to the examination of candidates for baptism. There is a multitude crowding the gates of Zion. They are not so well instructed as I could wish, but much better than I expected. I can see no reason for questioning their entire sincerity, and simplicity of heart and purpose. They are not without a reason for the hope they cherish. The difference in the aspect of things since last year is very great. Then when I visited the people, not more than ten or twelve persons could read. The mass seemed utterly regardless of these things; but now scarcely a person is seen in the village, who has not made more or less progress in learning to read. For Karens they are well dressed, clean and healthy.

5.—Spent the day much as yesterday. This afternoon we met for prayer, and enjoyed a refreshing season. Nothing so much encourages my heart, as to hear the converts pour out their souls in prayer. It was my purpose to close the examination yesterday, and to go on to-day; but still they press in, and in most cases I find no reason for excluding them from the ordinance. Truly the days have returned, when "the kingdom of heaven suffereth violence and the violent take it by force."

6.—This morning has been spent in the usual way. Closed the examination

* See Magazine for *May, 1857, p. 136.*

at 12 o'clock. Have received fifty-six. Many more ask to be received, but I think best to defer them for the present. God alone knows their hearts, but I believe them to be fit subjects to receive the ordinances. They are ignorant, but, so far as I can judge, are striving after knowledge with no ordinary zeal. Who has so suddenly planted in their bosoms such a thirsting for the word of life, such a love for holiness, such a zeal for God and the ordinances of His house? Truly to them the sword of the Spirit has been "quick and powerful, and sharper than a two-edged sword." As the sun was sinking in the west, we assembled on the bank of the brook. Those who were to receive baptism, arranged themselves in a row near the brink, and the multitude seated themselves at a little distance. After a hymn of praise and a fervent prayer, they were one after another, according to the example of our Saviour, buried beneath the flood. How solemn and impressive the scene! Yesterday nothing was here heard but the sound of savage strife, man against man, and village against village. But the gospel of Jesus has been preached, and the heavenly messenger, peace, has dispelled the sound of strife, and all, united in one brotherhood, dwell securely beneath the shadow of her wings. Farewell, my much loved native land, with all its privileges, its pleasures, and its joys; amid scenes like this let me live and die. Closed the day by administering the Lord's Supper to those who have so recently put on Christ. O that these lambs of the flock may be led by Him who has said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

7.—After calling the people together at sun-rise to give them a few last words, and commit them to God in prayer, came on our way to the next village. Nearly all the young and able-bodied came out with cheerful countenances to meet me, so that I entered at the head of a procession of more than a hundred.

Sabbath. Several were exam evening, but are very defic knowledge. Only two were r Preached from Mat. 3: 2, and the nature of Christ's kingdom, state of heart required of those come subjects of it. May the S ply the truth to the hearts a sciences of those who heard.

Karen customs.

Here as in every village, man people possess rare gems, whi come down to them from their a and which they regard with supe reverence. Those who possess tribute their prosperity to them, considered peculiarly favored of Many of the most beautiful sp are brought to me for inspection, people ask, "Shall we throw them I tell them to be careful to trust and not in their possessions.

This afternoon the people of village came in, among whom v two head men, who seem to equal authority. They are few ber, but seem happy in the se God. When questioning the the chiefs, I asked him to exp difference between the old and heart. After two or three fail said, "The new heart is happy, one is sad,"—which seemed pe true in his case.

Next day went on to Tha-ra-po we arrived in the afternoon, af dious march of several hours. gets the grandeur of this n scenery only when wearied out i up its steep acclivities. They defence of these patriarchal i they have enabled them to res the yoke of the oppressor and religionist, and preserved them easy yoke of Christ.

13.—Spent the day with the p Kashekee in worship. Find ma of heathenism remaining. T fruitful source of violence is the on the part of the parents, of ma gagements for the children, wh

are very young. In these cases the parents pledge themselves to a forfeit, should the contract fail to be fulfilled by the unconscious child. Sometimes the pledge is inconsiderable,—a pig or buffalo;—but in others it amounts to a large sum, and the parent is not unfrequently called on to pay the forfeit, which, in some cases, he is unable, and in others unwilling to do,—and a violent seizure of property and frequently personal violence is the result. In Kashekee, a village numbering not less than five hundred people, there is scarcely a child who is not thus pledged. Add to this the complicated and numerous differences they have with other villages, some of which originated generations ago, and you have some idea of their condition. Many of the young people seem sincere in their desire for instruction and baptism; but there is a want of humility on the part of the leading old men, which makes what they now enjoy seem more like an armistice, than a reformation.

18.—Arrived at Yedoopoo; found the people busy building their houses. The chapel which they have finished is a Karen paradise. It is large enough to accommodate six hundred persons. On arrival, after shaking hands with nearly three hundred, we assembled for worship. I addressed them on the subject of God's love as displayed in the salvation of sinners. The sentiment met a response, I believe, in every heart. I have seldom seen a more contented and happy people.

Cordial welcome—Christian villages.

20.— Continued the ascent of the mountain from the river to Kleu-la. The people, apprized of my coming, came out in a crowd and followed me to their place of worship. I have often been received with greater display, but never where there seemed to be more real joy. As I advanced from the elephant to the chapel door, one of the crowd called out, "Teacher, it is of God's rich grace that we are permitted to see your face again, and our *hearts are filled* with joy." Their chapel is low and unhandsome, but will accommodate four or five hundred people. It was soon filled, and we enjoyed an hour in worship. They have just built a large house for their teacher, in the structure of which there is a manifest attempt to imitate buildings they have seen in town. They have also the posts, cut and prepared, for a comfortable place of worship.

At the next village forty have applied for baptism, but are deferred till they have the opportunity of being instructed more fully. Have been trying to encourage the children in school, and succeeded in getting eight or nine new ones to study, whom the teacher had given up as incorrigible. The locality commands an extensive view of the Bghai hills. Addressing one of the old men, I remarked, "That is all a heathen country, I suppose." "No," he replied emphatically, and pointing to each village, and calling its name, said, "They worship God there, and there, and every where," but added mournfully, "they are still without books."

23.—After worship, we came over an enormous mountain to this place, Mautha-der. Among those requesting baptism, we find an old man, who was formerly the prophet of the whole region. Like the ancients, he foretold events by consulting the entrails of beasts. On hearing the gospel, he renounced these vanities, and has been for two years a worshipper of the true God. Last year, when travelling with Sau Quala, we passed through his grove of betel-trees, where he had prepared seats, fruits, etc., for our entertainment. The next day he requested baptism; but his mind seemed to adhere so much to his old superstitions, that he was deferred. He repeated his request last year of Sau Quala, and again to-day of me; but is still put off, though I hope he has been made the subject of renewing grace.

Meeting of the Association.

Jan. 1, 1857.— The first day of the meeting of the Association. Met for prayer at an early hour, and besought

God to pour out his Holy Spirit on the assembled multitude. At 8 o'clock, A. M., the introductory sermon was preached by Pwaipau. The afternoon was spent in reading the letters from the churches. Judging from the letters, the disciples manifest a degree of firmness and devotion to the common cause, which is remarkable. A few cases of discipline have occurred, but they are not numerous. Many have died during the year. Met in the evening for religious services.

2.—About fourteen hundred persons present, and the number constantly augmenting. Met for morning devotions, and again for business; after which, proceeded with reading letters. The remainder of the day was occupied in discussing various subjects, suggested by cases of discipline which have occurred in the churches. The meeting has been one of great religious interest. Many heathen from places beyond were present, and seven new villages begged for teachers. The influence exerted cannot fail to extend the knowledge of Christ and his work among this people. The contributions to the funds of the Home Mission Society amounted to rs. 284. Having failed to obtain suitable men "to travel and preach," none of the funds of the Society have been expended in the way anticipated. It was found also that Sau Quala had declined the 50 rs. voted to assist him in bringing his family from Tavoy. There was a universal readiness on the part of the preachers to rely on God and their people for support. It was therefore resolved unanimously to give the contributions, together with the surplus of last year, into the hands of the missionary to be expended at his discretion, in forwarding the cause of ministerial education.

To account for the small amount contributed, I have only to say that the Association was divided last year, and that the Bghais in future will meet by themselves. All sent letters to this meeting, but only the Pakus and Mauniepghas contributed. The Bghais will meet the 4th of February. Nearly one hundred letters were read. All the applicants for teachers were supplied temporarily, mostly by pupils from the Theological Seminary, who have just come up to spend a five months' vacation.

People continued to arrive until the close of the meeting. When we dismissed, there were not less than sixteen hundred present. While the assembly was dispersing, I saw a large company coming in, some loaded with rice, others carrying fowls and driving a fat hog before them, as though they intended to take winter quarters.

Sau Quala is absent on a tour among the eastern Bghais, or Red Karens. Zutu and Klai-pho, two of our most efficient preachers (from Bassein), were kept at home by severe illness.

A courageous preacher.

Keau-khai has just returned from a tour to the east, in which he penetrated to the eastern limit of the Pakus. At Mu-khe, the most easterly district, he found the people engaged in mining. The chief of a large village, on hearing of his approach, said, "Let him come up here and we will make two or three holes through him with our spears, and if he does not die, we will believe him and worship his God." On hearing it Keau-khai, true to his nature, set out at once for the village. Having arrived, he said, "I heard you were going to pierce me with your spears. I am here now; if you wish to pierce, pierce. I trust in God, and have come to preach his word." In his emphatic language, "They were dumb, and listened attentively to his words." He staid with them several days. They made fair promises, but he thinks them still undecided, and fears that on his return they took to their heathenish customs again. Two teachers have since been sent into the district.

Keau-khai has now gone with several others to preach the gospel in the region west of Toungoo. Though the first baptisms were from this quarter, no progress

has since been made. I wait with deep anxiety to hear the result of their present labors.

The seed sown and its abundant fruit.

4.—I spent the Sabbath at Wathaulie, where Pwaipau began his labors among the Kleu-la people. The place brought vividly before my mind the events so often related to me by the natives. When Pwaipau first came among them, he found one man only willing to hear him. After faithfully preaching to him, he was about to turn away. But his hearer entreated him to remain, assuring him that though no other person should listen to him, he would, and would learn to read his books. Pwaipau sat down to teach him. In a fortnight he had a school of forty pupils. All went on well till the father of two of the boys, who lived in an adjoining village, sent to call them home to celebrate a feast to an evil spirit. The boys steadily refused to go. The following day, at an early hour, to their surprise they found the school-house beset by about thirty men, armed with spears. One of the boys leaped out on the opposite side, and concealed himself in the jungle; they pointed their spears at the other, and told him to come with them or prepare to die; he of course went and assisted in the ceremony. But light has gradually entered. And now that first learner is the assistant, in charge of a church of two hundred members. Four or five miles distant, Pwaipau watches over another, still greater in point of numbers. The two number nearly five hundred. They are peaceful and happy. They dwell under the shadow of the Almighty, and his banner over them is love.

LETTER FROM MR. WHITAKER.

Arrival of Dr. Mason.

Toungoo, Jan. 17, 1857.—I have been hearing from Dr. Mason through natives, since the 4th inst., and am glad to know that he has arrived safely. I have written him several *times, and received one* note from him dated Jan. 10. He seems to have been left without means of conveyance, and wrote to request an elephant, which I have sent to him. He gives me no intimation as to whether he will come to town or not; but from what Karens say of him, I conclude he will not at present. I am sorry to be deprived of an interview. I desire his advice on many things, and fancy even that I could give him some information that would be useful to him here, although he is my senior.

Diversity between the Pwos, and the Bghais.

The analogy between the Bghais and the Pwos, though somewhat closer than that between the English language as spoken by Japheth and that of his degenerate descendants of the nineteenth century, is certainly not very striking. The former, inhabiting a territory well defined by geographical lines, which they have dwelt in from the days of Abraham, for aught that appears to the contrary, free from any foreign admixture, unconquered and unconquerable,— their bulwarks, the lofty mountains,— it is hard to find a reason why they should not have their own missionary to preach to them the gospel, and to live and die among them. The latter, mingled with other races until they scarcely have an identity, speaking three or four different dialects so perfectly that it seems matter of indifference in which you address them, it has been a marvel to me ever since I became acquainted with them, that a missionary should request a specific designation to them.

Mr. Whitaker here proposes the inquiry if he shall give to the Bghais his "undivided attention." "The Sgaus, Pakus and Maunlepghas present a far easier field to cultivate; but somebody must work for the Bghais, and work to some purpose." He then proceeds;

You will find by my journal that we have a prospect of something for the support of a school. I think we shall be able to increase the amount to about six or seven hundred rupees; which is far

better than nothing, though not enough to meet the exigencies of the case. No application has been made for "grants in aid."

Life from the borders of death.

Last year, owing to a dangerous illness, I was near the gates of death, and I live in answer to the hundreds of prayers that were unceasingly offered for me by those for whose souls it has been my highest privilege to labor. I tremble when I think of the three dark days I spent within two yards of the place where I now write, unconscious, watched over by kind friends, but men whose faith extends not beyond their written creed, and whose highest sense of piety was that which moved them to relieve my suffering in the hour of need. But for their kindness, you would have had one more name in your obituary list, and one more place to fill in your mission field. Yet it was God that ordered the event. Our lives are safe, until He calls. May I learn to praise Him more, to be a better man, a better Christian, and a better missionary by what I have suffered.

Plea for the Burmans of Toungoo—A marvellous work.

Only one thing remains, and that is, a word for the poor idolatrous Burmans of Toungoo. Labor put forth *now* among them would, I have no doubt, meet a rich reward. The spirit of inquiry is awake. Hundreds are ready to question the truth of their religion. The soil is in a measure prepared for the gospel seed. To meet the case, we have one Burmese assistant; but he is a small man in every respect, unable to cope with the subtle priests of Buddh. I can render him no assistance for want of the language, and nothing is done efficiently. These idolaters lie heavy on my heart. I had once resolved to learn their language, but find it impossible to carry out my plans in regard to it.

In my late tour I baptized 233, administered the Lord's supper twelve times, constituted seven new churches occupied ten new stations with teachers besides attending the Paku Association "It is the Lord's doings, and it is marvellous in our eyes."

The anniversary of our sailing from Boston. Thank God that I have been permitted to spend four years on heathen ground, and for the miracles of grace and power I have been permitted to witness.

SHWAYGYEEN MISSION.

JOURNAL OF MR. WATROUS.

The Shwaygyeen Association.

Shwaygyeen, Jan. 14, 1857.—I have just returned from a two weeks' trip to the mountains. Started in company with two veteran missionaries, brn. Vinton and Mason. Br. V. had been invited by br. Harris, (who has returned to America on account of sickness,) to attend the Shwaygyeen Association, and br. Mason was on his way to attend one of the Toungoo Associations. After five days' ride on elephants, stopping at night and preaching more or less at Burman or Karen villages, we reached the place where the meeting was to be held. As we drew near the village, as indeed at all other Christian Karen villages, the people, old and young, left their employment and came out to meet us and shake hands. They had made a large building adjoining the chapel, where all from other villages could be accommodated, and hear what was said. They had fitted up rooms for the teachers, and made for them rude chairs and tables. Their hospitality was abundant. The meetings continued three days.

The Association contains ten churches: all but one are supplied with a native preacher, and this one will soon have a teacher. These preachers, with one exception, do not look to us for support,—the churches being quite disposed to minister to them in "temporal things." Besides this, some rs. 28 were given to send the gospel to regions beyond

Dumoo, one of the ordained preachers, is going to leave the church of which he is pastor, to preach to heathen villages "the good news."

There has been a fearful mortality among the disciples this last year; forty-five have died; nearly all, of measles. In consequence of this epidemic, many have left the villages, and because they have not returned they have been excluded. There have been some sixty exclusions for apostasy. The number is, we think, far too large, though in consequence of the severe ordeal of sickness and death, many have returned to their old habits of sacrificing to the nats. The present number of members in all the churches is about nine hundred. Including those baptized after the meetings, there have been this year some one hundred and twenty baptisms.

On the morning of the 5th we parted with our br. Mason, he to continue his journey, we to return. Most refreshing has been our meeting and journeying together.

Additional baptisms.

Soon after br. Mason left, those who had asked for baptism came before the church, and twenty-three were received. We then repaired to a neighboring stream, and beneath a beautiful grove of betel-palms, they were buried with Christ in baptism.

These, with others, we tried to commend to the care of the "good Shepherd," shook hands, and parted.

Passed over a high and steep mountain, and before night we reached a Christian village, where fifteen other candidates were examined and received by vote of the church, to enjoy its privileges and share its toils. In one of their clear mountain streams, these also having submitted to the ordinance of baptism, were raised, we trust, "to walk in newness of life."

The next night we arrived at Wathalah, where Sau Dumoo preaches. Here is the largest church in the Association, numbering one hundred and eighty-three members. Before starting on the following day, we had the privilege of witnessing the baptism of seventeen others. These trophies of grace show that the cause is advancing among these sons of the jungle.

Oppression of the Karens by Burmans.

We hear in almost every village we enter, bitter complaints of oppression by Burman tax-gatherers. Their land is falsely measured; for various pretexts they are fined; several schools have been broken up; in fine, so heavy has been the hand of oppression upon them, that some of them have decided to leave, and go where they will be less annoyed. This state of things is not caused directly by the English government; but the Burmese officials, taking advantage of their stations and of the ignorance of the Karens, oppress them. It shows the great necessity of general education. Because they are ignorant, they allow these land-sharks to devour their substance. They must first know their rights, before they will guard them.

The last Karen village at which we expected to spend a night, we found deserted. A certain Miu Ling, a pretender, and rebel against the English government, threatened to destroy this village, and the people left it. On our way home, we met the Deputy Commissioner with a detachment of troops, on their way to crush the rebel force. This for nearly a year they have attempted to do, without success. The leader laying claim to divine power, has drawn away much people after him; and in the pathless jungle, when the troops after much trouble reach their whereabouts, they are not there. What will be the final result of this disturbance on our work, we cannot tell. But "the Lord rules."

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Tour north of Henthada—Thirty-three baptized.

Henthada, Jan. 10, 1857.— The last two weeks have been spent on a tour of more than fifty miles north of this city. Mr. Crawley and myself again went in company, both for mutual protection and aid. We went to preach the gospel to the heathen, and also to visit the five little churches in that part of this province. There are about one hundred and twenty in those churches,— thirty-three of whom have just been added by baptism. To these, after careful examination of every member, we administered the sacrament.

Two years since, Mrs. Thomas accompanied me over nearly the same route. Then there was not one Karen worshipper of the true God in all this wide region. Mark the change.

This year, we found a church of thirty-seven members in Pyee-ma-choung, only an hour's walk from this city. We met for worship in a part of the assistant's house, which was furnished with a rude table and a seat, and was sufficiently spacious to accommodate the congregation. Here we administered the ordinance and sung the praises of Christ. I well remember our first visit to this place, when we bowed in prayer, with some ten heathen Karens, over rice mortars, beneath a dilapidated buffalo-shed.

A living church.

Again, at Krukatoo, eight miles from the city, we found a church of forty-one members. Seventeen of these partook of the emblems of Christ's dying love for the first time during this visit there. Here the church already nearly support their own assistant or pastor, and are now building themselves a wooden chapel. One of their members has just started on a missionary tour to a distant part of this province, where we hope to see ere long a church of Christ. This is a living branch of Christ's church. However, discipline has been called for, and two of the members have been cut off. Yet the contrast is striking, as we think of our first visit to this place when all was heathen darkness.*

But no missionary has ever received a warmer welcome than that extended to us on our arrival at Kyapee, eight miles beyond Krukatoo. This is one of our most lovely churches. There are but twenty members, five of whom were baptized at the time of this visit. One of these five was an aged woman, probably a hundred years old, quite blind, and unable to walk a step. She was brought and placed in the water, when the missionary in the name of the Holy Trinity inclined her beneath the baptismal waters. In the populous region of Opo, we stopped and preached at several places. As usual, we found the people favorably disposed; but there, there is no change, except in the city of Opo among the Burmese.

On our first visit to that city, we found an aged man who seemed to be a true disciple of Christ. This man, with three other Burmans, has since been baptized; so that now, in that city peculiar for its many idolatrous shrines and elegant kyoungs, there are four lovely children of the Lord God Almighty. It was my privilege to join with these disciples in the public worship of God. The two female disciples, unable to read, placed themselves in the attitude of prayer, as we sang a very excellent translation of that beautiful hymn,—

> "Not all the blood of beasts
> On Jewish altars slain."

Here again I remember our first visit, when Ko Oung-hau crept into our private apartment, trembling with fear, yet rejoicing to tell us what a dear Saviour he had found.

"This is the Lord's doing."

To Kanoung, our most northern station, we dared not venture the first year we were in Henthada, because the

*See Magazine for Oct. 1855, p. 422.

was so infested with robbers. But
e heathen listen with encouraging
t, from whom God has raised up a
i of twenty-three members.
our arrival I was rejoiced to hear
ne people of another region, still
l this, are beginning to worship
and desire an assistant. But
e is he to come? was, as usual, my
s inquiry. But before the close
meetings there, I found there was
among the members of that little
i, remarkable for his spiritual en-
ument; and that he had talents to
:t that company of disciples. So
ler assistant will go to the regions
l.

are off immediately among the
ns and Karens south of this city.
t will be pleased to learn that since
missal of our normal school, the
f October last, seventy-five have
aptized in our mission. I hope to
e to write more news of the same
y the next mail.

other Karen pastor ordained.

nnot now find time to give you the
ulars of the ordination of another
, pastor of the Byuyah church,
e. The services were performed
Crawley and myself, in the pre-
of several native preachers and
ians, on Saturday evening, Jan. 3.

LETTER FROM MR. CRAWLEY.

to Okpong — Unexpected baptisms.

. 14, 1857.— Accompanied by Mr.
s, I left home on new year's day
isit to the city of Okpong, where
re two aged men, who were bap-
bout a year ago. One of them had
received the communion, and it
i part the object of my visit to
ister it. I had previously heard
veral were inquiring, but I had
uch hope of finding any fit for
n. After pleasant visits in several
ian Karen villages, we arrived at Okpong on the evening of the 5th inst. Here Mr. Thomas left me and proceeded farther on, to visit another Karen church about a day's journey fron Opkong.

I spent three days in this city with Ko Choke, my only assistant. I found the two old Christians steadfast, and manifestly growing in grace. I was most delightfully surprised, moreover, in finding two other inquirers, not merely asking baptism, but giving at the same time such good evidence of having undergone the great change that I felt that I ought to baptize them. They were both women, one the wife of one of the old Christians just mentioned, and the other a friend of hers who had been inquiring and considering for more than a year. I baptized them in a creek quite near the house. Hundreds of spectators lined the banks, but remained for the most part quiet and respectful, while I embraced the opportunity to tell them of a Saviour. The candidates received the ordinance without evincing the least shame or fear, although there was such a number of spectators, and baptism excites in the people such feelings of contempt and shame for those who submit to it.

We found multitudes of hearers every day; for Okpong, besides being in itself a populous city, was at this time filled with great numbers of people from all the villages in the jungles around, even to the very foot of the mountains. Why this great assembling of the people I now proceed to tell.

Inauguration of relics of Gaudama.

One morning a citizen of Okpong, on rising from his bed, proceeded to put on his head-dress; this operation constitutes all the "dressing" after a night's rest, known to the Burmese,—when there fell from it to the floor some small, dark, greenish-colored globular bodies, about the size of buck-shot, seven in number. On submitting to the priests what these very extraordinary appearances could be, they decided that they were undoubtedly the "Dat dau," to wit, one of the sacred relics which Gaudama left to be

worshipped by his disciples after he had betaken himself to the bliss of "Nigban;" that is, was no longer worshipable, because, simply, he "was not" in any sense at all. This "Dat dau" has appeared several times before at Moumo, Rangoon and other places.

All honor, of course, must be done to this sacred thing; and accordingly a "kyoung" or small temple was erected for its reception, and trimmed and decked out with all the tinsel and finery so imposing in Burman eyes. The gong sounded night and day to gather the worshippers together. The great news was sent far and wide through the jungles, and the people poured in in crowds with their various offerings of gold, silver, &c. One result is obvious, the man who found the "Dat dau," and whom the "deceiver of the nations" was using as his tool, was making a fortune from his deluded countrymen.

I did all I could to turn the tide of folly and superstition, but with no apparent effect, beyond securing the cursing of the "Dat dau tukin," or master.

Of course there must be some evidence real or pretended that this was a divine relic. Accordingly, it was maintained that it ascended by its own power from the bottom of the decanter to the top. I offered a large sum to be allowed to see it so ascend, but of course permission was not given.

I want the means to support one assistant in that large city, another in the large city of Donabew, another in Meaygee; but if I mention all the places where there should be an assistant, I must take another sheet; so I will forbear.

TAVOY MISSION.

LETTER FROM MR. CROSS.

The church at Matah.

Tavoy, Jan. 7, 1857.—I have just returned from a visit to all the villages about Matah. At the beginning of the last rains, the young man who accompanied me to America in 1852 was stationed as pastor with the Matah church. He has shown a good deal of energy and judgment in managing the affairs of his pastorate, and happily a much better state of things in the church and community seems to be the result. When the people understood that br. Allen and myself were intending to go to Matah, they sent three elephants gratuitously for our accommodation. Br. Allen was not able to accompany me, nor had it been anything more than a report that he would; but they wished him to come, and wished to show "their great happiness in the idea that he might" by providing gratuitously for his passage.

I found the people suffering exceedingly from the prevalence of an epidemic, by which some five or six were taken away. Among these deaths one deserves special notice; — not as the death of a Christian, but as the death of one who wished to live between the church and the world.

"Ye cannot serve God and mammon."

An old man of an ancient family, whose brother had been a chief under the Burman rule, had, in consequence, been unmolested in the accumulation of money, while all his neighbors had been robbed by the government. He was one of the first to meet Mr. Boardman in this place, and has been on the point of being baptized ever since. He has been urged to give up the world and unite with the church by baptism, by all the missionaries who have in turn visited Matah for more than twenty years; and has always had a promise laid by him during the rains preceding the visit of the missionary, that he would do so. But each time he has excused himself and violated his promise. He has been known to possess much money for many years, and by his numerous gardens has constantly been accumulating more. His money consisted much in the old coins of the two preceding governments; and in this way, he had secreted, by

rrying it in the ground, the value of any thousands of rupees. He has been liberal as any of the church in his fts for the support of the gospel. But has been taken away with a stroke, nd as no one knew but himself where is money was hid, it is lost.

Quite large sums of the present coin ere, however, found secreted in his ouse by the members of his family, and is wife who survives him seems to be termined to make a better use of what an now be found.

ontributions of the church—Schools.

The church has been in a better conition with their new pastor, who seems o have acquired a good deal of influnce; and all, both in and out of the hurch, seem to listen to him and reeive his counsels. The school has numbered more than forty pupils. Forty-two or forty-three has been the usual umber in attendance. The church has ontributed rs. 59 and some annas or their pastor, rs. 12 for their schoolteacher, rs. 7 to one of their former umber who has returned from Mr. Wade's school in Maulmain, to enable im to go to Henthada as a missionary, s. 5 to their former pastor, Rev. Kaulapau, now stationed as the pastor of the hurch on the head waters of the Tavoy iver, and r. 1 for wine for the commuion, etc.; or, in all, about rs. 85 in oney. If we add to this the saving of lephant and coolie hire, as compared ith former years, it will make about rs. 00 as the contributions of this church.

The pastor had made thorough work uring the rains in discovering the pracice of secret drinking by members of he church. And much to his surprise any of the most respectable members onfessed that they had at different times een guilty of this sin. But they were ow determined to put it away forever. s the sin had been so general, it was ifficult to exclude any one more than nother. Some seem to feel that God's udgments have visited them in consequence of this sin. There were found but two cases for discipline at our examination for the communion season.

An improvement in the village school is as manifest in all the other villages as in Matah. The school of three or four of last year is increased to thirteen or fifteen this year; and we hope this will continue. The school in town will, I hope, be provided for hereafter without any expense to the Union. On the whole, I am encouraged with the state of all the churches in this direction, though no baptisms have taken place in any of the villages except four during the rains at Matah. The Kergau church contributed rs. 3 besides their usual contribution, to hire an elephant to enable me to return to town; and their pastor gave back one of the rs. 14 which I gave him from the funds of the Tavoy Missionary Society.

I am now about to start on a tour to the south, to attend the meeting of the Tavoy and Mergui Association to be held about the middle of this month at Patsauoo.

TELOOGOO MISSION.

JOURNAL OF MR. JEWETT.

(Continued from p. 94.)

An incident of travel.

Challam-Cherla, Feb. 16, 1856.—My family left Kavaly on the 14th inst., for Nellore, and the next day I sent forward my tent that it might be ready on my arrival in the evening. My bandy-man said he was going to Chintal Cheru. Between 5 and 6 o'clock I set off, and travelled some distance, when we found on inquiry that our bandy (cart) had not passed that way; moreover, the road was in many places impassable for a bandy heavily loaded. We concluded that our bandy-man had made a mistake as to the name of the village. Having inquired the names of the villages situated on the several roads from Kavaly to Ramiapatam, we decided to make for the one whose name sounded nearest like

Chintal Cheru; this was Challam-Cherla. We changed our course from north to west north-west, through jungle and over highlands and plains, and across rice-fields. About half-past ten o'clock we came up to the village, but our tent had not arrived. We called up the head man of the village, and requested him to show us some sort of a shelter for the night. He told us there was no place of any kind where we could stop. Putting ourselves under his guidance, we were conducted to a high level plain, half a mile from the village, where were twelve tamarind trees, of enormous size. My horse-keeper spread his blanket for me at the foot of one of these trees, put the saddle for my pillow, and spread the umbrella to shield me from the dew. After I was well camped down for the night, we heard the shrill sound of the bandy-man afar off, to which we immediately replied, much to their joy and our own. Soon he was here; the tent was pitched, and rice, fire, wood, pots and water were ordered from the village. Our people made ready, ate, and retired about one o'clock. It was interesting to see how coolly they went through all this, without the least regard to the lateness of the hour. Had I been as wise, I might have had a hot dish of tea with my cold "hoppers."

Village preaching — Opposition.

This evening went into the village and preached for two hours. We commenced by inquiring the name of the present era. Some one said it is *shali-vahana*. Others said, Government people transact their business in an era which commenced 1856 years ago. I explained that God then became incarnate, and read to them Heb. 2: 14—18. Mankind are afraid of death because they are sinners, having broken the law of God. When made sensible of their sins, they feel guilty. Christ appears as a helper, in our own form. He knows by experience our troubles, and calls us to Him, saying, "I will take your burdens and give relief." I related my own experience, how his goodness and love made me weep, how I read his word and sought Him by prayer and found Him a faithful Redeemer, and how I longed that all the world should hear and believe in Him. I was followed by Nersu, who closed the services, and we repaired to our tents, while the moon shone forth with uncommon brilliancy.

17.— Sabbath. We went into the village, and found a good congregation, who for a time gave willing ears; but suddenly they rose up, one leading on the rest, rent the air with their voices, and threatened to beat and to kick us. They ordered us out of the village, and used all sorts of abusive threats. We kept our position firmly, and tried to show them the unreasonableness of their anger, and finally its utter futility, as we were wholly out of their power under the Company's government. After the tumult had subsided, we returned home, and closed the labors of the day by reading the 4th chapter of the Acts, and commending our work to God in prayer.

18.—In the morning we went again into the village, and commenced reading the word of God; but failing to obtain a single hearer, we went to the Pariah village, and found a small number of persons near the mud temple, now in ruins. Nersu commenced as follows: "Why do you leave your temple to go to ruin, while your own houses are in good repair?" "We are waiting a season of leisure to put it in repair." "But will not the god be exposed to the heat and die?" Answer. "He may die, but will come to life again when his house is repaired." I asked, "Can that which has no life give life?" "No." "Who gives rain, air and light? Who clothes your fields with grain?" "God," they replied. I continued, "What is the great sin?—the forsaking the one living God for idols; here is the cause of all misery, of death itself and hell. This God has sent us a Saviour. Wherever He went, the lame, the blind, the deaf, the lepers, all came to him and were healed. The dead were made alive." "Can I see

lim?" Answer. "He came for a definite work, to purchase our salvation. He new the price would be his blood. For lustration,—rice kept in the house will roduce no harvest. It must be sown nd must perish; then the green b'ade prings up, and then comes the full grain; o Christ said He must die and rise gain." I told them how his own prelistions were fulfilled by wicked men, who nailed Him to the cross; how He rose gain and went to heaven; how eyeitnesses wrote down what they saw and heard. "Though you cannot see Him, you can see and hear his word, which has come to you this day. How great is this day to you,—greater than any that ever dawned upon you." They inquired "Have any joined themselves to Christ?" I replied, "Who can tell the number? Not to go far off, fifteen villages close by you, in Kadapa, have joined Him, nominally; while those who have been baptised on profession of their faith in Him are counted by hundreds. But why speak of these? Here are we, believing in Him." We then read about the centurion, who sought healing for his sick servant. "He asked not to see Christ; a word from Him is enough. He is ever the same, ready to help and hear our requests."

In the afternoon we left for Chanoor, six miles distant. Our road wound through the jungle. The bandy-man walked between his bullocks as usual, and several men walked beside the bandy to prevent its upsetting from the unevenness of the road and the narrowness of the bandy.

Sun-stroke—"Chosen vessels."

19.—This morning Nersu and myself went into the village, where the head man and others collected together and heard us with apparent approbation, though the truths presented were plain, earnest, awful; viz.. the apostasy of our race from God, and its fruit, as detailed in the first chapter of the Epistle to the Romans. We told them of the only way of escape through Christ the only Saviour.

Here a stroke of the morning sun laid me prostrate for two days. In the afternoon of the second day, I had so far recovered from the pain in my head as to be able to ride six miles to Ramiapatam, situated on the sea shore, a large village where we spent three days.

20.—At the close of this day's labor, Nersu, who had taken leave of me to preach in another part of the village, returned much delighted. He said he had not found the satisfaction since he set out on the tour, which he found this evening. Many persons of intelligence heard him with all readiness, and seemed to receive the word into their hearts. I remarked to Nersu, "Perhaps they are the Lord's elected ones." "Yes," said he, "I was thinking in my mind, who are the elect? Are not these, who give such heed to the word of God?"

On the evening of the 23rd we left Ramiapatam, and reached Nellore Feb. 27th, having visited several villages which, being situated to the right of the main road, had but seldom if ever been visited by a missionary.

FRANCE.

LETTER OF PASTORS OF CHURCHES.

The following communication, addressed to Baptist Christians in the United States by the pastors of the Baptist churches in connection with the mission to France, shows the feelings cherished by those brethren in reference to the mission and their desire for its continuance. It was written under the impression that a decision is soon to be made in relation to the maintenance of the mission in that kingdom. ED. MAG.

Paris, April 2, 1857.—The pastors of the Baptist churches in connection with the mission to France to the members of the Baptist churches in the United States.

Dear brethren in Christ:—The measures undertaken in behalf of the mis-

sion to France from the beginning have inspired in us profound gratitude. The Committee have done and are disposed to do all that is possible in the nature of things for the work among us. But we are deeply grieved that on account of the state of the finances the Missionary Union will be forced to forsake us, although we shall continue to enjoy their lively sympathies.

It is not for us, dear brethren, to inquire into the causes of the present exigency. We wish simply to present an appeal to your charity, and, while we set forth the evils which will result from the abandonment of the mission, to show that it can be easily preserved, if you only desire to sustain it.

In the first place, then, dear brethren, the abandonment of the mission to France will be a great calamity.

In consequence of our influence, direct or indirect, and as a result of the perseverance with which New Testament baptism has been defended among us by the champions of the truth, we have the joy of seeing Baptist principles making great progress in France, among Christians of all denominations. The great mass of Christians have entered seriously into the contest between baptism and pedobaptism. In such circumstances what event could have a more disastrous influence than the abandonment of the mission? On the one hand the local and departmental authorities, as well as the general government, will attribute this event to the measures that have been taken to prevent our meetings for worship at Chauny, Lafère and elsewhere. They will praise themselves for their perseverance in persecuting us, and rejoice that they did not yield to our numerous petitions. And who can tell what evil may be done by the dissolution of our beloved mission, to the cause of religious liberty in France? Who can tell that the government will not redouble the vigor of its persecutions against other independent churches?

This is not all. The number of our *stations is somewhat* considerable, our churches numbering not less than three hundred members, who have been rescued for the most part one by one from the bosom of Roman Catholicism. Besides these members, who adorn their profession, two or three hundred persons, of various ages, are brought more or less under the influence of the gospel in consequence of their relations to us. Now, should the mission be abandoned, what will be the position of these three hundred church members, separated from one another in distant localities, and in places where liberty of worship does not exist? What will be the position of hundreds of souls, without pastors, and surrounded continually by partizans of the church of Rome? And what will be the condition of a great number of others, who, though not converted, understand the errors of popery, and who attend our worship with greater or less regularity? How many children will have no Sabbath school! How many husbands and wives, fathers and mothers and young persons, alone in the midst of families opposed to the gospel, will be compelled to struggle against every kind of opposition! And especially, what a subject of scandal for the thousands of ignorant people who know no Protestants but the Baptists, and who would take the failure of the Baptist churches for the presage of the failure of Protestantism, and an unequivocal testimony to the truth of the Catholic religion! What evil would flow from the triumph of the curés, and the treacherous insinuations of all the enemies of evangelical truth! Behold these brethren and sisters, deprived of meetings for worship, and left to themselves, with no spiritual guide to direct, strengthen and console them in their trials! Behold these Christians, lately come out from the bosom of Catholicism, surrounded with Catholic friends and relatives, and given up to mental anxiety and distress, without a pastor to comfort them even in the hour of death! Baptist brethren of the United States, will you not take pity upon these poor, immortal souls? Will

a see without emotion the failure of
work of eighteen or twenty years,—
ruined in a single day?

Surely, no. No Christian heart can
ntemplate such a ruin without pain;
d it is for this reason, dearly beloved
thren, that we take the liberty to
sent to you this appeal, persuaded
at it will not be disregarded.

But we wish to do more than to ex-
bit to you the evil which will result
om the abandonment of the mission.
e wish to show you that it depends
on you and you alone to prevent

What is the debt which at this mo-
ent paralyses the Missionary Union?
bout fifty thousand dollars, if we are
ghtly informed. And what is that,
ar brethren, for the Baptist Christians
the United States, who are counted
hundreds of thousands? Admit for
instant that the Union is supported
the donations of four or five hundred
ousand Baptists only;—should each
ve but ten cents, the debt would be
id, and one or more missions would be
ved from ruin. Now what, we ask, is
n cents for a Christian? What Chris-
an cannot give that sum, twice or three
mes told, to the Missionary Union?
hat true Christian must not feel him-
lf under obligation to give it, when it
necessary for the cause of the gospel
d the triumph of truth? Can you,
ar brethren, leave to themselves many
ndreds of souls,—can you give up a
ission like this, when it will be neces-
y for you to do so little for the tri-
ph of the work?

We hope more and better of you,
arly beloved brethren; for we know
e power of Christian love. But what-
er may be done, we desire to press
on you these simple yet serious con-
erations, and to beseech the God and
ther of our Lord Jesus Christ to dis-
se you to contribute liberally for the
pport of all the missions undertaken,
hile we labor here with all our might
r the advancement of the kingdom of
d and the salvation of souls.

The Lord be with you evermore for Jesus' sake.

Your brethren in Christ Jesus,

A. Dez, Paris,
Irenee Foulon, Lafère, Aisne,
V. Lepoids, Chauny, Aisne,
F. Boileau, Denain, Nord,
J. B. Cretin, Verberie, Oise.

GERMANY.

Mr. Oncken has furnished the following extracts from journals of native preachers.

JOURNAL OF O. PRIEDEMANN.

Pray for us—A mother's prayers.

October. — Visited many families around Voigtsdorf, in Silesia. With many I have often conversed. At times they appear impressed with the truth, and read the Scriptures. My hopes are awakened; in spirit I see a garden of God blooming, where now only a dreary waste is to be seen; and then again, at my next visit perhaps, I find every spark of spiritual life extinguished. How is this? I often ask myself, with a downcast heart. My conscience bears me witness that my strength is spent in the work entrusted to me; yet wherefore so small a result? Can I suppose that my brethren, who have sent me forth to the warfare with Amalek, are failing to hold up holy hands in prayer for my undertaking? This is a thought too disheartening to be entertained; and yet, if any who may read this report have grown weary in praying for the prosperity of our mission, I would beseech them for the sake of thousands still living in ignorance of God, and for the sake of those who amid derision and many trials proclaim the gospel in Germany, to resume supplication for the spiritual welfare of our beloved country.

After much disappointment, as referred to above, around Voigtsdorf, I repaired to the Reichenbach district, where things wear a more hopeful aspect. Here several meetings, held a few months ago, have been followed by awakenings, and much inquiry for the truth.

At the close of a service which I held, a Roman Catholic woman remained to converse with me. Her heart seemed too small, she said, to receive all the comfort my words had conveyed to her. "I have offered up thousands of prayers in my life to the saints," she said, "for the pardon of my sins, and still it ever seemed as if I had not prayed enough; for peace my heart has never known. But if I may, as you say, go straight to the Son of God who died for me, I feel assured of soon obtaining what my soul longs for." The woman bought a Testament, and said if she only found rest for her soul, no persecutions which might come upon her, would be able to disquiet her. Other persons, whom I visited on the day after the meeting, gave evidence of being deeply impressed. Mrs. T. said, "When you left us, three months ago, I began to read the bible with my family. My son refused to be present, saying he would not share the ridicule which must come upon us. I did not compel him to stay, and every evening when I opened the bible he took his departure. Soon the word of God made such an impression on me, that I felt impelled to pray. I did so, and never forgot to mention my absent son. One evening he heard this. It was the very evening when he had determined openly to oppose my continuance of this reading; but the Lord had decreed otherwise. When I had ended our worship, my son came to me in tears, and confessed himself overcome by my prayer. Now he conducts our worship for us." From my own intercourse with the young man, I felt persuaded of his being converted. At his request I visited several of his companions, with whom he had already conversed. I trust our young friend may prove useful in the Redeemer's cause here.

Branch of the Breslau church.

At Guttmansdorf we already have a small church, a branch of that at Breslau. To my joy I found the brethren diligently proclaiming the truth both in word and work. Even several children whom the Lord has made the subjects of grace, do honor to their profession, according to their age and position. These friends assemble regularly for worship, but regret that they are so seldom visited by missionaries. An additional laborer here is needed, the more so, as since br. Straube's removal to Lubeck, the church at Breslau have unanimously chosen me their pastor in his stead. This is now some weeks ago; and although I entered on my responsible office with many fears, I rejoice to say that our increasingly well attended services, and conversions which have recently taken place are a pledge to me, that the Lord has placed me here to feed his sheep. Although usually in Breslau on the Lord's day, my time during the week is constantly employed in travelling. In 1856, three persons have been added to the church in Breslau.

My own labors have consisted of 608 visits to families, 66 religious meetings held at fourteen different places, besides many bible classes. I have likewise circulated one hundred bibles and one hundred and fifty-eight New Testaments, and distributed 6,213 tracts.

JOURNAL OF F. WEGNER.

Persecution at Ludwigslust — A soul saved.

October.—We continue in the same oppressed condition at Ludwigslust, as hitherto. I am not permitted to leave the city, and my every movement is narrowly watched. The only human encouragement afforded us is in the occasional visits of brethren, kindly sent to us by the church in Hamburg. These brethren come late on Saturday night, dispense the word of life to us on the Sabbath, and take their departure before our enemies are astir on Monday morning. Our number already so lessened by the emigration of many brethren, has now suffered another loss in the death of br. W. He died at the hospital. On the 17th inst. I visited him. The icy touch of death was already upon him. He

knew it, and gave me the money he still had, for the mission. "Your prospects are still dark, my dear brother," he said, but mine are brightening with every moment; and this I owe to the preaching of the gospel. Dear br. W., if you have no other recompense of your labors, be content to know that they served to save my soul. But the Lord will give you other pay for your hire, and grant you liberty to preach his word. I have prayed much for this, and cannot doubt the Lord will hear my dying prayers." In the evening I returned to br. W., and found only in time to see life depart. "Blessed are the dead, who die in the Lord." We have lost a faithful brother and zealous fellow-laborer in the work of God.

A few days later I was invited to the funeral by br. W.'s brother; but could not venture to give an address, either at the house or at the grave.

Towards the close of October I received an account for twenty-four dollars, in connection with investigations made by the authorities, of two cases of baptism, in one of which I was the offender, in the other br. Gulzau, of Hamburg. A part of the account sent me is for the payment of my board during the forty-two days of my imprisonment at eleven-pence per day. I am almost surprised to see no charge made for "lodging."

I have addressed a petition to the ministry for exemption from these payments. This at least affords me a short reprieve, so that I can meanwhile consult with my friends in Hamburg how to proceed.

21.—In my concern regarding my last difficulty, I had forgotten that a former sentence of fourteen days' imprisonment was still unexecuted. This evening the gensdarmes reminded me of it, by conducting me to my old quarters. The jailer, with whom I have often conversed on religion, showed me much kindness, and during my imprisonment spent much time with me. The Lord has begun a good work in him, and I felt it a privilege to be permitted to further the work. To my surprise, the jailer one evening asked me where he could obtain a parcel of tracts. I gave him my wife's address, and he told me he intended distributing them among the other prisoners." I know the consequences may be bad for me," he said; "the bolts may yet be barred upon me, which now I must close upon others; but my concern for the prisoners outweighs all other considerations." Much gratified, I entreated him to follow the impulse of his heart in this respect, and he promised to do so.

When I had been some days in prison, the jailer handed me the following reply to my petition to the ministry.

"In the sure expectation that you will in future no more be found guilty of baptistical transgressions of the existing laws, you are herewith graciously freed from the legal costs awarded you, by the judicial court of Ludwigslust. The latter have received instructions to this effect. Signed,

The Grand Ducal Mecklenburg Ministry.
Department for spiritual affairs."

On my release from prison I resumed my usual Sabbath labors, and as far as the vigilance of my enemies would permit visited families, to whom I commended the Saviour; and in spite of the danger connected with attending our meetings, several inquirers are with us every Sabbath. I commend the cause of Christ in Mecklenburg; and the welfare of the brethren, to the sympathy and prayers of all who may read these lines.

JOURNAL OF C. A. KEMNITZ.

Preaching at the out-stations—Five baptized.

Oct. 2. — Went to Rosenow. From unusual exertion on the previous day, I have become so weak as to be scarcely able to reach the place. As I entered the house of the farmer, where I was expected to hold a meeting, a dog bit me, and furthermore the weather was so

unfavorable, that I feared no one would come, and my journey would prove in vain. But my want of faith was reproved once more. The first persons who entered were a party of men and women from L., who told us they had lost their way, and gone some miles in a wrong direction; still their desire to hear me preach the gospel again had helped them to overcome all difficulties. A farmer from M. said, "The weather looked very threatening, and the fireside had a double charm to-day; but I thought if that good man, Mr. K., does not hesitate to come to us this cold day, it would be very unkind of me not to be one of his hearers." By degrees the spacious hall where the meeting was to be held was filled, and my audience drank in my words with the eagerness of souls hungering for the bread of life. When we separated, many a kindly "thank you" was spoken, and many assured me they had come empty, but went away filled.

On this tour I preached in many other towns and villages, and in not a few instances found the good seed sown on former occasions, springing up and promising to bear fruit. Many of our stations too, I visited, and was glad to be able to contribute to the edification of our friends. Notwithstanding unremitting labor on my part, I could not meet all the demands made upon me; indeed towards the close of the month I was so completely prostrated, as to be compelled for awhile to abstain from all labor.

Nov. 1.—We had the pleasure of seeing Mr. Lehmann at Templin. His visit was most opportune, as he kindly conducted our Sabbath services, which, owing to the presence of a stranger, were unusually well attended. A few days later I ventured to accompany br. Lehmann to several preaching stations, where his presence served to revive the faith of our brethren, and to awaken new interest among strangers.

30.—Several persons whom we have lately had the pleasure of receiving were *desirous* to be baptized, but the lake was frozen too firmly to admit of this. The Lord is building his temple. To-day I had several new applications for baptism. Our Sabbath school, which I conduct in the evening, is in a prosperous condition; the Spirit of God appears to have imparted life and power to the instructions given. The children frequently put questions to me, which prove that they are not hearers only with the outer ear.

Dec. 9.—At Warthe to-day I baptised five believers. A large concourse of persons from far and near assembled on the banks of the river. Unfortunately, many of them arrived too late to see the ordinance administered, and though the hour was late, I invited all to follow me to the house of a friend, that they might not return home quite disappointed. My invitation being gladly accepted, I gave a short address at my friend's house, but even when I had ended our guests unwillingly departed. They would never weary, they said, to hear the love of Christ depicted so that they seemed to see him suffer and die; and all promised, by the help of God's word, to keep alive the good impressions made.

Fruits of the word—Review of the year at Templin church.

At Lychen I was welcomed by an aged couple, who rejoiced in the forgiveness of their sins. The husband said my text, when I last preached here, was "If I wash thee not, thou hast no part with me," "and when you described, sir," said the venerable old man, "the condition of those who have no part with Christ, I for the first time in my life trembled with fear. I hastened home and told my wife all I had heard. She too began to weep and exclaim, 'What must I do to be saved?' Since then we have sought the Lord together, and He has in the eleventh hour received us into his vineyard. And O, how thankful we feel to you for having made known these things to us, I cannot express." The old lady his wife, Martha-like, was meanwhile intent on hospitable thoughts. The best of her store was set before me,

and whenever I attempted to thank her, she replied, "What you have done for us, deserves a better return." With this family I conducted household worship. My friend and his wife having become convinced from the New Testament of the duty of believers to be baptized, applied to me for the ordinance, and I invited them to visit the church at Templin.

In reviewing the past year, I am amazed at the great things done for us by our God. Our number has been increased by forty-seven believers. Our preaching stations have also so multiplied that the church at Templin deemed it advisable to appoint four chief stations, of which the smaller are branches. This arrangement has been so well made, that the church forms a camp, square, like that of ancient Israel. One division is northward, the second to the south, the third to the east, and the fourth, west of Templin. At each of these four chief stations, a brother from the church at Templin preaches every Sabbath, so that our friends from the smaller stations can attend, though as often as possible I hold meetings at these also. This arrangement has served greatly to consolidate our position as a church, and increased our interest in the welfare of the stations.

In conclusion, therefore, I can say, "My spirit rejoices in the Lord." It is He who is causing the desert around me to rejoice, and is giving the increase to my labors.

LETTER FROM MR. ROGGE.

Tract distribution.

Hitherto my efforts to win souls for Christ have been followed with great success. At Ungnade, where I had been once before, my arrival a short time ago soon became known, and was the occasion of gathering several persons at the house of my friend F. I read and expounded the *Scriptures to* them, and so great was the interest awakened in religion, that the prospect of a public service, to be held soon by the pastor of our church, filled all with joy. At Stoltenhagen I could find a lodging only with a farmer, to whom, on a former occasion, I had sold a bible. But he was very hearty, saying I had brought more blessing into his house, than ever he could repay. I had profitable interviews with him and his family. At Wieck I was well received by the clergyman. He looked over my books, and on seeing the pamphlet, "Why do you not bring your child for baptism?" exclaimed, "What can this be? Are you a friend or foe?" The clergyman had told me he believed in Jesus Christ, and I therefore replied, "How can we be otherwise than friends, if we are both redeemed by the same precious blood?" Mr. —— kept several tracts. The next day I met him. "My dear Mr. Rogge," he said, "do not, I beseech you, circulate that dangerous tract on baptism, but distribute as many as possible of those against the Apocrypha, for I also am of opinion that the Apocrypha has no place in the bible; but as to the former tract, I assure you, I have scarcely recovered the shock given me by reading it; it is sufficient to overthrow the whole national church." "Still," I replied, "every assertion it contains is grounded on the Scriptures; but do not fear; I do not circulate tracts on baptism indiscriminately."

By the clergyman's request I again called on him in returning home. He entertained me hospitably, assured me he appreciated the efforts put forth by the Baptists to extend the Redeemer's kingdom, and said he would be happy to see any of our brethren who might be passing through W. Such instances of Christian liberality, I rejoice to say, are multiplying, as the prejudice is overcome that we labor more for the increase of our denomination than for the glory of God. May it, therefore, be our aim increasingly to show the world *whose* is the work in which we are engaged.

JOURNAL OF W. VON DER KAMMER.

A disappointment followed by a blessing.

October.—I had, on a former occasion, been well received by Mrs. Von B., the owner of a large estate, who also gave me the promise that at my next visit I should be permitted to hold a meeting at her house. To-day it was my intention to hold this service; but Mrs. Von B. met me with a sorrowful countenance, saying her brother-in-law, a clergyman of the national church, had entreated her not to bring upon herself the odium of permitting a conventicle to be held beneath her roof, and she had promised it should not be done.

Much disappointed, I sought to place before Mrs. VonB. the responsibility incurred by depriving many persons who would have been present, of an opportunity of hearing what might be for their eternal welfare. Nor did my words fail of effect. Tears were in the lady's eyes as she said, "Better to bear the displeasure of the whole world, than the disapproval of God; the meeting shall be held." Having, however, given a promise to the contrary to Mr.——, she hastened to tell him of her determination, before giving me permission to make arrangements for the service. When she returned to me, her noble countenance was illumined by a smile of heavenly joy. "Now you are at liberty to gather as many hearers as you can," she said, "and I will pray that the Lord Jesus will be our guest also. O, I hope great things from this evening."

At sunset the congregation began to assemble, and soon the spacious apartment put at my disposal was filled. Mrs. Von B., with her children and domestics, occupied seats near me. As I spoke of the love of Christ to sinners, one of Mrs. Von B.'s daughters was much affected and wept aloud. She was, as I afterwards heard, known only as a haughty young lady, and her emotion deeply impressed all present, so that my words came home to the hearts of my *hearers with double* force. At the close many persons came to thank me for my address, and, what pleased me as well, expressed their obligations to Mrs. Von B. for her hospitality on this occasion. The latter was much gratified; and her daughter said: "Mr. Von der K., you spoke to my very heart. Yes, hitherto I have worshipped myself instead of the Lord." The next morning, long before the usual breakfast hour, the young lady was down stairs to see my wants provided for, before I started for Anklam. She told me she had spent the greater part of the night in prayer, and could hope that for the sake of Jesus Christ pardon and peace were to be imparted to her soul. I was permitted to take not one of my bibles and tracts home with me. From this meeting I look for much good.

At Lassau I held two equally well attended meetings, and had the pleasure of baptizing and welcoming to the Lord's table three converts. One of these is a young girl fourteen years of age, who is called to suffer much annoyance from her companions, and even from her teachers, on account of her piety. As it cannot be denied that her behavior is exemplary, her goodness is called hypocrisy, and her modesty, pride. I for my part thought her bearing becoming her age and profession, for she has the ornament of "a meek and quiet spirit."

The laborer welcomed.

December.—The weather was most inclement. Heavy snows rendered the roads almost impassable, and many inquirers live in villages difficult of access. Still I could not refuse invitations sent me to visit them, and the kindness and gratitude shown me by these friends longing to be fed with the bread of life, never failed to make me forget the discomforts of my journey. At Schossow the friends were full of eagerness to tell me that the magistrate, Mr. H., also the proprietor of an estate here, was most anxious to see me. His daughter, in her visits to the poor, had found one of our hymn books, which she borrowed of the

owner, and had derived much pleasure from it. Mr. H. received me cordially, and his daughter put many questions to me concerning our views. Her father listened with interest. "I am convinced," he said, "that your teachings exert a salutary influence on our people. The bible places a wholesome restraint upon them; but I think your mission is less needed for people of education." To remind Mr. H. how little civilization and refinement alone have done to restrain man's angry passions, was not difficult. A few of the most striking events in history sufficed for this, and he not only confessed himself silenced, but he requested me to send him a supply of bibles and testaments. Miss H. asked me also to send her one of our tune-books, as it has become her chief delight to sing our hymns. I had made arrangements to return to Wolgast the same evening; but Mr. H. would not hear of this. "We go to church," he said, "but never have an opportunity of conversing familiarly with any one who is religious, and I feel that your conversation does me good." His daughter was not slow to second her father's proposal for me to remain. Supper was ordered in. The Lord again prepared me a rich repast of good things temporal and spiritual, and I retired to rest with the conviction that my errand to this household would prove not in vain. The following morning, wrapped in Mr. W's fur cloak, I was conveyed in his carriage to my own house at Wolgast.

In reviewing the past year, I can testify to the continued blessing of God on my labors, inasmuch as our already existing stations have been strengthened and new doors have been opened to us. I have been permitted to baptize eight believers, to preach two hundred and fifty-four times, and to make eight hundred and twenty-three visits to families. The number of bibles circulated by me has been 334; tracts 9,000.

CHEROKEE MISSION.

LETTER FROM MR. E. JONES.

"Fields white unto the harvest."

March 9, 1857.—I inclose a register of the baptism of ninety-two Cherokees, thirty-five men and fifty-seven women, who have given hopeful evidence of faith in the Lord Jesus.

The prospects for extending the field of our labors are very encouraging, and the calls to occupy the ground, are frequent and urgent; but our force, instead of being increased so as to enable us to respond to these calls, is diminished and crippled. We cannot enter the doors which God has thrown wide open to us, except just to see that the fields are "white unto the harvest," while there are not laborers sufficient to gather in the precious grain."

At Notley, a settlement twenty-six miles south-west from this place, considerable attention has been given to spiritual things for many months. Several persons have made a public profession of their faith in the Saviour, and several more are expected soon to do so. The people attend well at the meetings for preaching, and are very desirous to have preaching more frequently than it is possible to afford it to them. At Viann, forty-five miles from here in the same direction, and at White Oak Springs, thirty-five miles, but more to the west, there is also much religious interest. We have been able to afford them but few visits; but those few have been quite interesting and profitable seasons. Several persons have been baptized, who have given good evidence of a change of heart. Still further south, along the Arkansas river, there is a general desire for preaching, and also along Lee's Creek, forty-five and fifty miles south of us. On Fourteen Mile Creek, forty-five miles west of us, the Lord has poured out his Spirit in a very

gracious manner. Several have been baptized, and a number more are inquiring the way of salvation. They have it in view, to build a meeting house as soon as they can. Still further west, and north, along Grand River, there are hopeful indications. To meet all these encouraging calls, our help is altogether inadequate; and we are compelled to look at the whitened fields without being able to thrust in the sickle.

Call for the Scriptures in Cherokee.

We could put into circulation a great many copies of those portions of the Scriptures which are translated into the Cherokee language, if we had them; but our supply has been exhausted for several years, excepting a few copies which we kept back, to meet urgent cases which might occur, and they are now all gone. We have still some printed matter on hand, which would be very acceptable and profitable to the people, if they were bound up for distribution. Would not the Executive Committee appropriate a small sum to bind them?

There is an earnest desire among Cherokee Christians, to have more of the word of God in their language. Every new portion is received with gratitude and evident satisfaction.

J. B. Jones has the translation of the book of Joshua considerably advanced. The book of Jonah he has already reported.

The native brethren have hewed all the timbers for the new printing-office, and hauled all but a few of the logs to the place. They would have had the house raised several weeks ago, but were prevented from coming by high waters. They will now have to postpone it, till they have their crops put in.

State of the churches.

The churches generally, are in a prosperous condition; but we are not able to give them the attention which they need, in order to their being fully built up in the faith of the gospel, and adequately trained to the practice of all Christian duties.

By way of memorandum, I mention, that we have six organized churches and seven branches, at which the ordinances are administered, — and a number of other places, at which the word is preached as often as they can be reached.

Our brethren are doing what they can towards helping on the missionary cause. They hoped to have forwarded their contribution before the meeting of the Union; but their missionary meeting was prevented by high waters, and the few who met, were compelled to adjourn to another time, which will be fixed at the Delaware monthly meeting in May.

The cutting off of a part of our native help, and weakening the hands of those who are retained, makes a serious drawback on our laboring force. We look forward, however, in the belief that we are engaged in the cause of God, and that he will not forsake his own work.

MISCELLANY.

MISSIONS OF THE WALDENSES IN ITALY.

Notwithstanding all difficulties and drawbacks, the progress of the Vaudois evangelization is cheering. About 1200 persons have been already brought out of Romanism, and hundreds more are inquiring after the truth. There was *scarcely a Sardinian* soldier in the Crimea that did not know of the Vaudois church in Turin; and few of those from the capital who had not been in it. The very fact of that building in Turin had been of immense importance. But the Vaudois stations at Pignerol, Turin, Nice, and Genoa, are now centres of action for spreading the word of God into the small towns and villages, and into the

rrounding country. Nearest to the leys is Pignerol, at the foot of the ntains, and at the head of the plain t lies between them and Turin. It is place where the great Hospice was cted, for the education in the doc- nes of Romanism of such Vaudois ildren as could be entrapped or allured m their parents. It was, in fact, the my's camp, and many a sad history is nected with Pignerol. It has now a udois church capable of containing out 600 persons, school-rooms, a manse, d a teacher's house. As Pignerol is so ar to the valleys, there is of course a siderable influx of Vaudois, and it is portant that this outpost should be refully guarded. There are a few udois in the neighborhood, and by e labors of an evangelist and school- ster among them, a way may be open- into wider fields of usefulness. Some rts have been made to carry the th into the valley of Pragelas. It was ce a Vaudois valley, but has been long t to the church. It is possible that me Vaudois traditions are still linger- g among its people—some memorials the "great tribulation"—and it is, at events, a duty to make every effort teach in that valley the truth which s driven out of it long ago in the days open persecution.

At Turin there are three services ery Sabbath in the Vaudois church, d frequent meetings during the week; o schools with about eighty pupils, and evening school for adults, attended a large number of Roman Catholics; pastors visit regularly the town and lages in the neighborhood, and minis- to small groups of converts, as at St. uro, and at Settimo: and on some oc- ions, they have had the opportunity preaching to assemblies of 300 persons. means of evangelists, colporteurs, bi- s, tracts, and a religious journal, the pel is carried into quarters where it l not been preached for centuries. As n at present stating some facts con- ted with the progress of the Vaudois ngelization, I *do not refer particular-* ly to the congregation ministered to by Dr. Desanctis. I cannot but regret the separation of that eloquent preacher, and of at least three of his companions, from the church to which they had attached themselves, and the consequent existence of a schism in the Protestantism of Italy; but as far as he and his brethren occupy themselves with the great work of evangelization, I heartily wish them God speed. The field is wide enough for all. With the *emigrés* and refugees from central and southern Italy, they are more likely to make progress; the Piedmontese, with their solidity of character and their constitutional principles, are more likely to attach themselves to a church that is not of yesterday, but has taken root in the soil for centuries. I say this from no wish to depreciate any movement for the spread of the gospel, or any party, but simply to show that the church of the Alpine valleys, however little it may please the more radical taste of the central and southern parts of the peninsula, is peculiarly adapted to the feelings and character of the constitutional and order-loving Piedmontese. Italy, with her different states, and marked varieties of national character, has need of all the laborers in the field, and of hundreds more; and I am not aware of any jealousy on the part of the Vaudois pastors towards others who do not hold their simple church forms, nor of any opposition on their part, except when provoked to a defence of the principles which are dear to them, and for which their fathers suffered unto death.

A meeting for reading and expounding the scriptures has been held for some time at Alessandria, an important city with 50,000 inhabitants, and a garrison of 10,000 soldiers. In the neighborhood, also, the nucleus of a small meeting has been formed—the result of reading the bibles that had been brought back from the Crimea by the Sardinian soldiers. My space will not allow me to mention any details connected with Genoa, Favale, and Nice, but I hope to be able to return to the subject. At present I have

wished to give the substance of some of the very gratifying statements that have been made at a greater length, and in another form, by the Moderator of the Waldensian church, whose circular I trust may reach several readers of your Journal. Much ground remains yet to be occupied, not only in Piedmont, but in bigoted Savoy, and in the great southern isle from which the whole Sardinian kingdom takes its name. One fact is full of encouragement, viz., that at least 12,000 Sardinian soldiers got bibles or New Testaments in the Crimea, and that these have been carried back and scattered over the whole of the Sardinian state. What the fruit of this great seed-time may be, "the day" will declare; but we have the blessed assurance that God's word will not return unto Him void, but will accomplish that for which He sent it forth.—*News of the Churches.*

CESAREA AND ITS WOMEN.

The statements which follow, respecting the women of Cesarea as contrasted with the women of other places in Turkey, are interesting and important, as they are very suggestive.

At Cesarea I spent a number of days, and was exceedingly gratified to notice the marked progress which the work of God in that city has made, since my visit there two years ago this month. At no other station have I seen so much evidence of spiritual life and activity among those who are called Protestants, and especially among the members of the church. Indeed, the Christian population generally of that city are characteristically "wide awake." Its merchants, it is said, are so sharp, that even the Jews cannot contrive to live in the city. Certain it is, that there are no Jews resident there. So, when the people become Protestants, they are eminently working men and working women. Yes, there are working Christian women and girls in Cesarea. This is a very remarkable *fact, and one* replete with interest. On the Sabbath, I noticed that the women's room contained a larger number of auditors than were seated in the men's room.

Here a very important question is suggested, viz: Why is it that the Cesarea women equal or excel the men in their readiness to receive the truth and labor for its advancement, while the reverse of this is almost universally true at the other stations? The reason, as it seems to me, is found in the fact that the Cesarea women are in advance of those in any other city in the interior of Turkey, in point of natural intelligence and mental cultivation. Many of them know at least how to read; and this is an accomplishment possessed by few, comparatively, of the women of this country. In most places here, it is considered useless, and in some places a disgrace, for a girl to learn to read. The people say, "What profit is there in it? The girls cannot become priests and teachers. If they learn to read, they will not take so much interest in domestic affairs. They will not make so good house-servants as now." This is the view ordinarily taken of this matter.

In this country, woman is the servant, if not the real slave of man. She is never treated as his companion and equal. She is not taught, or even allowed to think and act for herself. When a child, her parents think and act for her; and as soon as she is twelve or fourteen years old, her parents give her away, virtually sell her, in marriage, to a man she may have never seen. As soon as she is married, she is made to feel at once that she is the slave of her husband. In many cases, she is soon beaten by him, that she may learn her true position. Often she is not permitted to speak aloud in the presence of her husband, or of her father and mother-in-law, for many months after her marriage, and sometimes not for years.

I have heard the following reason assigned for imposing this silence upon the bride. Ordinarily the sons, when they marry, bring their wives to their father's

house. Sometimes there will be several sons with their wives residing in the same house, and living in common with the sons' parents. The mother-in-law often abuses these young women, and they also have frequent quarrels among themselves. Now it is said, if these young women were allowed the free use of their tongues, there would be no living in the house with them, such would be the noise and confusion. I speak of this merely to show the servitude and social degradation of the women of this land.

The moral and spiritual condition of woman here is still more deplorable than her social position, degraded as that is. It has been said, that "ignorance is the mother of devotion." More true is it, that it is the mother of superstition. Hence we find that the superstition of the women of this country is in direct proportion to their ignorance. The priests control them at their will. When the gospel is presented to the people, the women are not only not ready to receive it themselves, but oftentimes, with tears and entreaties, try to dissuade their husbands from embracing it. In some places the women seem thus to be the chief obstacle in the way of the reception and progress of the truth.—*Dr. Jewett in Miss. Herald.*

FIRST IMPRESSIONS OF A MISSIONARY TO BOMBAY.

In this letter, in a few graphic sentences, Mr. Harding, who has recently joined the Bombay Mission, presents the impressions made upon his mind by his first actual contact with a heathen population, his first intercourse with the few native Christians to be found among that population, and his first connection with the missionary work on missionary ground.

It is three weeks to-day since we arrived; and to us, who look on these scenes of heathenism for the first time, they have been weeks of thrilling interest. I had made myself acquainted with the character and habits of the people, so far as books and converse with missionaries could furnish information; but one look at these crowded streets, one half hour in this region of mature heathenism, gives me a clearer idea of its terrible power, and makes a deeper impression than all that I have ever read or heard.

We landed soon after sunrise; and you will understand our feelings as we met that half-clad throng upon the wharf, and heard the strange jargon of many voices all around us, and the distant roar of busy life in the city. It really seemed like a second Babel. As we passed along through the native town, I could not but ask myself the questions, "What has Christianity done here? Where are the signs, that it exists at all?" And to the eye of a stranger, there hardly appeared a single eddy in the broad, deep current of heathenism. Everything seemed to speak of superstition, debasement and idolatry. But a brief residence in this place has given us pleasing and abundant evidence that Christianity has an existence, though its general effect hardly appears on the face of society. There are living witnesses of the power of the gospel here, and we have been much cheered in meeting with these native Christians. Their meek and Christlike deportment contrasts strangely with the haughty bearing of their countrymen generally. We have also received a most hearty welcome, by letter, from those native pastors, beloved for their work's sake, in Ahmednuggur. The good work seems to be progressing as rapidly as ever in all that region, and we long to be sharers with our brethren there, in their toils and their rejoicings.

I need not say that we are very happy in view of the work before us. I cannot conceive of a higher privilege than to spend a lifetime in such a field and in such a service. If I had any zeal and love for this work in America, it has been increased a hundredfold since coming to this land. And I verily be-

lieve, could American Christians but see with their own eyes what heathenism is, they would be astonished at their present apathy. I am sure, if they realized the condition of these perishing millions, there could be no lack of interest in the missionary cause. A debt resting on the American Board would be an impossibility. The treasury would always overflow with grateful offerings. Self-denial and personal sacrifice for the heathen, together with fervent prayer, would not be unusual in the daily experience of Christians. But alas! how anomalous, at present, are these characteristics in the church! Where are the men who are really making sacrifices, who even practice economy, that the gospel may be published in all lands! Meanwhile these souls are perishing—precious souls, made in the image of God, capable of an eternal weight of glory, and for whom Christ has died—and they perish without a knowledge of this amazing truth!—*Miss. Herald.*

ENGLISH BAPTIST MISSION TO DACCA.

Mr. Bion who has charge of the district lying east and north-east of Dacca, extending his visits to Comillah and the Tipperah Hills, spends nearly all his time in journeying from place to place. As Mrs. Bion generally accompanies him, he gains more ready access to the people, especially the female portion of them, generally so difficult of access to the missionary. There is a growing desire to be assured that the missionaries should scatter the good seed of the kingdom far and wide. These details, therefore, are given as evidence that this sort of work is really done, as far as it is in the power of the brethren to do it.

"I have lately returned from a mission tour to Mymensing. We had this year unusually much rain or storms, which I could not foresee, and nearly all of us on board suffered from fever and cold; but the question arises, shall these thousands *of apparently anxious* hearers be left without the gospel, because it is dangerous to move in these parts of the country in the rains? This part of the land is only accessible in the rains, there being no roads nor navigable rivers during the rest of the year; hence I could not consult flesh and blood, but thought it my duty to go. It is true it cost me this time a great sacrifice, a beloved child, but that God, who led me hitherto safely through my itinerancies in jungles and sea-like rivers, will have the gospel preached to *every* creature. I can, therefore, feel no remorse, of having gone out at this season to offer the bread of life to perishing souls. I met in my last journey with encouragement quite sufficient to lead me to persevere in my itineracies.

"At one place there are several wealthy merchants, who are in the habit of reading our Scriptures, and who openly confess that our Lord Jesus is the only true Saviour. They even showed some readiness, after some time, to embrace our religion.

"At another place, near Mymensing, I was told by a brahmin, that a Hindu, an overseer, whom I met in one of my journeys in 1853, much persecuted and half insane, is now fully restored to his senses, reads our bible daily, and was very anxious to see me—which, however was impossible this time, but I hope to meet him in the next cold season. . . . .

"There are other places where Hindus and Mohammedans begin to inquire most anxiously about the way of salvation, whilst in some we meet with stout opposition. But I regard opposition as good a proof of the work of the Spirit as the more cheering inquiry after the truth.—It shows, at least, that some arrow of God's word has stuck in the enemies, and roused them from their deadening indifference.

"So, for instance, at a bazaar, where I have often been, people refused to take any book; and when asked, replied, "Your shastras are so strong, that one cannot read them, without becoming unsettled in mind and losing faith in our old religion; but this we will not do, so keep

your books." After all, many could not resist the temptation, and in spite of their fears, came for books. At Mundiganj, one of our out-stations, several new candidates have come, and wish to join the small flock there; time will show whether they are sincere, and ready to take up the cross.

"In the Tipperah Hills things go on satisfactorily; several new candidates are awaiting baptism, and to join the church there. I hope to go there next month, when I shall see all with my own eyes.

"There is a new movement going on in a village, twelve miles west from the town Comillah, and two days' journey from the Tipperah Hill church; the people are disciples of the sect called Satya Goaroos (true teacher.) These people have heard the gospel now and then from our native preachers and myself in Comillah and Melahs; and it appears that now, through the blessing of God, the seed sown springs forth. They have requested during this month for a native preacher and a school-master; the one to instruct them more fully in the gospel, and the other to teach those among them who are illiterate to read and to write. I have immediately sent two native converts from the Tipperah Hill church, one as a preacher, and the other as intelligent convert of a sound mind. This place also I must visit on my next trip. Thus the young church in the Tipperah Hills begins to spread her arms, and, may God be with them and bless them!

"I have some hope to form a second distinct church in the Tipperah district, but I will not write more.

"One thing, however, I come to ask; namely, to help us to pray for an outpouring of the Spirit of God for our large field hereabout. There is a great deal of gospel knowledge among the people whom we have visited yearly; many heard the gospel only once, others twice, and others since five years regularly in the Mymensing and Tipperah districts. There is a universal acknowledgment of the truth, but most fail courage and faith to shake off their abominable idolatry, and to put on our Lord Jesus Christ by a public profession. But if the Spirit once begins to quicken the multitudes around us then the churches at home will wonder and open their eyes at the immense harvest in Bengal, and, I may add, especially in East Bengal. Had we some ten native preachers more, pious, energetic men, I would at once spread them over the land, settle them down in the most promising places, and I am almost sure that, by the blessing of God, *churches* would spring up and Satan lose some of his most formidable strongholds. But this is now not easily done, and we must run about or afford help first to such places as the last noticed and most needed.—*Eng. Bap. Miss. Herald.*

PROGRESS OF THE GOSPEL AT MANIHIKI.

This group, situated at no great distance from Rarotonga, and now regarded as one of its out-stations, was, until recently, but little known. Through the agency of the native teachers conveyed thither by the "John Williams," a large number of the inhabitants have abandoned heathenism and all its polluting rites, and are now enjoying the benefits of Christian instruction.

The subjoined letter under date Rarotonga, 22d March, 1856, contains a narrative of interesting events in connection with a visit paid to Manihiki by the devoted evangelist, Maretu:—

"As the 'John Williams,' previous to her departure for England, could not, according to promise, fetch Maretu, the Rarotongan evangelist, from Manihiki, captain Smith, of the American whaleship 'Scotland,' most promptly and kindly responded to the request, and we were delighted, on the 5th of December last, to welcome back our beloved brother and fellow laborer, at a time when his services were much needed among us.

Scene on board a whale ship.

"Maretu speaks very highly of the kindness of captain Smith, officers and crew, in supplying the wants of the teachers and their wives at Manihiki, and showing Maretu and wife, &c., great kindness on their passage here. The first night they were on board, Maretu did not know how their minds were affected on the subject of religion; and not understanding the English language, he could not well make himself understood to those on board. Still he could not retire to rest without bearing in a most unostentatious manner a public testimony for Christ among the strangers. During the twilight, in one corner of the quarter-deck he assembled the five Manihikians accompanying him, and offered up solemn prayer to God, committing themselves and fellow voyagers to his kind care. This attracted the attention of the captain, and he gave Maretu to understand that when he prayed again he would like to join with them, and from this time morning and evening prayer were attended by the captain, officers, and crew, the Scriptures read and prayer offered by Maretu in the Rarotonga language, while, as Maretu relates, the sailors and all were hushed into silence, and those who were obliged to move about to attend to the duties of the ship, did it with as little noise as possible during the time of worship. Captain Smith refused to take any remuneration for his kind services. He was, however, induced to accept a present of food from the people of Ngatangiia, and twenty dollars' worth of firewood from the London Missionary Society.

Triumphs of Christianity at Manihiki.

"We were much delighted with Maretu's account of Manihiki; his visit there has been eminently successful. The teachers had at first to endure much, not only from the want of food, there being nothing scarcely but cocoanuts and fish on the island, and of which *they obtained but* a very poor supply, but also from the determined opposition of some of the principal chiefs, who did all they could to frustrate their endeavors to instruct the people in the truths of Christianity. Many of the common people gladly listened to them, and they succeeded in erecting places of worship. By and by, nearly the whole of the people came to the determination to destroy their idols, which consisted principally of dead men's bones; the day was fixed, and on the night before, one of the opposing chiefs spent the whole night in calling upon his gods to get up a hurricane; but the winds were not to be raised, and the sun rose over a perfectly calm sea and sky; scarcely a breath of air ruffled the placid waters of the lagoon, and the chief was so mortified at his ill success, that he also brought his god and cast it with the rest into the fire. Another had sought to destroy the teachers by his incantations, and by burying a skull of one of his ancestors, in which he had great faith, underneath the pulpit; and, as a last attempt at something, he set fire to the chapel, saying that if he succeeded in burning it, it would be a proof to him of want of power on the part of the teachers' God. Providentially the fire was discovered by some of the Christian party in time to prevent it from doing much mischief.

Maretu arrived among them at a time when many of them had been long under instruction, and anxious to be baptized and admitted to the privilege of church communion. A small class of those whose conduct has been consistent with their profession was selected for further instruction by Maretu. These were after some time baptized, and some time after this, a few of these were again selected, who, with the teachers, for the first time at Manihiki, celebrated the dying of the Lord Jesus. This commenced a new era on the island. Converts apparently under deep impression were flocking to the teachers' houses from all quarters—all wishing to become candidates for baptism and the Lord's Supper. So numerous were the anxious

squirers, that Maretu was employed in conversing with them from morn to night and night to morn, until he was in danger of sinking from exhaustion. He became quite ill; and in order to divert for a time the minds of the people, he proposed that they should build a stone chapel, which was soon commenced, and ere he left, one was completed at Manihiki and another at Rakaanga, and another in course of erection on one of the distant islets of Manihiki. Captain Smith spoke very highly of the one he saw at Manihiki as being a 'very handsome building.' They had some difficulty in getting on, for want of tools; pieces of hoop-iron and links of a chain beaten out by stones, were some of the tools used for cutting and preparing the timber for the roof, &c. Their being engaged in building, gave the teachers some little breathing-time from their incessant inquiries; but even now they embraced every opportunity during the intervals of labor, and on Maretu's departure a great number had been baptized, and more than a hundred admitted to church fellowship.

"A great change has taken place in the general character of the people. They were once, as most of the idolatrous islands are, the most inveterate thieves; now they have learned to 'steal no more, but rather to labor, working with their hands the thing which is good,' &c. Schools are daily attended by adults and children, and the Bible is read by many of them. Morning and evening devotion is maintained in almost every house, and the services of the sanctuary are diligently attended. Maretu gave an interesting account of the conversion of an obstinate idolater, during his residence there. His brother (who died after the arrival of the teachers,) had requested him not to listen to this new doctrine, but to stick fast to the gods of their ancestors, and nothing the teachers or his countrymen could say could induce him to abandon his idols. One evening, however, passing along in the neighborhood of the chapel, and seeing the doors open and hearing the singing, he was led by curiosity to enter. Maretu's address that evening was from the words 'Ephraim is joined to idols, let him alone.' The idolater's attention was at once riveted, and he found the word to be quick and powerful. At night, being unable to sleep, Nicodemus like, he stole away quietly to the teacher's house, to make a number of important inquiries respecting what he had heard, such as, 'Who did you mean by Ephraim?' 'You,' was the laconic reply of the teacher, 'or any other obstinate idolater.' 'What was meant by idols?' 'Those foolish things that you consider as your gods.' 'But why was Ephraim to be let alone?' 'As a judgment for his obstinacy.' Maretu took this opportunity of affectionately warning this poor heathen not to trifle with the convictions of his conscience. Soon after this, he brought his basket containing his household gods to the teacher, viz., a few bones of his dead ancestors. He had done with them; and from this time he became a worshipper of the true God, and an anxious inquirer after truth. He is now numbered among the little band of Christians on Manihiki.—*London Miss. Magazine.*

THE GOSPEL IN TURKEY.

From an article in "Evangelical Christendom" touching the field in Turkey embraced in the work of the "Turkish Missions Aid Society," we extract some deeply interesting and encouraging notices of the progress of the gospel in that country

"The work near Latakia, where the Rev. Mr. Lyde laboured was taking a very prosperous aspect in the good sense of the word, there being five lads who had lately made a good confession of their belief in Christ, under threatenings of death. They have been severely beaten, but this has only strengthened them."

"At Aintab, and some other places, the battle has been fought, and those who formerly embraced every opportu-

nity to strike the feeble Protestant community have now settled down peacefully to admit its establishment as an accomplished feat, and struggle no more against it. Elsewhere, the attempt to preach the gospel is met by the most bitter persecution. But we have cheering proofs that the work of evangelizing these communities is steadily going forward. Month by month there are additions to our Protestant communities, and to the number of those who, as we hope, receive Christ truly into their hearts. Our congregations are growing in the knowledge of Christian doctrine, and exhibit more and more the fruits of the Holy Spirit dwelling among them.

The work is spreading abroad too. North and west of Marash are numerous Armenian towns and villages, many of them inhabited by a rude and warlike people, who have preserved a half-independent position in the midst of the Turkish empire. In some of these wild places our colporteurs are now laboring. *One by one the gospel is taking possession of them.* It is pleasant to note these quiet conquests of the Prince of Peace. To the world it may seem a small thing that a few ignorant and rude farmers and shepherds attach themselves to the cause of Christ, but when we think of the change to them in their immortal souls, and the new relation in which they stand to God and redemption, what an unspeakably glorious thing it becomes!

In this field we make extensive use of native labor. God seems to have provided for the exigency of the case. Though comparatively uneducated, they are pious men, and remarkably apt to teach. They know little but the elementary truths of the gospel; these they teach in the fervency of their hearts, and God blesses their labors."

The work in Bagchejuk.

"Rev. Mr. Peabody writes: 'How wonderful the work of God's grace in Bagchejuk! What a privilege to break the bread of life to such a people—to impart the living water to such thirsty souls! Those here who come to the light are rejoicing in the rays of the Sun of Righteousness! They manifest the strongest desires, and are making the most strenuous efforts; visiting coffee-shops—going from house to house—from village to village, and from province to province—to destroy the kingdom of darkness, and promote the kingdom of Christ. They teach the Word diligently, not only to their children, but also to their friends, enemies, neighbors, townsmen; to Turks, Armenians Greeks, Jews—anybody whom they can find to listen—and everywhere. There is much in this simple-minded people to remind one of those excellent believers at Thessalonica, so praised by Paul. Their faith to Godward was spread abroad, so that the Apostle needed not to speak anything!'"

Mohammedan conversions.

Within the last eight months a Mohammedan dervish, of Aintab, and one other Mussulman were banished to Birejik, in the interior of Asia Minor, for reading and teaching the Scriptures, and declaring openly that Mohammed was no more than a man, and no prophet; and that Jesus Christ was the true and spotless prophet of God, and the only Mediator.

From eighty to a hundred acknowledged that they shared the same sentiment, and were willing to share a like fate. 'Five or six of these were bastinadoed on the bare feet until they publicly recanted. The matter was laid at once before the English, Dutch, and American ambassadors by the Constantinople committee of the Evangelical Alliance, and the dervish is now restored by the Turkish authorities to his home, still maintaining his faith in Christ.' These cases of persecution will only serve to hasten the time when full religious toleration will be enforced by the Government throughout the country, agreeably to the Hatti-Humajoum."

ERS, &c. FROM MISSIONARIES.

Burmah.

AIN.—BUR. MISSION, Dec. 10.—J. M. ., Dec. 4.—C. BENNETT, Oct. 1, Dec. n. 15, 20, Feb. 10, 20.—KAREN MIS- . 16.—J. WADE, Nov. 20.—Dec. 16, Feb. 18.—C. HIBBARD, Dec. 4, 18,

.—T. ALLEN, Oct. 22 (2), Dec. 1, 4, E. B. CROSS, Nov. 27, Dec. 8, Jan. 7; Jan. 12.

GYEEN.—G. P. WATROUS, Jan. 14, 17.

DO.—D. WHITAKER, Dec. 2, 2—7, 22, .—F. MASON, Dec. 15, Jan. 27, Feb. 7.

ON.—J. DAWSON, Dec. 18 (2), 27, 29, Jan. 11 (2), 23.—Mrs. INGALLS, Dec. 20.—E. NS, Nov. 20, Feb. 16, 20. [Mrs. S. [H.

Dec. 18.

N.—J. L. DOUGLASS, Dec. 20, 30, Feb. 11. VAN METER, Nov. 13 (2), Jan. 7, Feb. , 26.

IADA.—B. C. THOMAS, Dec. 27, Jan. 10, —A. R. R. CRAWLEY, Dec. 22, 24, Jan. 9.

.—T. SIMONS, Nov. 26, Dec. 12, Jan. 15,

Assam.

DANFORTH, Dec. 7, 24, 25, 26, Jan. 6, 24 S. M. WHITING, Jan. 12, Feb. 21.—M. , Jan. 1, Feb. 5; Mrs. B., Dec. 11, 27, —W. WARD, Feb. 10, March 7.

Teloogoos.

ON Dec. 24.—L. JEWETT, Nov. 8, Dec. eb., 4, 10, March 12.—F. A. DOUGLASS, 25.

Siam.

MMORE, Dec. 17, 18, 25.

China.

KONG.—J. W. JOHNSON, Dec. 1, Jan. 14, eb. 18.
O MISSION, Oct. 1, Nov. 1.—E. C. LORD, , Dec. 25, Jan. 10, 22, 27.—M. J. ON, Dec. 25, Jan. 26.

France.

E, and others, April 2.

Germany.

ONCKEN, Feb. 27, April 15.

Cherokees.

ESS, Jan. 22, March 29.—J. B. JONES, —W. P. UPHAM, Feb. 18.

Delawares.

PRATT, Jan. 28, March 5.

Ojibwas.

CAMERON, Feb. 16.

DONATIONS.

RECEIVED IN APRIL, 1857.

New Hampshire.

Lake Village, ch., mon. con.		$5.00
New Ipswich, ch. 13; Plainfield, ch. 15.75; Meredith, 2nd ch. 6.40; Newport, ch. 10.57; Goffstown, ch. 1; per Rev. H. Tonkin, agent,	46.40	51.40

Vermont.

Waterbury, Mercy Green,		2.00

Massachusetts.

Old Cambridge, ch., a fem. mem. 10; Salem, 1st ch., C. H. Price, tr., 718.30; Provincetown, Mrs. C. R. Richardson 5; Lawrence, a friend 2; Medford, 1st ch., Sab. Sch., Wm. Parsons tr., 2.50; Southboro, ch. 19; Newtonville, ch. 15; West Townsend, a friend, for the Teloogoo Mission, 1; Dighton, a friend 8; Beverly, "S. A. G. 1;" South Reading, ch., M. W. Sullivan tr., 50; Attleboro', H. B. Wells 10;	831.80	
Worcester, Pleasant st. ch., mon. con. 8.30; Springfield, ch. 15; per Rev. J. Aldrich, agent,	23.30	855.10

Rhode Island.

South Kingston, Sarah M. Baker		2.00
State Convention, R. B. Chapman tr., Providence, Jefferson st. ch., Sab. Sch., for the Assam Mission,	25.00	
Westerly, ch., per Rev. J. Aldrich, agent,	25.00	52.00

Connecticut.

Mystic River, Mrs. M. L. Randall and Wm. H. Randall	20.00	
State Convention, W. Griswold tr., Suffield, 1st ch. 23.25; 2nd ch. 29; Irenus Brown 5; Stafford, ch. 25; Plainfield, ch. 30;	112.25	
Southington, ch., with other donas. to cons. E. H. Plant L. M., per Rev. J. Aldrich, agent,	73.00	

New York.

Buffalo, Washington st. ch. 200; Ashleyville, a friend 21; Frewsburg, ch. 2; a friend 6; Maine, "A lady in the far West" 1; Russia, 1st ch. 15; Poughkeepsie, Central ch., of wh. 5 is mon. con. 4 fr. Sab. Sch., and 1 fr. the Savings Bank of a little boy 8 years old, 10; Spencer, ch. 7; Richville, ch., Sab. Sch. 3.24;	246.24	
Ontario Asso., Peter Mitchell tr. Manchester, ch.	30.00	
Cayuga Asso., Ira ch., per Rev. H. A. Smith, agent,	2.25	
Erie Asso., Forrestville, ch., per Rev. H. A. S., agent,	2.00	
Harmony Asso., Dewittville, ch., per Rev. H. A. S., agent,	5.00	
Madison Asso., Cazenovia, ch., per Rev. H. A. S., agent,	50.00	
Onondaga Asso., Plank Road, ch. 18.91; Brewerton, ch. 7.38; Tully, ch. 15; Vesper, ch. with other donas. to cons. Rev. Wm. Jones L. M., 3.50; Onondaga, ch. 6.75; per Rev. H. A. S., agent,	51.54	

Ontario Asso., Phelps, ch., per Rev. H. A. S., agent, 11.00
Oswego Asso., Hannibal, ch., per Rev. H. A. S., agent, 17.00
Wayne Asso., Arcadia, ch., per Rev. H. A. S., agent, 15.27
Oneida Asso., Durhamville, ch. 7.25; Whitesboro, ch. 2.75; per Rev. H. A. S., agent, 10.00
Saratoga Asso., Saratoga Springs, ch. 31; Ballston Spa, ch. 12.51; Broadalbin, ch. 15; per Rev. O. Dodge, agent, 58.51
New York Asso., Charles Tonsley 25; W. A. Walker 13; a friend 1; per Rev. O. D., agent, 39.00
Washington Union Asso., Fort Edward Village, ch. 21.07; Glens Falls, ch. 18.68; Sandy Hill, ch. 24; per Rev. O. D., agent, 63.75
Hudson River North Asso., Half Moon, 1st ch., per Rev. O. D., agent, 20.00
Dutchess Asso., Jacob Pulver, per Rev. O. D., agent, 25.00
Rensellaerville Asso., Berne and Knox, ch., per Rev. O. D., agent, 5.00
Franklin Asso., M. L. Bostwick, per Rev. O. D., agent, 5.00
Hudson River South Asso., Williamsburgh, 2nd ch. 10; Mission ch. 8.36; Greenpoint, ch. 1; Staten Island, North ch. 13.01; Brooklyn, Pierpont st. ch. 40; New York city, Cannon st. ch., Sab. Sch. 25; Amity st. ch., E. Austin tr., 1024.18; per Rev. O. D., agent, 1121.55 — 1778.11

New Jersey.

West N. J. Asso., Woodstown, ch. per Rev. S. M. Osgood, agent, 5.75
Central N. J. Asso., Sandy Ridge, ch., per Rev. S. M. O., agent, 6.00
Sussex Asso., Schooley's Mountain ch., per Rev. S. M. O., agent, 5.00 — 16.75

Pennsylvania.

Abington Asso., Berlin, ch. 2; Lebanon, ch., 1.85; Bethany, ch. 315; per Rev. S. M. Osgood, agent, 7.00
Bradford Asso., Towanda, ch., per Rev. S. M. O., agent, 4.00
Central Union Asso., Plymouth, ch., of wh. 5 is fr. Sab. Sch., and 8 for def., fr. Rev. T. C. Trotter, 15; Harrisburg, ch. 11.45; per Rev. S. M. O., agent, 26.45
Philadelphia Asso., Philadelphia, Spruce st. ch. 31.18; Upland, ch. 29.74; per Rev. S. M. O., agent, 60.92
Tioga Asso., Delmar, ch., Rev. M. Rockwell, per Rev. S. M. O., agent, 90
Wyoming Asso., Forkston, ch., per Rev. S. M. O., agent. 8.00
Welsh Asso., Carbondale, ch., per Rev. S. M. O., agent, 9.00 — 111.27

Ohio.

Cincinnati, Ninth st. ch., S. Trevor tr., of wh. 233 is fr. Female Bur. Miss. Soc., to cons. Mrs. Sallie P. Cloon and Mrs. Cornelia E. Hansell L. M., and of wh. 100 is to sup. Sau Quala under care of Rev. Dr. Mason in Toungoo, 103 fr. Sab. Sch., to cons. Burton Horsley L. M., 100 *from* Rev. Wm. F. Hansell, to *cons.* Caroline Hansell L. M., 100 fr. Thomas Emery to cons. Mrs. Keziah Emery L. M., 100 fr. Mrs. J. S. Niles, to cons. J. S. Niles L. M., 50 fr. J. H. Porter and 50 fr. Nathaniel Goldsmith, to cons. the latter L. M., 50 fr. R. W. Lee, 40 fr. D. G. A. Davenport, 25 fr. ea. of the following, J. M. Niles, Benj. Eggleston Gardener Phippe, Henry Morton, Mrs. Charles Davis, Mrs. W. T. Drake and Joseph DeCamp, 10 ea. fr. Isaac C. Falles and George Crawford, 5 ea. fr. E. Turney, D. D., J. B. Evans, Palmer, J. Gates and G. Atkins, and 4 from others, 1060; Cleveland, Erie st., ch., E. Thomas tr., with prev. donas. to cons. Rev. D. S. Watson L. M., 30.70; Auburn, ch. 2; Kingsville, Samuel Whelpley 10; 1092.70

Indiana.

Northern Ind. Asso., Rolling Prairie, ch. 5.02; South Bend Rev. A. S. Ames 5; per Rev. A. S. Ames, agent; 10.02

Illinois.

Edwards Co., Union Miss. Asso., George Bunting tr., 26; Kaneville, ch., an. offering 25; Georgetown, ch. 14.45; 65.45

Michigan.

Flint River Asso. 5.18; Grand Rapids, 1st ch., mon. con. 11; 16.18
Kalamazoo Asso., Butler Creek, ch. 12.18; Ceresco, ch. 1; per Rev. A. S. Ames, agent; 13.18
Jackson Asso., Jackson, ch. 1; Sandstone, Dea. W. Pool 5; Dea. A. Hawkins 5; Grass Lake, ch. 5.34; Napoleon, ch. 8.56; per Rev. A. S. A., agent; 24.90 — 54.26

Iowa.

Danville, ch., mon. con., of wh. 5 is fr. Sab. Sch., Jacob Alter tr., 8.00

Delaware Mission.

Delaware ch. per Rev. J. G. Pratt, 40.00

Minnesota Territory.

Minneapolis, A. A. Russell 2.00

Nova Scotia.

Halifax, Mrs. Capt. Saunderson, of the 62nd regiment, 1.35

$4345.56

Legacies.

Thetford, Vt., Silas Follett, per W. W. Baker, Exr. 200.00
Southington, Ct., Mrs. Lydia Pratt, per Rev. J. Aldrich, agent, 12.00
Jay, N. Y., Mrs. E. K. Babcock, per Rev. O. Dodge, agent, 10.00 — 222.00

$4567.56

THE

MISSIONARY MAGAZINE.

VOL. XXXVII. JULY, 1857. No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

FORTY-THIRD ANNUAL MEETING OF THE BOARD.

BOSTON, *Mass.*, MAY 19, 1857.

The Board of Managers of the American Baptist Missionary Union met in the meeting-house of the 1st Baptist Church, Boston, on Tuesday, May 19, 1857, at 10 o'clock, A. M.

In the absence of the Chairman the meeting was called to order by the Recording Secretary, and on motion Hon. J. M. Linnard, of Pa., was chosen Chairman *pro tempore*.

Prayer was offered by Rev. G. S. Webb, D. D., of N. J.

The roll being called, the following brethren responded to their names:

Ministers.	*Ministers.*	*Laymen.*
EDMUND WORTH,	S. HASKELL,	GEO. W. CHIPMAN,
A. S. TRAIN,	GEO. B. IDE,	JAMES H. READ,
S. W. FIELD,	FRANCIS WAYLAND,	D. FITTS RANDOLPH,
EDWARD LATHROP,	HENRY DAY,	W. W. KEEN,
GEO. C. BALDWIN,	G. W. HARRIS,	ANTHONY COLBY,
A. G. PALMER,	G. S. WEBB,	J. W. MERRILL,
LUCIAN HAYDEN,	SIMEON J. DRAKE,	J. H. DUNCAN,
J. C. HARRISON,	JNO. DOWLING,	H. E. DAY,
NATHANIEL COLVER,	CHARLES G. PORTER,	EBENEZER CAULDWELL,
L. A. DUNN,	WM. H. PARMLY.	J. P. CROZER,
J. W. MURDOCK,	*Laymen.*	BENJ. ROUSE,
WM. LAMSON,	MOSES GIDDINGS,	DANIEL SANDERSON,
T. D. ANDERSON,	CHAS. D. GOULD,	P. W. DEAN,
J. L. HODGE,	SAM'L GRIGGS,	H. M. BALDWIN.
S. DYER,	WM. BUCKNELL,	

Rev. Drs. R. H. Neale, R. W. Cushman, G. C. Baldwin and J. G. Warren, and W. W. Keen, Esq., were appointed a Committee of Arrangements.

The Treasurer of the Union, N. Boynton, Esq., presented his annual report, which was accepted and referred to a committee consisting of Hon. Anthony Colby, W. J. Todd, Esq., and Rev. Messrs. R. W. Cushman, B. R. Loxley and William Reid.

The Committee of Arrangements reported in part, recommending

1. That a prayer meeting be held each day at nine o'clock, A. M.;

2. That the Board meet and adjourn as follows, — meet at 10 o'clock, A. M., and adjourn at 1 o'clock, P. M.; meet at 2½ o'clock, P. M.; and adjourn at 5½ o'clock, P. M.; meet in the evening at 7½ o'clock;

3. That after the disposal of the annual report of the Executive Committee, the Board listen to any other communications which the executive officers have to present;

4. That after such communications shall be disposed of, the paper on Returned and Returning Missionaries be presented.

Voted, That the annual report of the Executive Committee be presented part by part; and that each part be at once separately acted upon by the Board.

The report of the Committee on the Home Department was read by the Home Secretary, and part by part was unanimously adopted. After remarks by several brethren, cordially approving of the suggestions contained, and special prayer by Rev. Messrs. Francis Wayland, D. D., and Nathaniel Colver,

Adjourned with prayer by Rev. Dr. Porter, of Mass.

2½ *o'clock*, P. M.

The Board re-assembled, and was led in prayer by Rev. D. G. Corey, of N. Y.

The report of the Executive Committee on the Foreign Department was read by the Foreign Secretary in part, and disposed of as follows:

The first section, on *Kemmendine Land and Buildings*, was adopted.

The second, on "*Relations of Missionaries to the Union*," was laid upon the table.

The third, on *Discontinuance of Missionary Relations*, was also laid upon the table.

The fourth, on *Discontinuance of Missions*, was adopted.

The fifth, on the *Maulmain Burman Mission*, was adopted.

The sixth, on the *Maulmain Karen Mission*, was adopted.

The seventh, on the *Tavoy Mission*, was adopted.

The eighth, on the *Shwaygyeen Mission*, was laid on the table.

The ninth, on the *Toungoo Mission*, was adopted.

The tenth, on the *Rangoon Burman Mission*, was adopted.

Voted, to suspend the reading of the report, and proceed to the consideration of the second of the above topics, "Relations of Missionaries to the Union."

The Board then examined article by article the "Revised Regulations," proposed by the Executive Committee in the second section of their report on foreign affairs.

Article 1st was approved.

Article 2d was read, and after a protracted discussion was laid on the table until the evening session.

Adjourned, with prayer by Rev. Dr. Cushman, of Mass.

EVENING SESSION, 7½ *o'clock.*

The Board being re-assembled was led in prayer by Rev. Benj. M. Hill, D. D., of N. Y.

Article 2d, of the "Revised Regulations," was taken from the table, and, after a protracted discussion, was approved.

Article 3d was approved; also article 4th, article 5th, and article 6th.

Article 7th was amended by adding the words "as a Christian missionary" after the words "worthy of confidence;" but pending the approval of the article, the Board adjourned with prayer by Rev. Dr. Hodge, of N. J.

WEDNESDAY MORNING, MAY 20.

The brethren met at 9 o'clock, in accordance with the recommendation of the Committee of Arrangements, for prayer and conference.

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10 *o'clock*, A. M.

The Board having re-assembled, proceeded to business. Rev. J. Blain, of R. I., led in prayer.

The roll was called, and the minutes of the sessions of yesterday were read and approved.

Letters of apology for absence were read from Hon. Ira Harris, of N. Y., and Rev. Dr. Adams, of Ohio.

The Board proceeded with the consideration of article 7th of the "Revised Regulations," and after a protracted discussion it was approved as amended above.

Article 8th was approved; also article 9th, article 10th, article 11th, and article 12th.

The preamble of these Regulations was then taken up; and after various amendments had been proposed and lost, it was

Voted, to refer the preamble to a committee of five, who shall report upon it immediately on the re-assembling of the Board in the afternoon.

Rev. Messrs. L. Hayden, J. W. Smith, N. Colver, G. B. Ide and Wm. Lamson were appointed this committee.

After prayer by Rev. Dr. Ide, of Mass., the Board adjourned.

WEDNESDAY, P. M., 2 1-2 *o'clock.*

The Board re-assembled, and after singing was led in prayer by Rev. Wm. Metcalf, of N. Y., and Rev. Benjamin Griffith, of Pa.

The committee on the preamble not being prepared to report, the Board listened to and acted upon additional portions of the Annual Report of the Executive Committee. Section tenth, on the "Rangoon Burman Mission," previously read, was approved; also section eleventh, on the Rangoon Karen department; the twelfth, on the Bassein Mission; the thirteenth, on the Henthada Mission; and the fourteenth, on the Prome Mission.

The committee on the preamble of the "Revised Regulations"

reported through Dr. Ide, recommending instead of the original preamble the following substitute:

"Whereas our brethren in the foreign field have proposed to unite with us in the adoption of certain regulations defining more perfectly the relations existing between us, therefore

"*Resolved*, That we receive their proposal in a fraternal spirit, and submit for their approval the following rules, embodying, with some slight modifications, their wishes as set forth in the paper forwarded by them;—*provided* that, in case of disagreement between any missionary and the Executive Committee as to the application of these rules, the ultimate decision after fraternal and deliberate consultation shall be in accordance with the constitutional prerogatives of the Executive Committee."

The recommendation, after protracted debate, was adopted.

On motion of Dr. Lathrop, it was

Resolved, That the paper now before the Board, containing these amended regulations, be referred to the Union, with the hope that it may be accepted and recommended by that body as a satisfactory *interpretation* of the mutual obligations growing out of the relations subsisting between its executives and the missionaries; and not as a *substitute* for the original agreement, or Regulations, drawn up in 1827.

Voted, That we suspend the further reading of the Annual Report, to attend to other matters which the executive Committee may have to propose.

Whereupon the Foreign Secretary, on behalf of the Committee, commenced a verbal vindication of the Executives of the Board against certain charges of wrong-doing contained in letters written for the public journals by Rev. E. Kincaid.

The hour of adjournment having arrived, it was voted to commence the evening session at 7 o'clock.

Adjourned after prayer by Dr. Welch, of New York.

WEDNESDAY EVENING, 7 *o'clock.*

The Board was led in prayer by Rev. J. Chaplin, of Mass.

The Foreign Secretary completed his statement in vindication of the executives; after which it was

Voted, That the Board now listen to any reply which Rev. Eugenio Kincaid may wish to make to this vindication of the Committee.

Mr. Kincaid replied in part, when the Board, after prayer by Dr. Lathrop, of N. Y., adjourned to meet to-morrow morning at 8 o'clock.

THURSDAY MORNING, 8 *o'clock.*

The Board having re-assembled, was led in prayer by Rev. Dr. Baldwin, of N. Y.

The committee appointed at the annual meeting in 1855 to in-

uire into the practicability of reducing the expenses of returned
d returning missionaries, reported through Dr. Lathrop.

Action upon this report was deferred. It was finally referred to
e Union.

Voted, That when we adjourn, we adjourn to meet at the call of
e Chairman.

Mr. Kincaid continued his reply, commenced last evening, — but
d not concluded when the hour for the meeting of the Union
rived. It was therefore

Voted, That the whole subject of the disagreement between the
issionaries and the executives be referred to the Union.

Voted, That all the papers now laid on the table, be taken from
and referred to the Union.

Voted, That all the unfinished business of the Board be referred
) the Union.

Voted, That the Chairman and Recording Secretary make the
nal report of the doings of the Board to the Union.

The report of the committee on the annual report of the Treas-
rer, presented through Rev. Wm. Reid, was accepted and referred
) the Union.

The minutes of the meetings as a whole having been read and
pproved, the Board adjourned.

J. M. LINNARD, *Chairman pro tem.*

HENRY DAY, *Recording Secretary.*

PROCEEDINGS OF THE MISSIONARY UNION.

BOSTON, MAY 21, 1857.

The American Baptist Missionary Union convened this day, at 10 o'clock, A. M., in the meeting house of the First Baptist Church in this city, to hold its forty-third anniversary.

In the absence of the President, the Union was called to order by Rev. B. T. Welch, D. D., one of the Vice Presidents.

A communication was read from the Hon. George N. Briggs, accounting for his absence from the meeting.

The scriptures were read, and some very appropriate remarks were made by the presiding officer; after which prayer was offered by Rev. R. H. Neale, D. D., pastor of the church in whose house the Union had assembled.

A committee, consisting of Rev. Messrs. Geo. W. Bosworth, Me., O. Ayer, N. H., L. Porter, D. D., Mass., S. D. Phelps, D. D., Ct., S. Dyer, Ind., and A. H. Burlingham, N. Y., and Wm. Bucknell, Esq., Pa., was appointed to ascertain the names of members and delegates present, who subsequently reported as follows:

Whole number of life members present 518, not including females; viz: From Maine, forty-four; New Hampshire, twenty-four; Vermont, sixteen; Massachusetts, two hundred and twenty-eight; Rhode Island, thirty-nine; Connecticut, thirty-two; New York, seventy; New Jersey, twenty-three; Pennsylvania, twenty-four; Maryland, one; Ohio, three; Indiana, two; Illinois, one; Michigan, two; Wisconsin, three; Minnesota, one; India, one; Burmah, three; Assam, one.

MAINE.

Samuel W. Avery,
William Barron,
Samuel Boothby,
G. W. Bosworth,
Lucius Bradford,
N. Butler,
S. L. Caldwell,
J. T. Champlin,
L. Chase,
A. B. Clark,
Eli Dewhurst,
Henry V. Dexter,
George F. Emery,
Hiram C. Estes,
Samuel Estes,
Alvan Felch,
James M. Follett,
Moses Giddings,
Asa H. Gould,
C. M. Herring,
J. Hubbard, Jr.,
Chaplin Humphrey,
William Hurlin,
Josiah Keely,
A. W. Kennedy,
L. Kingman,
George Knox,
F. Merriam,
H. G. Nott,
R. E. Pattison,
Charles G. Porter,
Thomas B. Ripley,
J. L. Sanborn,
S. G. Sargent,
William H. Shailer,
Charles Staples,
W. O. Thomas,
Jacob Tuck,
O. B. Walker,
R. G. Watson,
John C. White,
T. Wilder,
N. M. Wood,
Edmund Worth.

NEW HAMPSHIRE.

T. H. Archibald,
Oliver Ayer,
Amasa Brown,
Samuel E. Brown,
J. M. Coburn,
Anthony Colby,
G. W. Cutting,
W. H. Dalrymple,
Franklin Damon,
H. Eaton,
W. H. Eaton,
C. W. Flanders,
Geo. W. Gardner,
King S. Hall,
A. Heald,

n Lamson,	Joseph Merrill,	Rufus Smith,
F. Lane,	J. J. Peck,	C. Tibbetts,
lbery,	Geo. Pierce,	Henry Tonkin.

VERMONT.

rown,	S. L. Elliott,	H. N. Hovey,
roughs,	Jacob Estey,	L. Kenney,
haplin,	H. Fletcher,	E. P. Merrifield,
. Cross,	J. Goadby,	J. Upham,
W. Dean,	Lucian Hayden,	R. Wheeler.
Dunn,		

MASSACHUSETTS.

Alden,	Austin J. Coolidge,	L. G. Hewins,
ich,	S. Coombs,	H. B. Hill,
n,	D. M. Crane,	Philip E. Hill,
mbler,	O. Crane,	Rollin N. Hill,
Anderson,	E. A. Cummings,	S. Hill, Jr.,
nderson,	George Cummings,	J. Hodges, Jr.,
). Anderson,	R. W. Cushman,	Wm. A. Holland,
Arnold,	Isaac Davis,	Francis Holmes,
Averill,	Jacob Davis,	H. Holt,
r,	Ambrose Day,	N. Hooper,
Bacon,	Wm. Day,	J. W. Horton,
lwin,	Geo. S. Dexter,	Alvah Hovey,
aby,	A. V. Dimock,	William Hunter,
Barrows,	James H. Duncan,	H. Hutchins,
Bellamy,	D. C. Eddy,	Amos Hyde,
Bickford,	E. B. Eddy,	G. B. Ide,
igelow,	E. D. Everett,	Charles Ingalls,
Bonham,	Francis Edmond,	T. C. Jameson,
n A. Bowdlear,	G. G. Fairbanks,	H. W. Jenkins,
Bowers,	D. W. Faunce,	J. Jennings,
nton,	Wm. N. Fay,	George F. Joyce,
Bradish,	J. L. A. Fish,	I. S. Kalloch,
Bronson,	Hervey Fittz,	John Keely,
Bronson,	Clifton Fletcher,	Thos. E. Keely,
ronson,	S. W. Foljambe,	Nath. P. Kemp,
l Brooks,	Gustavus Forbes,	Abraham Kimball,
l Brooks, Jr.,	Daniel Ford,	B. Knight,
rooks,	D. B. Ford,	E. G. Lamson,
Brooks,	William Fosdick,	J. W. Lathrop,
. Brown,	Farnham Foster,	S. S. Leighton,
r D. Bullock,	J. C. Foster,	Ira Leland,
urke,	N. P. Foster,	Geo. E. Leonard,
l Burrows,	E. K. Fuller,	Simeon H. Lewis,
yram,	G. W. Gage,	Henry E. Lincoln,
aldicott,	Lewis Gage,	Jno. Q. A. Litchfield,
Capen,	A. Gale,	Jesse A. Locke,
Carleton,	B. W. Gardner,	Robert B. Loomis,
Carr,	Alfred E. Giles,	Charles Loring,
Chaffin,	J. Girdwood,	George Lovell,
lin,	J. A. Goodhue,	J. M. Mace,
harter,	Joseph Goodman,	N. P. Mann,
Chase,	George W. Gorham,	L. Bolles Marsh,
hase,	Fred. Gould,	A. P. Mason,
ase,	Charles D. Gould,	S. R. Mason,
hick,	B. C. Grafton,	J. T. Massey,
Child,	J. M. Graves,	Geo. Matthews,
Chipman,	Sumner Hale,	Wm. S. McKenzie,
ler Clark,	Abijah Hall, Jr.	M. Merriam,
eaves,	A. W. Hammond,	Benjamin Millett,
r Colby,	Isaac Harlow,	R. C. Mills,
olcord,	Foster Henry,	H. A. Morgan,

Enos Munger,
Rollin H. Neale,
J. W. Olmstead,
E. H. Page,
Addison Parker,
J. W. Parker,
J. W. Parkhurst,
Cephas Pasco,
Abijah Patch,
Geo. W. Patch,
S. Peck,
A. N. Perkins,
H. K. Pevear,
D. W. Phillips,
S. E. Pierce,
A. Pollard,
Lemuel Porter,
J. M. Preston,
J. Pryor,
C. W. Reding,
W. C. Richards,
J. Ricker,
H. J. Ripley,
Silas Ripley,
J. W. Russell,
P. R. Russell,
Miles Sanford,
J. H. Seaver,
D. T. Shailer,
Joseph G. Shed,
J. Shepardson,
Daniel P. Simpson,
Benj. Smith,
Freeman A. Smith,
Lucius E. Smith,
S. F. Smith,
O. S. Stearns,
J. C. Stockbridge,
Daniel Stone,
P. Stow,
F. W. Stubbert,
William F. Stubbert,
Thomas V. Sullivan,
S. B. Swaim,
James N. Sykes,
Lorenzo Tandy,
J. Tillson,
J. H. Tilton,
Leonard Tracy,
A. S. Train,
Alfred R. Turner,
M. H. Vinal,
J. Walker,
Thos. Walton,
E. G. Warren,
J. G. Warren,
W. H. Watson,
H. L. Wayland,
Amos Webster,
B. Wheeler,
James P. Wheeler,
D. Wheelock,
James E. Wiggin,
J. C. Wightman,
Asa Wilbur,
B. Willard,
F. A. Willard,
Wm. H. Wines,
D. D. Winn,
John Woodbury,
Edwin Woodman,
Stephen Woodman,
T. D. Worrall.

RHODE ISLAND.

S. Adlam,
L. G. Beck,
D. Benedict,
S. Benedict,
J. Blain,
Jas. Boyer,
J. B. Breed,
J. E. Budlong,
N. Butler,
A. Caswell,
Geo. S. Chase,
Shubel P. Child,
J. W. Dodge,
R. E. Eddy,
S. W. Field,
A. M. Gammell,
J. R. Goddard,
A. H. Granger,
B. F. Green,
G. B. Jastram,
C. H. Malcom,
S. S. Mallery,
W. F. Nelson,
Geo. B. Peck,
W. Randolph,
J. H. Read,
N. A. Read,
C. Rhoades,
W. C. Richards,
S. Richards,
J. G. Richardson,
B. Sears,
A. Sherwin,
J. B. Simmons,
F. Smith,
J. R. Stone,
A. H. Stowell,
F. Wayland,
Geo. A. Willard.

CONNECTICUT.

Joseph A. Bailey,
S. Barrows,
E. Bell,
O. Cunningham,
E. Cushman,
H. E. Day,
A. E. Denison,
Erastus Denison,
Frederic Denison,
S. B. Grant,
Benj. F. Hawley,
Silas Ilsley,
Lester Lewis,
A. S. Lovell,
George Lovis,
W. W. Meech,
D. Henry Miller,
Washington Munger,
J. N. Murdock,
A. G. Palmer,
S. D. Phelps,
J. M. Phillips,
Wm. Reid,
N. E. Shailer,
O. Spencer,
R. Turnbull,
W. C. Ulyatt,
L. H. Wakeman,
W. C. Walker,
John Warren,
P. G. Wightman,
C. Willett.

NEW YORK.

L. S. Baker,
Samuel Baker,
G. C. Baldwin,
L. C. Bates,
L. F. Beecher,
Dolphas Bennett,
Geo. D. Boardman,
G. H. Brigham,
E. Bright,
Isaac W. Brinkerhoff,
John M. Bruce,
John M. Bruce, Jr.,
A. P. Buel,
A. H. Burlingham,
John D. Burwell,
A. B. Capwell,
Ebenezer Cauldwell,
A. J. Chadsey,
John Enoch Chesshire,
William Clark,
Edward Conover,
John Cookson,
D. G. Corey,
David Corwin,
W. Q. Crane,
C. C. P. Crosby,
O. Dodge,

wling, J. S. Ladd, J. T. Seeley,
ldridge, Edward Lathrop, C. P. Sheldon,
lette, E. L. Magoon, Smith Sheldon,
aves, Whitman Metcalf, Joseph P. Simpson,
Hague, H. Miller, Henry N. Smith,
Harrison, A. Kingman Nott, J. Hyatt Smith,
kell, L. W. Olney, S. M. Stimson,
ll, Stephen Remington, D. C. A. Stoddard,
. Hillman, Charles Richardson, George Webster,
. Hoben, Zebedee Ring, B. T. Welch,
me, M. Roberts, Samuel White,
nson, Hubbard Russell, Z. P. Wilds,
yes, O. Sage, R. J. Wilson,
Keyser, H. Seaver, T. G. Wright.
eeland,

NEW JERSEY.

rong, Thomas Goodwin, A. S. Patton,
ldwin, J. Spencer Kennard, D. F. Randolph,
rker, J. M. Lyons, F. A. Slater,
. Clancy, Pethuel Mason, Lewis Smith,
Clark, David T. Morrill, B. Stelle,
Dawling, Levi Morse, Thomas Swaim,
ke, G. P. Nice, G. S. Webb.
h, Wheelock H. Parmly,

PENNSYLVANIA.

ws, John Hanna, W. C. McIntosh,
dwin, H. C. Harrison, S. M. Osgood,
ucknell, A. J. Hires, John Smart,
zer, W. B. Jacobs, J. Wheaton Smith,
zer, W. W. Keen, W. E. Watkinson,
y, Richard Lewis, Thos. Wattson,
, J. M. Linnard, Daniel Wickerly,
, B. R. Loxley, S. W. Ziegler.

MARYLAND.

ie.

OHIO.

H. Davis, Benj. Rouse.

INDIANA.

S. Dyer.

ILLINOIS.

MICHIGAN.

er, S. Haskell.

WISCONSIN.

er, O. O. Stearns, J. T. Westover.

MINNESOTA.

ly.

INDIA.

Day.

BURMAH.

by, N. Harris, E. Kincaid.

ASSAM.

ard.

D. Sanderson, Esq., Ms., Rev. Messrs. H. Fletcher, Vt., Wm. Lamson, D. D., N. H., J. T. Champlin, D. D., Me., J. N. Murdock, D. D., Ct., and S. W. Field, R. I., Smith Sheldon, Esq., N. Y., Rev. Messrs. B. Griffith, Pa., H. Davis, D. D., Ohio, C. K. Colver, Mich., O. O. Stearns, Wis., L. Church, Ill., and J. L. Hodge, D. D., N. J., were appointed a committee to nominate twenty-five persons to serve for the three years next ensuing on the Board of Managers.

Voted, That all questions pertaining to membership be referred to the committee on members and delegates present.

Voted, That we elect the officers of the Union at four and one-half o'clock this afternoon.

Voted, That the committee to nominate members of the Board be instructed to report a majority of the twenty-five from among the laymen in our churches.

Rev. Messrs. R. W. Cushman, D. D., Mass., R. Turnbull, D. D., Ct., and B. Sears, D. D., R. I., J. P. Crozer, Esq., Pa., and A. B. Capwell, Esq., N. Y., were appointed a committee on obituaries.

Voted, That the following be the hours for meeting and adjournment, viz., for meeting, 10 o'clock, A. M., 2½ and 7½ P. M.; for adjournment, 1 and 5½ o'clock, P. M.

A committee, consisting of Rev. Messrs. G. S. Webb, D. D., N. J., S. B. Swaim, Mass., Geo. Knox, Me., J. C. Harrison, N. Y., and S. Adlam, R. I., O. Sage, Esq., N. Y., and Hon. A. Colby, N. H., was appointed to designate the place of the next annual meeting; also to nominate a person to preach the annual sermon.

A communication from the Boston Young Men's Christian Association was presented and read, cordially inviting the members and friends of the Union attending the present anniversary to visit the Rooms of the Association and to avail themselves of the free use of their papers and periodicals; proffering also the use of their Committee Room for any meetings the Union might desire, at such times as it was not already especially appropriated.

Voted, That we accept the invitation contained in the above communication, and return to the Association the thanks of this body therefor.

The Recording Secretary of the Board of Managers presented the following communication from that body.

REPORT.

The Board of the American Baptist Missionary Union respectfully report:—

That the Board met in accordance with the provisions of the constitution, on the 19th of May in the city of Boston, and reviewed, so far as time would allow, the doings of the past year.

The usual reports of the Executive Committee and the Treasurer were laid before the Board, and read and considered in part.

The Board finds itself under the necessity of referring an unusual amount of business — finished and unfinished — to the Union, consisting of—

1. The Treasurer's and Auditors' report, and the accompanying documents;
2. From the report of the Executive Committee in the Foreign Department,

e item on Regulations, proposed under the head of "Relations of missionaries to e Union." Also:—

3. The item on "Discontinuance of Missionary Relations;"

4. The item on the "Shwaygyeen Mission;" and

5. The closing portions of the report of the Executive Committee, not read ifore the Board;

6. A report of the committee appointed in 1855 to inquire into the "practicability of reducing the expenses of returned and returning missionaries;" and,

7. The whole matters involved in the recent communications of Rev. E. incaid to the "Christian Chronicle," and the statements thereon offered by the xecutive Committee through the Foreign Secretary, and by br. Kincaid.

J. M. LINNARD, *Chairman pro tempore.*

HENRY DAY, *Recording Secretary.*

Voted, That we now take up article 2nd in the report of the Board.

The preamble and regulations referred to this body in said article were read, and the following resolution was offered.

Resolved, That the paper now before the Union be approved, as a satisfactory interpretation of the mutual obligations growing out of the relations existing between the Executive Committee and the missionaries, and not as a substitute for the original agreement or regulations adopted in 1827.

After some discussion and propositions to amend the resolution, the whole subject was referred to a committee, consisting of Rev. Messrs. R. Turnbull, D. D., J. C. Harrison, E. Lathrop, D. D., D. G. Corey, and P. G. Wightman, with instructions to report at the opening of the afternoon session.

Voted, That we adjourn. Prayer by Rev. E. Lathrop, D. D., N. Y.

THURSDAY, 2 1-2 *o'clock, P. M.*

The Union met according to adjournment, and prayer was offered by Rev. D. Benedict, D. D., R. I.

The committee to whom were referred the documents pertaining to regulations &c., reported as follows.

Resolved, That the paper now before the Union * be approved as a satisfactory expression of the mutual obligations growing out of the relations existing between the Executive Committee and the missionaries, but not as invalidating the original agreement or regulations adopted in 1827.

The report was adopted.

Voted, That article seven in the report of the Board of Managers be now taken up and considered.

The Rev. E. Kincaid addressed the meeting, and proceeded without interruption until the hour fixed for the election of officers.

At 4½ o'clock the subject under discussion was laid upon the table, and the Union proceeded to elect its officers for the ensuing year.

Rev. Messrs. S. Haskell, Mich., T. D. Anderson, Mass., G. C.

* See p. 226.

Baldwin, D. D., N. Y., G. P. Nice, N. J., and W. F. Nelson, R. I., J. M. Bruce, Jr., Esq., N. Y., and G. W. Chipman, Mass., were appointed to collect and count the votes for President, two Vice-Presidents and a Recording Secretary, who subsequently reported that the Union had elected—

HON. GEO. N. BRIGGS, *President.*
Rev. SILAS BAILEY, D. D., } *Vice Presidents.*
Rev. BARTHOLOMEW T. WELCH, D.D., }
Rev. Wm. H. SHAILER, D. D., *Recording Secretary.*

The committee appointed to nominate persons to serve on the Board of Managers reported; and on balloting, the following was declared to be the result of the election;—Rev. Messrs. E. L. Magoon, D. D., N. Y., S. M. Osgood, Pa., L. A. Dunn, Vt., A. H. Stowell, R. I., J. Cookson, N. Y., and O. S. Stearns, and M. W. Pond, Esq., of Mass., serving as tellers.

MINISTERS.	LAYMEN.
GEO. W. BOSWORTH, Portland, Me.	J. C. WHITE, Bangor, Me.
OLIVER AYER, Claremont, N. H.	EDWARD R. SEECOMB, Brookline, Mass.
HORACE FLETCHER, Townsend, Vt.	HENRY S. WASHBURN, Worcester, Mass.
S. R. MASON, Cambridgeport, Mass.	RICHARD S. FELLOWS, New Haven, Conn.
WM. REID, New London, Conn.	GEORGE READ, Deep River, Conn.
BARNAS SEARS, Providence, R. I.	A. M. GAMMELL, Warren, R. I.
E. L. MAGOON, New York, N. Y.	J. M. BRUCE, Jr., New York, N. Y.
J. WHEATON SMITH, Philadelphia, Pa.	LOOMIS BALLARD, Brooklyn, N. Y.
HENRY DAVIS, Columbus, Ohio.	ELIAS JOHNSON, Troy, N. Y.
O. O. STEARNS, Racine, Wis.	ORRIN SAGE, Rochester, N. Y.
H. WILKINSON, Lobo, C. W.	HENRY HARRISON, Philadelphia, Pa.
(To fill a vacancy,) H. JACKSON, Newport, R. I.	J. M. LINNARD, Philadelphia, Pa.
	T. W. EWART, Marietta, Ohio.
	S. N. KENDRICK, Detroit, Mich.

Voted, That the annual sermon be preached this evening at 7½ o'clock in Tremont Temple.

Voted, That we now adjourn. Prayer was offered by Rev. A. D. Gillette, D. D., N. Y.

THURSDAY EVENING, 7 1-2 *o'clock.*

The Union met in Tremont Temple. Prayer was offered by Rev. N. Colver, who also preached the annual sermon, from Colossians 1. 28: "*Whom we preach, warning every man,*" *&c.*

After the sermon, a collection was taken for the Missionary Union, amounting to $111.27.

The doxology was sung, the benediction pronounced by Rev. Dr. Welch, and the Union adjourned till nine o'clock to-morrow morning.

FRIDAY MORNING, 9 *o'clock.*

The Union assembled, and Rev. J. Wheaton Smith, of Pa., offered prayer.

The records of the proceedings of yesterday were read and approved.

Voted, That we now listen to further remarks from Rev. Mr. Kincaid; the subject on which he spoke yesterday having been taken from the table.

When Mr. Kincaid had finished his remarks, the Foreign Secre-

tary addressed the meeting in reply. Rev. Messrs. Harris and Bixby, returned missionaries, followed with remarks:—after which, it was

Resolved, That a committee of seven be appointed to consider the statements made by the Foreign Secretary, and Rev. Messrs. Kincaid, Harris and Bixby, and report at the earliest period possible, before the adjournment of the Union.

Voted, That the President nominate the chairman of said committee, and that brethren Peck and Kincaid nominate three each, alternately.

The committee consisted of Rev. B. Sears, D. D., F. Wayland, D. D., T. F. Caldicott, D. D., G. S. Webb, D. D., Wm. Hague, D. D., Hon. A. Colby and Wm. Bucknell, Esq., to whom Rev. Messrs. E. Bright, D. D., and N. Colver were subsequently added.

Adjourned. Prayer by Rev. H. J. Ripley, D. D., Mass.

FRIDAY, 2 1-2 *o'clock, P. M.*

The Union met, and prayer was offered by Rev. R. Anderson, D. D., Senior Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

Nos. 1, and 3 and 4, of the report from the Board of Managers were adopted.

REPORT.

The committee to whom was referred the Treasurer's report, would submit the following report.

The committee are gratified to notice the minute and faithful statement by the Treasurer, according to the suggestions of last year, of all the property of the Union, whether held in titles to real estate, or leases, and the income derived from these; as also a faithful account of income from sales that have been made.

Also, it gratifies your committee to say, that, so far as we have means of forming an opinion, the financial business of the Union has been managed with very great economy and faithfulness; the entire cost of its management being less than thirteen per cent. of the whole income.

No. 6 being taken up, the document prepared by the committee appointed in 1855, was read and adopted as follows.

REPORT.

The committee appointed at the annual meeting in 1855, to inquire into the practicability of reducing the expenses of returned and returning missionaries, have not been able to see the need of recommending a modification of the rules which now govern the Executive Committee in that department of their duties. The rules, a copy of which is herewith submitted, are sufficiently explicit, comprehensive and liberal, with a fair interpretation on the part of the executives and the missionaries, to meet every case which is likely to arise touching the return and support of such missionaries, and their families, as may consider it advisable to leave their fields for the purpose of visiting this country. It would be difficult, if not impossible, to frame a set of rules that should authoritatively govern every case, and the propriety of attempting it would be doubtful were it practicable. In conducting such a work as Christian missions, much must necessarily be left to

the discretion of the executives at home and to the missionaries abroad; and when both parties have a just regard for their common rights and obligations, a few simple rules will be sufficient; and without such regard for each other's rights and obligations, the minutest regulations would fail to produce satisfactory results.

There can be no doubt of the need of the occasional return of missionaries to this country, and the reasons for it are too well known to call for a statement of them at this time. When that necessity exists, the missionary seeking a temporary absence from his field should gain the approbation of the mission with which he is connected, and, if practicable, the concurrence of the Executive Committee. And when the question of a return home is decided upon, it is clearly the duty of the returning missionary to choose the cheapest passage compatible with health and comfort. Cases may occur in which a missionary should return to this country from an Asiatic port by the way of England, and from there to an American port by the speediest route, without reference to expense. But except in extraordinary cases, your committee are of the opinion that the voyage may be made in a sailing ship direct from an Asiatic to an American port, especially now that merchant-vessels sailing between such ports are so well fitted for the accommodation of passengers, and while the difference in the expense is as two to one in favor of the direct route.

Missionaries returning on account of personal illness, or the illness of their wives, or wives and children returning on account of the death of their husbands and fathers, have claims on the missionary treasury for support while in this country. The amount of such support and the length of time it should be continued, must be governed by the circumstances of each particular case. Missionaries cannot expect a Missionary Board to grant them yearly allowances in the form of perpetual pensions, nor can they expect such Board to provide them such support as would place them above dependence on their own personal means or labor, or the assistance of their personal friends. Missionaries should expect no more than to have the *deficiency* of their support provided for from the treasury, and it should be their aim to relieve the treasury of that expense as soon as circumstances permit. On the other hand, the home executives should place a liberal construction on the rules regulating the support of returned missionaries. It is better that they should receive more in amount and for a longer time than may be strictly necessary, rather than there should be, even in appearance, any want of equity in the annual appropriations of the Executive Committee for the support of invalid missionaries.

It is also the opinion of your committee, that the provisions made for the support of the missionary and his wife should in all cases be over and above the stipulated annual allowance of $80 for the support and education of their children. If the parents are expected to meet all the expenses of their children from such allowance, they should be permitted to devote it to the object for which it was made, and not to draw upon it for their own personal support.

EDWARD LATHROP,
EDW. BRIGHT,
SEWALL S. CUTTING, } *Committee.*

The committee on obituaries made the following report by their chairman, Dr. Cushman, which was adopted.

REPORT.

The committee on obituaries present the following report.

Death is the surest of all incidents of man's sublunary condition. Whatever *we may contemplate* as a possibility, or probability, or as an object of anticipation

or dread, *this* is ever before us as a certainty. No considerable portion of time can pass, with any large body of men, without a tribute to the grave. It is not alone the host which gathers to its rendezvous from the battle-field, that finds silence at roll-call. This Missionary Union may never hope to gather its bands to its annual councils with ranks unbroken.

Mention has already been made, in the report laid before you by the Executive Committee, of those whom the Master has called to their rest.

The commendation bestowed by the Executive is deemed, by your committee, to be but a simple tribute of justice. The Rev. Lovell Ingalls and Mrs. Miranda Vinton Harris — veterans in the service — have given proofs of their devotion to the mission work, and of their fitness for it, which will not permit their memories to perish. And Mrs. Susan C. Bixby, wife of the Rev. M. H. Bixby, who with his fellow laborer and companion in bereavement, the Rev. N. Harris, is with us to-day, was long enough on the mission field to show her fitness for the work she had chosen. Mr. and Mrs. Satterlee had scarcely prepared themselves by the acquirement of the language in which they were hoping to show to the people the way of salvation, before they were called to "the better land." But they had lived long enough to leave to those who should come after them a good example of missionary spirit, and to awaken kind memory and love in the hearts of the friends of missions. In the death of each of these missionaries we have sustained a loss which adds a thicker veil to the mystery of God's providence, and a severer trial to our faith.

There were two names on the muster-roll of your Board, to the call of which there was no answer. They are names which have been long familiar; and, to many of us, much endeared. They were not so long familiar, however, as to be grouped with the fathers of our Israel. The Rev. JAMES N. GRANGER, D. D., and the Rev. HARVEY MILLER, were scarcely past the prime of their years, and only in the noontide of their usefulness.

It is a sad yet grateful duty to the memory of our Christian friendships, and to their usefulness, to record our sense of their worth.

They were both men of a high order of talent, of unbending integrity, of an enlightened and rational, yet fervent piety, and of an unsullied name; men to whom the severe judgment of the world accorded that title which is "the highest style of man."

They were both true friends of missions, and of this union of the churches in their promotion; and the former of them has *so* labored and suffered for them that we seem to hear a voice issuing from his grave, saying, "Brethren, do all things without murmurings and disputings; that ye may be blameless, and harmless; the sons of God, without rebuke, in the midst of a crooked and perverse nation,—that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain. I have been offered upon the *sacrifice* and service of your faith, but I joy and rejoice with you all."

The committee to whom was referred the subject of differences between certain missionaries and the executives of this body reported, recommending the adoption of the following resolution.

"*Resolved*, That the Missionary Union having heard the statements of the Executive Committee, respecting the allegations brought against them and the Foreign Secretary by the Rev. Eugenio Kincaid, and the statements of Rev. Messrs. Kincaid,

Harris and Bixby, and also those of the Treasurer and Auditor relating to the same, are of opinion that these differences have been mainly the result of misapprehension; and they therefore recommend that both parties, forgetting all former misapprehensions and differences, henceforth earnestly coöperate in giving the gospel to the heathen; and that we all unite in the hope that the whole number of missionaries who have withdrawn will return to their former relations to this organization."

The above report was *unanimously* adopted; and the Union joined with Rev. Dr. Sears, in expressions of thanksgiving to God for his goodness.

Resolved, That the thanks of this Union are hereby tendered to the members of the Baptist churches in Boston and vicinity, and to the other friends who have so kindly extended to us their liberal hospitalities, and also to this church and society for the use of their house of worship.

Resolved, That we hereby tender our thanks to the different Rail-Road Companies which have courteously permitted the members of this body to pass over their respective roads at reduced fare.

Resolved, That the thanks of this body be presented to the Rev. N. Colver for the excellent gospel sermon delivered before the Union last evening.

The committee appointed to designate a place of meeting and to nominate a preacher for next year, reported, recommending that the Union hold its next annual meeting in Buffalo, N. Y.:— that the Rev. W. H. Shailer, D. D., of Me., preach the sermon, and that Rev. S. Bailey, D. D., of Ia., be his alternate. The report was adopted.

The record of proceedings was then read and approved.

Voted, That we now adjourn, to meet in Buffalo, N. Y., on the third Thursday of May, 1858.

Prayer was offered by Rev. Dr. Wayland, and the members dispersed, believing that on the whole the meeting had been profitable.

WM. H. SHAILER, *Recording Secretary.*

FINAL MEETING OF THE BOARD.

BOSTON, MAY 22, 1857.

The Board met in the vestry of the First Baptist Church, Boston, Mass., on Friday afternoon immediately after the adjournment of the Union.

In the absence of Hon. Ira Harris, Chairman, Rev. Barnas Sears, D. D., was chosen Chairman *pro tempore.*

Prayer was offered by Rev. G. S. Webb, D. D.

The roll being called by the Secretary, the following members answered to their names.

CLASS 1.

Ministers.	*Ministers.*	*Laymen.*
CHARLES G. PORTER,	J. L. HODGE, D. D.,	GEO. W. CHIPMAN,
J. N. MURDOCK, D. D.,	W. H. PARMLY,	JAMES H. READ,
WM. LAMSON, D. D.,	S. DYER,	W. W. KEEN.
THOMAS D. ANDERSON,	S. HASKELL.	

CLASS 2.

Ministers.	*Laymen.*	*Laymen.*
GEO. B. IDE, D. D.,	ANTHONY COLBY,	J. P. CROZER,
FRANCIS WAYLAND, D. D.,	P. W. DEAN,	H. M. BALDWIN,
HENRY DAY,	H. E. DAY,	BENJ. ROUSE.
G. S. WEBB, D. D.	EBEN'R CAULDWELL,	

CLASS 3.

Ministers.	*Ministers.*	*Laymen.*
OLIVER AYER,	E. L. MAGOON, D. D.,	EDWARD H. SECCOMB,
HORACE FLETCHER,	J. WHEATON SMITH,	A. M. GAMMELL,
S. K. MASON,	HENRY DAVIS,	J. M. BRUCE, JR.,
WM. REID,	O. O. STEARNS.	ORRIN SAGE,
BARNAS SEARS, D. D.,		HENRY C. HARRISON,
		J. M. LINNARD.

The Board then proceeded to elect by ballot a Chairman and Recording Secretary, Rev. Henry Day having declined serving longer as Secretary. The result was:

For Chairman, Hon. IRA HARRIS, LL. D., of N. Y.
For Secretary, Rev. THOS. D. ANDERSON, of Mass.

Voted, To appoint a committee to nominate an Executive Committee, Corresponding Secretaries, Treasurer, Assistant Treasurer and Auditing Committee.

This committee consisted of Rev. F. Wayland, D. D., Rev. W. H. Parmly, H. E. Day, Esq., Rev. Wm. Lamson, D. D., Rev. S. Haskell, Rev. E. L. Magoon, D. D., and Geo. W. Chipman, Esq.

Adjourned, after prayer by Rev. J. N. Murdock, D. D., to meet at 7 1-2 o'clock, P. M.

FRIDAY EVENING, 7 1-2 *o'clock.*

The Board met according to adjournment.

Prayer by Rev. J. L. Hodge, D. D.

The committee on nominations reported without change the names of those who had served in their respective capacities during the past year.

Voted, That the election be suspended for half an hour, to furnish opportunity for a free conference on subjects of importance thereto.

Remarks were made by H. E. Day, Esq., Rev. Messrs. Anderson, Bosworth and Seely, Ebenezer Cauldwell, Esq., and Hon. J. H. Duncan.

The half hour having expired, the Board proceeded to ballot for the Executive Committee.

During the counting and assorting of votes for Executive Committee, other tellers were appointed and the election of other officers was proceeded with. While the tellers were ascertaining the results of the balloting, the conference was continued and the following persons took part: Rev. Messrs. S. Dyer, Cushman, Corey, Dowling, Train, Ide, Mills, Warren, Osgood, J. W. Smith and H. Davis, and T. Gilbert, A. Colby, J. P. Crozer and J. M. Linnard, Esqs.

Rev. J. W. Parker, D. D., Rev. S. B. Swaim, D. D., and Benj. Smith, Esq., of the Executive Committee, positively declined a re-election.

After several ballotings, the following Executive Committee was chosen.

Executive Committee.

Ministers.	*Laymen.*
R. W. CUSHMAN, D. D.,	HEMAN LINCOLN,
WM. HOWE,	J. W. CONVERSE,
BARON STOW, D. D.,	GEO. BROOKS,
THOS. D. ANDERSON.	J. WARREN MERRILL,
	D SANDERSON.

For Corresponding Secretaries, the Board made choice of Rev. Solomon Peck, D. D., for the foreign department, and Rev. J. G. Warren, D. D., for the home department; for Treasurer, N. Boynton, Esq.; Assistant Treasurer, Freeman A. Smith, Esq.; for Auditing Committee, J. B. Witherbee and Jos. A. Pond, Esqs.

Voted, That the salaries of the officers remain the same as last year.

The following resolution, moved by Rev. E. Bright, D. D., and supported by brn. Baldwin, Parmly and others, was unanimously passed.

Resolved, That, in the judgment of this Board, the interests of the missionary cause require during the year the sum of $120,000 in contributions from the churches, and we hereby pledge our hearty co-operation with the Executive Committee and Home Secretary in raising the same.

Voted, That when we adjourn, we adjourn until 9 o'clock to-*morrow* morning.

After further remarks by Messrs. Duncan, Hodge, Linnard, Bosworth, Bright, Colby, Lathrop and Train, the Board adjourned.

SATURDAY, 9 *o'clock, A. M.*

The Board met according to adjournment.

Prayer by Rev. S. M. Osgood.

The brethren elected by the Board on the preceding evening to fill the places of Executive Committee, Secretaries and Treasurer, were present, excepting Rev. Messrs. Howe and Stow and Heman Lincoln and Daniel Sanderson, Esqrs., and being individually called on to state their present views relative to their acceptance of the positions assigned them, severally answered the call; from which replies the Board gathered that, at least until further time were gained for careful consideration, they would not decline the appointments.

The Home Secretary communicated to the Board the thanks of Hon. Heman Lincoln for the continued confidence in him expressed by his re-election as member of the Executive Committee, accompanied with the request that, owing to the failure of health, he might be excused from serving. Whereon, it was unanimously

Voted, That this Board, impressed with a sense of the eminent services rendered to the cause of missions by Hon. Heman Lincoln, cannot consent to excuse him from the position in the Executive Committee to which it has unanimously elected him.

After remarks by Messrs. Ayer, Gilbert, Swaim, Bailey and J. W. Smith, prayer was offered by Rev. J. C. Stockbridge, when the Board adjourned.

BARNAS SEARS, *Chairman pro tem.*

THOS. D. ANDERSON, *Recording Secretary.*

FORTY-THIRD ANNUAL REPORT.

MR. CHAIRMAN,

In giving an account of their stewardship and surrendering their trust to the Board of Managers, the Executive Committee would make grateful mention of the loving kindness and tender mercies of our covenant keeping God. While he has led us through many and sore trials, he has not failed from time to time to reveal his face and make known his saving help;—and so signal has been his interposition, that we cannot fail to see and acknowledge his hand. Help has arisen at times and from sources little expected; and more than ever we have been compelled to exclaim, "Lo, this is our God; we have waited for him, we will rejoice and be glad in his salvation." Notwithstanding the discussions which have filled the denominational papers, and kept the public mind in a state of constant agitation, the contributions to your treasury have reached a sum fully adequate to meet the actual expenditures of the year. At some points in the foreign field, a most remarkable work of grace has been, and still is, in vigorous progress. To our view, it was never more manifest than at present, that the finger of God is in your missions.

While the work is of God and cannot die, your Committee have had renewed and painful evidence that the laborers are men, and, sooner or later, must all fall before the shafts of the destroyer. The Rev. James N. Granger, D. D., of Providence, R. I., and Rev. Harvey Miller, of Meriden, Ct., members of your Board, able preachers of the gospel and faithful pastors of the flock, the earnest and steadfast friends of missions and of the Union in times of their greatest peril, both in the meridian of their usefulness, and both present and taking an interested part in your last annual convocation, have been smitten down and borne to the tomb. We weep over their graves, and at the same time rejoice in the witness they were able to bear to the truth while living and dying, and in the assurance that they "rest from their labors, and their works do follow him."

In the ranks of your missionaries the mortality has been great, and within the year five new names, Rev. Lovell Ingalls, of the Rangoon Burman Mission, Mrs. Susan C. D. Bixby, wife of Rev. M. H. Bixby, of the Maulmain Mission, Rev. Alfred B. and Mrs. Sallie *Ann Satterlee, of* the Arracan Mission, and Mrs. Miranda Vinton

Harris, of the Shwaygyeen Mission, have been added to those who n times past enriched your history by their self-denying lives and ieroic deaths. The first and the last named of these were among your older missionaries, and by many and exhausting labors had ittested their love to Christ, their compassion for souls, and their ncreasing devotion to missionary service. More conscientious or faithful laborers, the Board never had in its connection, and, we add, more successful. They died, as every true soldier wishes to die, with the armor on, in the midst of the strife and trophies won for the Master all around them. The others removed were young in the service, but had been long enough in the field to show that they had not mistaken the will of the Master or their own adaptation to the work. Had it however been the divine purpose to spare them, they would have wrought faithfully and successfully in his name. Though not permitted to see the execution of their cherished plans, theirs will be the reward of him who had it "in his heart to build a house unto the Lord."

AGENCIES.

This department of your work has been carried on under such circumstances as to test its value more fully than ever before, and bring into requisition all the good qualities of the men engaged in it. In no previous year have so many obstacles been met, or an equal amount of energy and perseverance been requisite to overcome them. Moving among the churches, as living spirits amid the wheels, and presenting the paramount claims of missions, they have drawn attention away from the embarrassments with which they are for the time struggling, and the result has been, that the embarrassments have been forgotten, and the usual offering placed on the altar for Christ's sake.

The following persons have been employed the whole or a part of the year.

DISTRICTS.	AGENTS.
Eastern New England.	
The State of Maine, - - - -	Rev. F. Merriam, China, Maine.
Northern New England.	
New Hampshire and Vermont,	Rev. H. Tonkin, Concord, N. H.
Southern New England.	
Massachusetts, Rhode Island, and Connecticut, - - - -	Rev. Jonathan Aldrich, Worcester, Mass.
Eastern New York.	
Including the Chemung River, Broome and Tioga, Otsego, Mohawk, Lake George, and Essex and Champlain Associations, - - - - -	Rev. O. Dodge, Brooklyn, N. Y.
Western New York.	
All west of the Eastern District,	Rev. H. A. Smith, Fayetteville, N. Y.
South Eastern District.	
Pennsylvania, New York, and Delaware, - - - - - - - -	Rev. Sewall M. Osgood, Philadelphia, Pa.

Central District.

State of Ohio, - - - - - - Rev. John Stevens, Cincinnati, O.

Lake District.

Indiana and Michigan, - - - Rev. A. S. Ames, South Bend, Ind.

North Western District.

Illinois, Wisconsin, and Iowa, - Rev. J. D. Cole, Janesville, Wis.

Mr. Stevens, who has faithfully served the Board for so many years in Ohio, retired from your employment in the autumn. Mr. Tonkin received an appointment for New Hampshire and Vermont in September, and Mr. Merriam entered on his work in Maine in October last. New York has been comprised in two districts, and a like measure is contemplated with regard to New England. Rev. Mr. Bixby, returned missionary, has been under appointment as agent since December last, and has performed a useful work in different parts of New England, in New York city, and in Brooklyn. In connection with his customary duties, the Home Secretary spent the months of September and October in the Western States, where he attended five Baptist Conventions, and contributed, both in public and private, what was in his power to cement the bonds of union among the friends of missions, and make known more widely the present exigencies of your work. He was everywhere received in the most kind and fraternal manner, and bore away the conviction that as earnest and determined workmen are found in the West as in any other part of our country; and that there the cause of foreign missions is cherished with an enlightened and hearty attachment. A great share of its talent and wealth is yet to be laid on the altar of foreign missions. This Board cannot be too prompt or too earnest, in its endeavors to cultivate this part of the home field.

In the six months of his service in Maine, Mr. Merriam has visited seventy-three churches, travelling 1483 miles, and delivering fifty-seven sermons, besides preaching the gospel and soliciting aid extensively from house to house. His labors have been confined very much to the feeble class of churches, of which, on account of emigration to the West, commercial reverses and a prevailing dearth of spiritual influences, there is a rapidly increasing number. Still there are strong points for your cause in Maine, as evinced by the fact that in this year of trial the receipts have not fallen below the average of the last ten years.

Since entering upon your service, Mr. Tonkin has spent most of his time in New Hampshire, where he has travelled 2300 miles, delivered thirty eight sermons and addresses, and visited thirty churches. A portion of the time his health had been poor, but indications are now such as to promise usual vigor in the prosecution of his work. "I have sought," he remarks, "to awaken a deeper and more general interest in the cause of foreign missions, to secure the funds needed to meet present emergencies, to obtain pledges of future aid, and increase the circulation of our periodicals. It is gratifying to be able to state, that wherever I have as yet been,

as the agent of the Union, I have met with a hearty and hospitable reception and the co-operation of pastors and other brethren; and that but few appeals, in public or private, have been made wholly in vain."

Mr. Aldrich, in the Southern New England district, sums up his labors for the year as follows; "I attended one State Convention; and have delivered addresses at eleven Associations and one Sabbath School Convention. I have formally visited seventy three churches, and preached more than 150 times, besides delivering short addresses on various other occasions. I have collected nearly $6000, being a large advance on the amount of the previous year. I have also carried on a large correspondence, and written occasionally for the religious periodical press. Personally, I have been treated with uniform kindness, have encountered at least the usual amount of prejudice, and been perhaps more than usually successful in removing it."

In the Eastern New York district, Mr. Dodge has continued to labor with his accustomed fidelity and success. During the year ending the 31st of March, he reports 10,805 miles travelled, 138 churches visited, eleven associations attended, 167 sermons and addresses delivered, 700 letters written, and the circulation of the periodicals increased more than in any previous year of his agency. He has accounted with the treasurer for $15,056.00. "In reviewing the year," he says, "I feel a degree of gratitude to God for his preserving mercy to me and my family, and for the kind reception I have received in city and country. The brethren generally love the Missionary Union and will stand by it, but many are hoping that something may be done to remove the existing difficulties. If such can be the case, we may expect a larger amount from my district another year."

From Western New York, Mr. Smith reports;—"In prosecuting the work of an agent of the Union for the year ending March 31st, I have travelled 7745 miles, written 637 letters, preached 140 sermons, besides delivering missionary addresses on various public occasions, attended fifteen associational meetings and spent thirty days in making personal application for funds from house to house; whole amount from my district, $9,038. Passed through my hands, $7,086 26. Impressed with the desirableness and necessity of a more general distribution of the missionary periodicals, I have done what I could to increase their circulation. As in years past, I have not made the collection of funds the only object of my labors, but have sought, to the best of my ability, to cultivate a proper missionary spirit. I am happy to say that almost without exception, I have met with a cordial reception wherever I have travelled among the churches, and would gratefully acknowledge the hearty coöperation of the pastors of the churches. Should a few disturbing influences cease to exist, a liberal increase of receipts from this field may be anticipated the present year."

In the South Eastern district, Mr. Osgood has labored with his usual fidelity and perseverance. During the year he travelled 11,091 miles, attended twenty-two associational and other public meetings, visited ninety-two churches, delivered 180 addresses, and wrote 1718 letters. As the result of these, he received and renewed subscriptions for 406 copies of the Magazine, and 5,058 of the Macedonian, and remitted to the Treasurer, in addition to donations forwarded by others, the sum of $10,025.77. Mr. Osgood adds to this summary statement, "The general result, although not all that could have been desired, may nevertheless be regarded, on the whole, as propitious. The receipts from the district have reached the sum of $13,769.77, which is in advance of the contributions of any previous year. Of the 490 churches in this district, only 231 have participated in these contributions, which is, however, nine more than in the last or in any year within the limits of my services."

In prosecuting the labors of the agency in his district, Mr. Ames has travelled 8,410 miles, delivered 141 sermons and addresses, visited about 100 churches, attended two State Conventions and seven associational meetings, and collected $1,840.68. From the entire field $2,644.21 has reached the treasury, showing, especially so far as Indiana is concerned, an encouraging advance on the receipts of former years. While Mr. Ames has presented the claims of missions in public assemblies, he has also, to a considerable extent, labored privately and from house to house, and has done good service for the periodicals by calling attention to their merits and securing subscribers. This field is a rich one, and has never been thoroughly canvassed. At certain points there are well informed and reliable supporters of missions. The body of the people need to be taught what are the first principles of the foreign missionary enterprise, and by kind and protracted influences to have their prejudices removed and their hearts interested. It is not to be doubted but that a bountiful harvest will in time follow a liberal and faithful sowing of the right seed. We hail, as an efficient coädjutor in the work the recent publication of "The Witness" at Indianapolis, under the auspices of the Indiana State Convention and the editorship of Rev. Minor G. Clarke.

In the North Western district, Mr. Cole was interrupted in his labors in the early part of the year by engagements of a personal and domestic nature, so that he reports in all only six months of services rendered. More than ever since being in the service of the Union, has he been sorely afflicted by the sickness and death of members of his family, and for weeks past he has been anxiously waiting and watching at the bedside of his wife. Referring to this last in his annual report, he observes, "Thus has God afflicted us again. We acknowledge his hand in the chastisement, but will not complain." He reports the following summary of labors. "In the six months of my agency service, I have travelled 3,240 miles, visited forty churches, and preached to and addressed on the subject of missions as many as I could get the

opportunity of addressing. These churches have been in three States and in thirteen different Associations. I have addressed several Sabbath schools, have attended two Associations and two State Conventions, — failed of attending two Associations on account of ill health, — have written to brethren in twelve other Associations and one State Convention, requesting them to act for me at the anniversaries, as agent of the Union, — have not only conducted a large correspondence, but have also written a great many letters to pastors and brethren, requesting collections in churches which I could not visit, — have written missionary articles in the newspapers, and in every way in my power sought to promote the cause of Foreign Missions." The entire amount received from this district is $4,388.17.

PUBLICATIONS.

There have been issued during the year one thouand copies of the Forty-second Annual Report, an average of five thousand and fifty copies monthly of the Missionary Magazine, and twenty-nine thousand copies of the Macedonian.

The income of the periodicals for 1856 was, from the

Subscription list,	$6,296 14

The expenses were, for

Paper,	$2,758 60	
Printing,	1,814 47	
Clerk hire,	521 67	
Original contributions and engravings,	157 00	
Express charges on packages forwarded,	153 90	
Postage prepaid on Macedonian,	456 32	
Incidental expenses, including wrapping paper, &c.,	110 83	
Balance against the periodicals at the close of 1855,	286 60	
Total,		$6,259 39
Balance in favor of the periodicals,		$36 75

By this statement it will be seen that there is a considerable falling off in the circulation of the periodicals as compared with previous years. The causes which have tended to embarrass all the operations of the Board, will in part account for this decrease; while it is to be observed that the introduction of the Home Mission Record, the Young Reaper, the Child's Paper, and the Penny Gazette, to our churches and Sunday Schools, has in many instances come into competition with the Macedonian, and operated unfavorably to its circulation.

Notwithstanding the downward tendencies in the number circulated, the committee are happy to be able to state that the receipts from the subscription list for the year have been adequate to meet all the expenses of publication, cancel an outstanding balance of $286 60, remaining last year, and leave in their favor $36 75. From the best estimate that can be formed from the subscription lists, it is believed that the number of persons who read your pub-

lications is not diminishing. On the contrary, we think it is increasing. The novelty attending their first introduction has passed away, and hence the number taken by many of the churches is not so great as it was at first. But these are sought by persons who *read* them, and by reading have learned to appreciate their worth, and to feel a permanent and growing interest in their contents. And then, their circulation is gradually, but constantly, extending into the newer states and territories.

As intimated in the last Annual Report, the number of distributing agencies has been reduced to a few prominent points. It was found by a slight investigation that the expense to the department, of supplying the churches through these agencies, including express charges and compensation of local agents, amounted to more than it would cost to supply them by the mails; and a gratuitous mail service in favor of a few churches involved a species of favoritism that could hardly claim the approbation of the Board.

As allusions have frequently been made in your annual gatherings to the general character of the Magazine, and a desire has been expressed that its grave, dignified and somewhat reserved bearing might give place to a more genial, frank and outspoken style of communication, the committee would take occasion to say that while some modification in this direction would be an improvement, they would be sorry to see its general character, as a repository of the leading facts of our missionary operations, changed. Let it remain a standard work, affording a fitting place to record, in a simple, historic style, the conflicts and triumphs of Christianity under your hand. There is a demand for a kind of reading in this age which you will in vain seek to gratify; and we venture the opinion that the kind which we commend will ever be welcome to the more intelligent and pious patrons of this enterprise,—the very men on whom its burdens and responsibilities must forever rest. Such readers we must make it a chief concern to feed and strengthen. The Macedonian is designed, we understand, to meet the demands of the passing hour, and may properly be made up of articles of a more miscellaneous character, and employ a style more like those of men speaking face to face on topics of immediate and absorbing interest.

It is proper to add in this connection, that Doct. David Jayne, of Philadelphia, has generously placed $100 to the credit of the publications, to be expended in a gratuitous circulation of the Macedonian, in such manner as to test the effects of such circulation on the receipts of your treasury. The result of the experiment we shall be able to report at the next annual meeting.

RECEIPTS AND EXPENDITURES.

The aggregate receipts of the Union during the year ending March 31, 1857, amounted to $111,288.27. For the items of the account you are referred to the Treasurer's report. Of this sum $98,809.28 was derived from donations and legacies. As compar-

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.	CONTRIBUTIONS.									Yearly Average.	No. Members, 1856.	Contributions, 1855-56.	Contributions, 1856-57.
	1846-47.	1847-48.	1848-49.	1849-50.	1850-51.	1851-52.	1852-53.	1853-54.	1854-55.	1846—1855.			
Maine,	$4,676.82	$5,388.23	$6,052.28	$4,506.87	$5,072.49	$5,899.93	$4,666.86	$5,537.92	$5,434.46	$5,248.42	19,355	$5,103.21	$4,604.63
New Hampshire,	2,237.50	2,527.67	2,210.59	1,856.32	1,983.92	1,871.56	2,196.01	1,846.98	2,319.85	2,116.51	8,229	2,269.98	2,212.47
Vermont,	1,938.95	2,610.53	1,964.73	1,452.36	2,093.48	1,483.01	2,128.24	1,798.13	2,188.14	1,961.92	7,851	1,883.97	1,465.84
Massachusetts,	21,383.94	23,928.42	23,483.47	24,316.48	28,383.35	28,544.77	24,379.58	28,548.71	25,190.82	25,351.06	31,854	32,598.96	26,336.67
Rhode Island,	6,185.13	4,613.25	6,444.68	4,671.18	4,632.95	5,323.44	6,339.66	6,273.53	3,701.43	5,353.91	7,357	4,403.62	3,546.77
Connecticut,	6,236.61	4,248.45	5,039.74	5,602.06	6,386.48	4,854.04	4,761.66	5,577.36	5,088.14	5,810.50	16,907	6,804 02	5,409.66
New York,	20,191.46	22.708.15	24,707.14	25,908.06	26,674.71	29,324.05	34,280.73	38,333.33	33,808.59	28,437.35	87,754	31,971.56	29,156.82
New Jersey,	2,181.05	2,625.77	3,229.83	2,286.11	3,715.90	3,590.02	5,137.91	4,636.09	3,981.36	3,483.78	14,074	5,858.94	5,604.52
Pennsylvania,	11,352.67	5,147.89	4,806 56	6,340.13	6,190.29	6,024.57	8,217.92	7,688.67	6,876.67	6,950.59	34,105	8,964.71	7,854.31
Delaware,	300.00	200.00	200 00	600.13	142.00	150.00	200.00	161.00	200.00	239.27	337	300.00	126.30
Ohio,	2,607.31	6,429.81	6,635.85	5,740.52	4,127.47	5,792.00	6,433.41	5,879.02	4,578.06	5,358.15	24,955	4,523.07	3,386.47
Indiana,	102 00	854.50	832.01	820.52	459.41	633.64	997.41	851.82	662.69	691.21	24,682	1,101.05	1,491.60
Illinois,	380.86	696.49	936.18	1,032.64	1,460.28	1,884.20	2,205 92	2,769.81	2,483.90	1,536.70	24,058	4,098.18	3 075.91
Michigan,	968.55	781.63	904.42	579.95	1,225.81	1,121.21	872.51	822.15	757.98	892.69	9,691	1,285.78	1,152.61
Wisconsin,	73.04	146.75	5.00	.....	266.63	342.24	196.37	404.21	312.82	194.11	5,422	446.12	451.30
Iowa,	98.34	15.49	43.93	70.35	62.05	102.35	241.15	225.62	295.28	128.24	3,533	689.35	540.79
California,	.....	.....	.....	.....	5.55	.....	.....	.....	.....	.....	.....	.....	.....
Home field,	$80,894.23	$82,923.03	$87,496.41	$85,783.68	$92,882.77	$96,911.03	$103,255.34	$111,354.35	$97,880.19	$93,254.41	320,164	$115,252.52	$95,948.67
Miscellaneous,	4,115.01	2,971.39	1,406.58	1,069.32	2,893.58	2,903.66	4,931.21	3,493.07	4,284.39	3,118.67	.....	2,347.55	5,238.88
Totals,	$85,009.24	$85,894.42	$88,902.99	$86,853.00	$95,776.35	$99,814.69	$108,186.55	$114,847.42	$102,164.58	$96,373.08	.....	$117,600.07	$101,187.52

ed with former years, this result shows an advance of three thousand dollars on the average of the ten years next preceding 1855–56. Only one state, viz., Indiana, went beyond the amount last year. Maine, New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Michigan, Illinois, Wisconsin and Iowa were fully up to the average contributions of the ten years next preceding the last. The newer states went beyond that average, while Rhode Island, Vermont and Ohio, owing to the operation of local causes, have fallen far below it. A careful analysis of the receipts, it is believed, would show a falling off generally in the contributions of the country churches in the older states, and an increase in the amount given by churches in cities and large villages. This increase is particularly observable in Eastern Massachusetts and in the cities of New York and Brooklyn. The centres of commerce and manufactures, and the rich alluvial lands of the West, are making enormous drafts on the rural districts of the Atlantic slope; and here is one cause of our deficiency which has not been borne in mind. The expense of living, made necessary by high prices and fostered by the customs of society, has for the last few years consumed almost all the available resources of the working-classes, which constitute the great body of our membership, and who contribute most cheerfully to all charitable and Christian purposes. While the great proportion of the friends of missions have gone on in the even tenor of their way, notwithstanding the unhappy controversies which have agitated the public mind, and have promptly made their usual contributions to your treasury, some, it is known, have deemed it wise to withhold, temporarily, in the hope of effecting such changes as seem to them necessary to the more harmonious and efficient working of your organization. Had the spirit which existed in the annual meeting at Buffalo in 1850 prevailed through all our borders till now, the income this year would have reached, the Committee believe, many thousands of dollars more than it has; and the return of that spirit is all that is wanting to secure the forthcoming of a sum adequate to all the wants of the missions.

For the first quarter of the fiscal year the receipts were very small, amounting in all to only about ten thousand dollars. In view of that state of things, the Home Secretary made personal appeals to a number of the well-known and liberal supporters of the missions, asking them to anticipate their usual offering, and, if consistent with their convictions of duty, to add to the same. Some of those appeals met with prompt and cheering responses, ministering both aid and encouragement to the Executives, in their straits. About the same time the Committee, in view of all the facts with which they found themselves pressed around on every side, felt compelled to have recourse, for a time at least, to the measure of making remittances to the missions as fast only as the churches should furnish them with the means of so doing. The policy of borrowing money in very large sums, to keep up a regular and uniform system of remittances, month by month, while it

operated well on the missions, had, it was feared, exerted an unfavorable influence on the body of contributors, by practically concentrating on a few men at the Rooms a weight of responsibility which ought to be felt by every man who loves and prays for missions. The idea was gaining in scope and strength, that the treasurer would not see the missionaries suffer, even if the people at large did not, as they should do, promptly place the funds in his hands. The Committee have yet to learn that the measure to which they had recourse was not wise. A strict observance to its very letter they would not contend for. An advance of twenty thousand dollars in all, through the summer and autumn months, might be allowed in anticipation of receipts at the end of the year. But to swell a debt of sixty, or even forty thousand dollars, with such anticipation does not commend itself to their judgment, with the fruits of the past so vividly in mind.

The aggregate of expenditures for the year (see treasurer's report) have been $109,555.19, — making the balance against the Union on the 31st of March, $37,004.78.

SCALE OF APPROPRIATIONS FOR 1857–8.

In looking at the wants of the missions for the present fiscal year, and determining a scale of expenditures to meet those wants, the Executive Committee would turn the attention of the Board to three principal aspects of the case.

1. The reduction of the debt. A wise and safe policy will, it is believed, keep an eye steadily fixed on this object. For, while the expenditures of the missions have been considerably reduced, as compared with former years, and the amount of your indebtedness is some twenty-five thousand dollars less than it was two years ago, still your work is embarrassed and must struggle under difficulties till the debt is paid. A reduction of ten thousand dollars is the least that ought to be contemplated the present fiscal year.

2. The reinforcement of the missions. In many aspects of the case, this has already been too long deferred, and nothing but the direst necessity could have induced the Committee to pursue the course which they have for the last two years. It cannot be continued without the most ruinous consequences both at home and abroad. It is well known that the attention of many young men, who had made up their minds to enter your service in the foreign field, has been turned to other departments of Christian labor, so checking the spirit of missions in themselves and in others like-minded with themselves, who have observed and sympathized in their disappointment. Remedial appliances must at once be put in requisition; and the most effectual of all these is to open up the channel of communication from our colleges, theological seminaries and the pastoral office, to the heathen world, and keep the tide of living men flowing out. Recruits must be sent this present year to

your suffering missions. The call for help from some of the stations has been long and loud. Assam has lost more than half of its laborers within three years, while the claims of other localities are almost equally urgent. Rangoon and that most inviting region above, where God is pouring out his Spirit in a most remarkable manner, invite and demand an immediate reinforcement. The harvest is ripe, and the reapers in large numbers should be in the field. The Teloogoos, Siamese, and Chinese, are all waiting impatiently for more helpers.

3. Increase of the compensation of the missionaries.

The necessity and justice of this measure, the Executive Committee have long felt; and about three years ago they resolved to carry it out. Indeed, in the year 1854–55 they actually voted an increase of twenty-five per cent. on the present rates of allowances in Burmah. Immediately after that, our difficulties broke upon us, and the Committee were reluctantly induced to abandon the execution of their purpose. In the mean time, the missionaries have struggled on as best they could, and it must be said have borne up under an accumulation of burdens with a truly heroic spirit.

All the causes which three years ago made an advance in compensation proper, are in operation now with increasing force. At some points, war is raging, and war-prices prevail. At many of your stations the habits of civilized life have flowed in with the current of commerce and trade, and where these go, the value of all exchangeable articles will increase. Above all, the causes which have been in operation in our own country for the last ten years to swell the prices of useful commodities, and which have appealed with telling effect to every man's perceptions, have reached all parts of the civilized world, and made their power known wherever a merchant ship unloads her burden. A competent support of the men on the field must come before a reduction of the debt or the reinforcement of the missions.

With all these demands of your enterprise before you, the Board cannot fail to see the importance of urging the churches to increase largely their offerings to this cause.

A united effort, it is believed, would, without any extra appliances, realize a sum sufficient for all the exigencies of our missions. Why may not harmony be restored, and our glorious enterprise once more take the aggressive movement?

MEMBERSHIP OF THE MISSIONARY UNION.

Six thousand two hundred and twenty-four persons have been constituted life-members of the American Baptist Missionary Union by the payment each of one hundred dollars; the majority of whom are laymen, and of whom full three-fourths were made members by votes of churches and other religious bodies. The number constituted members from the first of April, 1856, to the first of April, 1857, is four hundred and forty-six.

KEMMENDINE LAND AND BUILDINGS.

. report on the property of the Union at Kemmendine, near
goon, was submitted to the Board last year by the Executive
mittee, and by them referred, "with the whole subject involved
t," to a committee of five laymen; the Board empowering and
ructing the Executive Committee "to take such action on the
re subject" as said committee should recommend.
he Executive Committee having been invited to a hearing of
case by said committee of five, they requested their Chairman
the executive officers to appear on their part, which was ac-
dingly done; the Rev. Mr. Kincaid appearing on behalf of Mr.
ton. The hearing occupied in part four days. Subsequently
mmunication was received by the Executive Committee from
chairman of the Committee of Five, which reads as follows.

"BOSTON, April 28, 1857.

THE EXECUTIVE COMMITTEE:—

I am directed by the committee of five laymen, to whom was
rred the subject of the Kemmendine property by the Board of
nagers, to make known to you the views which they take of
ir powers and duties.

It is difficult satisfactorily to ascertain from the resolve under
ch they were appointed, what particular service the Board ex-
ted or desired the committee to perform.

A committee of the Board had already fully considered and
orted upon the past transactions in regard to this property.
far as appears, this report was entirely satisfactory and con-
ive, and there is no intimation that this committee of laymen
e expected or desired to report again upon the matters em-
ced in the former report. But, so far as this committee are
e to form any opinion as to what was expected of them, it seems
ave been designed that they should act with reference to the
re, and not to the past; and that they should communicate
ctly with the Executive Committee, without formally reporting
he Board.

By the constitution, the Board of Managers at the annual
ting may give such instructions to the Executive Committee as
be necessary to regulate the plans for the ensuing year. This
he extent of the power of instruction; and beyond this, the
cutive Committee must discharge their duties under the con-
ution, in such manner as may seem to them proper, in the ex-
se of their own judgment and discretion. The official duties
he Executive Committee cannot be transferred to this commit-
of five, or to any other committee or body.

The service particularly indicated in the resolve for this com-
tee to perform, is that of aiding by their counsel the Executive
mittee in their future action in reference to the Kemmendine
perty. This is the only service, as it seems to this Committee,
heir power to render.

"To obtain the necessary information to enable them to perform the part assigned them, this committee appointed a time and place to hear the Executive Committee and the Rev. Mr. Vinton, by his agents or attorneys, in regard to the property in question, of which due notice was given. Understanding that Mr. Vinton had authorized the Rev. Dr. Brown and the Rev. Mr. Kincaid to act for him before this committee, the chairman addressed a letter to each of these gentlemen, informing them of the time and place of the hearing. At the time appointed a special committee, consisting of the chairman of the Executive Committee and the executive officers, appeared in behalf of the Executive Committee, and the Rev. Mr. Kincaid appeared in behalf of Mr. Vinton;—the Rev. Dr. Brown, as the committee understood from Mr. Kincaid, declined to attend.

"At the hearing, the views of the Executive Committee were expressed by the Foreign Secretary, and the views of Mr. Vinton by the Rev. Mr. Kincaid; and a large amount of evidence, in records, letters, documents, papers, and statements, was submitted to the committee. In this way this committee suppose that they have obtained sufficient information in regard to the property in question, to enable them to act under their appointment.

"This committee, however, do not suppose that they have any right, unsolicited, to interfere, by their counsel or otherwise, with the action of the Executive Committee in the discharge of their official duties, for the performance of which they alone must be responsible. But if the Executive Committee desire the views of this committee in regard to the property, they will readily answer any inquiries which may be made of them.

"In behalf of the committee of five laymen."

(Signed,) RICHARD FLETCHER, *Chairman.*

The above communication having been read to the Executive Committee, and carefully considered, and more especially on noting the intimation courteously conveyed in the closing paragraph, that "if the Executive Committee desire the views of this committee in regard to the property, they will readily answer any inquiries which may be made of them," a resolution was adopted by the Executive Committee in words following: "That the Executive Committee request the views of the Committee of Five Laymen in regard to the propriety of the conduct of Rev. Mr. Vinton in taking a conveyance of the Kemmendine property to himself instead of the Union;—and as to the rights of the Union to that property as between them and Mr. Vinton."

The following is the answer of the committee.

"BOSTON, May 6, 1857.

"TO THE EXECUTIVE COMMITTEE:

"The committee of five laymen answer to your inquiry, That they are clearly of opinion that, under the circumstances of the case and in the relation in which Mr. Vinton stood to the Mission-

ıion, he ought not to have taken the conveyance of the Kem-
ıe land to himself individually, but should have taken it to the
; and that, as between him and the Union, the Union has
; had a just and valid claim to the property.
ıis committee are also of opinion, that there was nothing in
ıte of the accounts between the Executive Committee or the
and Mr. Vinton, which can afford him any justification for
'ing away, as he did, this land."

(Signed,) RICHARD FLETCHER,
GARDNER COLBY,
JAMES UPTON,
DANIEL SANDERSON,
J. WARREN MERRILL.

e undersigned, having been appointed Auditor of the accounts
r. J. H. Vinton with the Treasurer of the American Bap-
issionary Union on behalf of the 'committee of five laymen,'
tended to the duty, and finds that the amount due Mr.
ı at the time of the visit of the Deputation, as shown by his
atements of account current dated Sept. 30, 1853, was paid
during the year 1854, and by far the largest part of it as
ıs March of that year."

(Signed,) J. WARREN MERRILL.

onsequence of the late date at which the above communica-
as received by the Executive Committee, they have taken
:her action on the subject.

RELATIONS OF MISSIONARIES TO THE UNION.

ı after the last annual meeting a communication was received
nissionaries in Burmah, addressed to the Executive Com-
and to the Union, proposing for consideration and adop-
ertain articles, embodied therein, as expressing the "mutual
tions and duties of the Missionary Union and Missionaries."
ɔrigin appears to have been two-fold. A part of those who
ibed it were dissatisfied with certain positions which they
ıtood to be held either by the constitution of the Union, or
interpretation which had been affixed to it in the paper on
l Relations adopted by the Union in 1855. Another part
ctuated by other considerations. The object of these was,
words of one of the signers, "to allay agitation and pro-
ɔeace."*

ɛ immediate occasion of the paper," writes Dr. Wade, "was a *protest*, which was go-
ɔunds to get signatures. That paper was entirely repugnant to my feelings in lan-
d sentiment. I wished to arrest it, as did some others." He proceeds to state that
ınce of this object, a meeting was called of the Maulmain Burman and Karen Mis-
h classes of missionaries "being represented in the meeting," with a view to a "com-
f their differences" on "principles agreeable to the constitution of the Union and
le to the Executive Committee"; and the paper was finally "*accepted*" with the
lerstanding, "as a *mutual compromise* of differences." "I subscribed my name to
es," he subjoins, "on the same principle as expressed by Dr. Bixby in his appended
., to signify my willingness to abide by those rules if the Executive Committee and
ı see fit to adopt them." Another of the earliest subscribers, also a member of the

On receipt of the communication, the Committee gave early and careful attention to it, and specially to the articles which it proposed to substitute in place of the existing regulations. Unapprised, as they were at that period, of the precise circumstances in which the communication had originated, they were led, as a matter of course, to interpret both it and the articles almost exclusively by their own wording. The result of their deliberations was embodied in a circular addressed to the missionaries in August. The Committee were of opinion that in sundry particulars, as well as in their general tenor, the proposed articles, if adopted without change, would involve the alternative of an infraction of the constitution or its preliminary amendment, neither of which it was the province of the Committee to attempt. They believed, moreover, that the proposition to adopt said articles must have originated in "grave misapprehensions." They sought, therefore, to remove these supposed misapprehensions; and at the same time they submitted a counter proposition to the missionaries, "to make such modifications in the existing regulations," in case their own articles were withdrawn, as "on due consideration (should) be approved both by themselves and the missionaries, *provided* (in the terms of the constitution) 'the same be not contrary to the constitution and to the instructions of the Board of Managers.'"

The circular was received by the missionaries generally, the Committee have been happy to perceive, with candor and kindness. The Committee have also been gratified to note, that by most of the subscribers, including some who urge the most strenuously the modifications originally proposed, a different import was intended to be conveyed in some of the more objectionable terms and stipulations in the proposed articles, from what the Committee had been led to suppose.* With regard to the main design of the circular,— the withdrawal of the articles with a view to the adoption of others mutually agreeable, and not contrary to the constitution, — the replies of our missionary brethren do not present that identity of result which the Committee had allowed themselves to anticipate; conforming, rather, to the diversity of views and motives which prompted the writers severally to subscribe to their first communication. About half of the whole number consent to the withdrawal, with or without regard to other proposed modifications; another

Maulmain Missions, (Mr. Hibbard) writes, "So far from pressing upon the Executive Committee or the Missionary Union the changes proposed in our paper, I should not have moved at all but from a sense of *duty* to attempt something, or rather to see if something might not be done by us, to restore harmony to the discordant elements of the mission enterprise." A fourth of the five members of the same missions (Mr. Bennett) was evidently actuated by similar views. "I did not suppose any alteration in the constitution of the Union needed, nor did I seek for it." (Let. of Dec. 1.) Declarations of like import have also been received from members of other missions.

* "In the case of article 3," says Mr. Haswell, "it was not intended to take any directory power out of the hands of the Executive Committee, but simply to express what we suppose the Committee had always required." Remarks of a similar character are made by the same brother with reference to articles 4, 7, 8, 9, and 11. The 9th article "was supposed to be in accordance with the will of the Committee as expressed in the 6th (of the present regulations), and in their instructions from time to time." "I know," he subjoins, "those who drew it up had not the first thought of interfering with a single prerogative of the Executive Committee."

ion believe that the articles in *the sense intended* may, and ought
e, substantially adopted, the constitution remaining unchanged;
e still another portion, numbering two or three, possibly more,
ne to withdraw the articles, although necessitating, as they seem
ncede, constitutional changes. In view of this diversity in the
es, and also from the common tenor of *nearly* all as to the in-
of the communication, the Committee have, on the whole, consid-
themselves authorized to hold the said communication, so far
was a joint communication and involved a violation or altera-
of the constitution, to be virtually withdrawn. On the other
l, the Committee have also been willing to hold themselves bound
ie assurances they had given, to favor other modifications con-
nt in their opinion with constitutional restrictions. And accord-
, carrying out these assurances in good faith and fraternally,
have revised the existing regulations, and on the *basis of the*
les proposed by the missionaries; so incorporating or modifying
s of the latter as constitutional provisions seemed to allow or
ire; which revised regulations they now hold themselves ready
dopt, provided they prove acceptable to the missionaries. That
will be found to be satisfactory in every particular to every
ionary, the Committee do not venture to hope; but *further, they*
ot go. They have advanced to the utmost verge of their con-
tional limits, if they rightly conceive; having been disposed and
itous, for the sake of conciliation and "a final settlement," to
hold no concession, if concession it is to be called, "not con-
y" in their judgment "to the constitution and to the instruc-
s of the Board."

he regulations as now proposed, with the preliminary action of Executive Committee in relation thereto, are as follows.

ted, That the Executive Committee are prepared to adopt the Regulations as revised, in place of the Regulations adopted in 1827, *provided* the same be ptable to the missionaries; *provided, also*, the words "mutual" and "mutually" e construed that in case of disagreement between any missionary and the Ex-ve Committee after fraternal and deliberate consultation, the right of ultimate ion shall belong to the Executive Committee, and the right of determining her in view of such decision he will continue in the service shall belong to the onary.

In the designation of missionaries, the Executive Committee will regard the ilections of candidates, and designate no one to a particular field or kind of without his cordial assent.

A missionary having been designated, no change shall be made either in his or kind of labor unless by mutual consent; *provided*, in case of emergency, the missionary may act with the advice of his mission, pending reference to Executive Committee.

Missionaries who reside within a convenient distance shall be constituted ctively into missions, each mission to have a chairman, secretary and treas-

Every missionary shall be responsible to the mission of which he is a mem-

The missions severally shall exercise a watch-care over their members, and hold stated meetings for consultation and prayer and the transaction of busi-; the voice of the majority in all cases being considered the voice of the mission.

In the event of difficulty between members of a mission, which they are unable of themselves to settle, they shall refer it for arbitration to other missions or missionaries. If a missionary feel aggrieved by the result of an arbitration, he shall have the right of appeal to the Executive Committee.

4. All missionaries supported by the Union shall, with their wives and children, have claims on the mission funds for equal support in similar circumstances, the rates of allowance being mutually agreed upon by the Executive Committee and the missionaries in their several fields of labor. Widows of missionaries, while they continue such, and orphans until the age of sixteen, shall receive the usual allowance.

5. No missionary receiving the usual pecuniary support from the Union, shall engage in any secular business for the purpose of personal emolument; and not at all, except with the consent of the Executive Committee, or, in case of emergency, with the advice of his mission, pending reference to the Committee.

6. No missionary shall appropriate to himself the avails of his labor, or the compensation he may receive for service of any kind; but all avails of labor and all presents made in compensation for services, shall be placed to the credit of the Union; *provided*, that nothing in this article shall be construed to affect private property, inheritances, or personal favors not made in compensation of services.

7. If any missionary shall have been guilty of conduct forfeiting his missionary standing, or if there are evil reports concerning him, the mission of which he is a member shall call him to an account; and, if necessary, shall request other missions within a convenient distance to aid in the investigation. The accused may invite any missionary or mission he may wish to take part in such investigation, and shall have every reasonable facility for defending himself from the charges laid against him. If after investigation he be pronounced guilty, the whole case shall be reported without delay to the Executive Committee, (and may also be reported to the church of which he is a member;) — unless, on account of repentance and reformation, he be judged worthy of confidence. And he shall not be allowed to draw from the mission treasury beyond the amount of his salary, if the case be, or is to be, reported to the Committee, until the Committee shall have given express authorization therefor.

8. In every case of supposed moral delinquency, or of imputed unfaithfulness, in a missionary still occupying his field of labor, the Executive Committee will not recall or dismiss a missionary therefor, until the mission of which he is a member shall have had opportunity to make investigation according to article seventh.

9. No missionary shall undertake anything new or important, involving expense or otherwise affecting the interests of the missions, except by a vote of the mission of which he is a member, as well as in conformity with the regulations of the Executive Committee; and no mission shall authorize expenditures from the mission treasury therefor, except in cases of exigency as elsewhere provided, or with the consent of the Executive Committee.

10. In making rules for the guidance of missionaries, affecting their interests or their work, the Executive Committee will consult with the missionaries, before said regulations or rules shall go into effect.

11. Missions located within a convenient distance of each other, shall have stated meetings for religious services and the transaction of business of general interest.

12. Every missionary shall transmit to the Executive Committee, in a journal or series of letters, a connected account of the manner in which he spends his time and performs the duties of his position. The missions severally shall also make annual returns of their respective condition, and of the progress and prospects of the work *in their charge*.

Committee desire to add, in justice to the spirit by which ıve been and would ever seek to be actuated, and also to pro- ır missionary brethren from the intrusion of any whatever sant reflections, as though they had pressed on the Committee velcome and supererogatory service, the Committee do by no indulge regrets that such modification or enlargement of the f Regulations has been called for. Some of the regulations ıperinduced are recognized as merely written expressions of shed usages; and in relation to others, there did not seem to ny special need of action on the part of the Committee, the s in question lying confessedly within the independent power missionaries. In regard to these, however, as well as to the e enactment may be regarded as both seasonable and salutary, g in one aspect an additional safeguard to the rights of mis- es, and, conversely, interposing another wholesome restraint ; the possible encroachings of directory power.

Committee place in the hands of the Board the correspond- ɔuching the Regulations; including the original communica- the eighteen missionaries, the circular of the Committee, and ɔlies to the circular; together with a letter on the same sub- ɔm the Rev. Mr. Danforth of the Assam Mission, by his re-

DISCONTINUANCE OF MISSIONARY RELATIONS.

Committee have alluded, in the course of the preceding re- to some dissatisfaction which has existed with the constitu- r with its interpretation, on the part of certain missionaries; ·e now compelled to add, that in three instances, during the ıst closed, the dissatisfaction has risen to such a degree as l to a sundering of missionary relations.

. D. L. Brayton, resident of late near Rangoon, resigned his tion with the Union in a letter bearing date July 28, 1856, ignation to take place the first of October then next ensu- The letter was received after the resignation had gone into and as the resignation was peremptory, and moreover was d in terms that seemed to preclude reconsideration, nothing ed to the Committee but to note the fact, and place the ɔn file, its reception to be acknowledged by the Foreign Sec-

More recently, explanations have been received of such a ter, touching the misconceptions under which the letter was ı, as to suggest the idea of a withdrawal of the resignation of further correspondence leading to a mutual correct under- ıg of both parties.

relations of the Union with Rev. J. S. Beecher, late of Bas- ission, were brought to a close Nov. 18; as was duly notified ; in accordance with the following vote, passed at that date careful consideration of certain conditions required by him. l, That Mr. Beecher be informed that the Executive Com- deem his views and purposes expressed in the conditions

presented to them as above, so much at variance with the principles of the constitution under which they act, that they feel themselves called upon, in fidelity to their trust, to terminate his connection with the Union as its missionary, and that said connection is hereby dissolved."

The "conditions" referred to in the vote, and the entire reply of the Committee to the same, are herewith submitted.

In November a letter was received from Rev. J. H. Vinton, late of Rangoon mission, under date of Aug. 7; conveying a resignation of his connection with the Union, the resignation "to take effect at the close of the year, or as soon as (he) should be notified of the (Committee's) acceptance of it." The Committee regarded the resignation as positive and final, and instructed the Foreign Secretary to notify Mr. Vinton of "the receipt of the same, and that he also communicate the fact to the Rangoon mission treasurer." The notification was received at Rangoon on the 4th of February. As explanatory of Mr. Vinton's grounds of procedure, his letter of the above date is submitted to the Board; the Committee holding themselves subject to their call for any further explanations that may appear to be necessary.

The relations of Dr. Brown, of Assam mission, having come under consideration in January, he was requested, in view of his anomalous position, to communicate to the Committee his views of his relations to the Union, and of his reëngaging in missionary service in its connection. Dr. Brown made the communication desired, appending sundry comments on what he regarded as historical facts. His views, he remarks in referring to his relations as originally formed, are "radically opposed," as he thinks, to those adopted by the Committee. The relations he also regards as now at an end, inasmuch as he is "not engaged in missionary work, nor receiving his support from the Union."

He adds, "The responsibility of sundering the connection I regard as resting with you."

The Committee are free to avow that they have been reluctant to fulfil this responsibility. Dr. Brown returned to this country by invitation of the Committee after an uninterrupted missionary service of some twenty-five years. During all this period his relations to the Committee or to the Acting Board were harmonious, and, it was supposed, satisfactory to all parties. His work, especially in connection with the press, and in translating the New Testament into the Assamese language, had been eminently acceptable; and grateful anticipations were cherished that, could he return for a short period to his native hills and gather up again his somewhat exhausted strength, an almost equally protracted and perhaps still more useful course of missionary labor would await him in years to come. What necessity may be laid upon the incoming Executive Committee the future must determine. That Dr. Brown is at present laboring under very great and lamentable misconceptions, the Committee do not fail to perceive; and it is equally apparent to them, that these misconceptions, while

they remain, must prove a fatal obstruction to mutual coöperation and even to any just semblance of a missionary connection. The name of Dr. Brown is retained on the list of missionaries of the Union, simply on the ground of a possible contingency.

Mr. J. H. Chandler, late of Siam mission, ceased his connection with the Union in July last, by direction of the Executive Committee, in consequence not of any divergency of views on the subject of relations, but of his declining to fulfil the service for which he had been sent, until the Committee would give back to him the instrument which defines the mutual understanding on which alone they had consented to send him. The Committee have been gratified to learn that since the dissolution of their connection with Mr. Chandler, his intercourse with the missionaries in Siam has been fraternal, that he has continued to render them aid in the preparation of founts of type, in pursuance of a mutually satisfactory arrangement; and that he has also continued to perform directly evangelical labor.

The Committee take this opportunity to make a brief explanation in regard to Mr. T. S. Ranney, late of the Maulmain Burman mission. In the annual report for 1854–5, it was stated that arrangements had been entered upon to commit the Maulmain press and depository to Mr. Bennett "in view of his priority of service, and other considerations;" and that Mr. Ranney was expected, in consequence, to return to this country. The considerations here alluded to, were fully stated in a report adopted by the Committee in Oct. 1854, and were communicated to Mr. Ranney by letter bearing date of the 30th of the same month. The report is in the following words.

"The committee to 'consider the expediency of placing the printing office at Maulmain in the care of Mr. Bennett,' appointed June 13, beg leave to report:—

"That the occasion for considering this inquiry, as understood by your Committee, is, that the Tavoy press, of which Mr. Bennett was in charge, has been united with the Maulmain printing establishment conducted by Mr. Ranney. The committee feel deeply the delicacy of the question submitted to them. There is but one printing establishment in Burmah, and two printers or superintendents of the press, who are alike competent to their work, but to neither of whom could any other service as a permanent arrangement be advantageously assigned. The question seems to be not merely which shall have the charge of the press, Mr. Bennett or Mr. Ranney, but whose services in the missions shall the Executive Committee consent to forego?

"Feeling the full force of this embarrassment your committee are constrained, nevertheless, to express the opinion, that it is expedient to place the printing office in the care of Mr. Bennett. With qualifications that promise in an eminent degree the skilful and economical performance of the duties pertaining thereto, Mr. Bennett has one very preponderating advantage in the qualifica-

tions of Mrs. Bennett as a proof-reader in the native languages, both Burman and Karen, in which she is believed to be unsurpassed. It is a collateral consideration in favor of Mr. Bennett, that his missionary appointment as printer was prior to Mr. Ranney's, and that he has fulfilled a longer service, while his health and strength appear to give good promise for years to come.

"The fact that the health of Mrs. Ranney, who is now in this country, makes her early return to Burmah a matter of doubtful expediency, is also favorable to the arrangement proposed.

"In view of the above your committee would propose the adoption of the following resolutions:

"1. That Mr. Bennett be requested to take charge of the Maulmain printing office on his return to Burmah, and that Mr. Ranney transfer the same to him, D.V., on the 1st of July next ensuing.

"2. That a copy of this report be forwarded to Mr. Ranney by the earliest opportunity, and that he be informed that while the Executive Committee feel constrained to adopt the above measure, they cherish grateful recollections of the service he has rendered in the missions, and will be ready to do all in their power to make his return to the United States safe and agreeable."

The letter to Mr. Ranney, covering the report, is at the call of the Board.

The Committee adverted in the beginning of this report to the heavy bereavements sustained by the Union within the past year in the death of missionaries. To that saddening list of removals we have to add, owing to protracted disease and consequent inability to labor, the names of Rev. H. Howard and wife, Rev. W. Dean, D. D., and Mrs. M. S. Daüble; whose resignations respectively were presented to the Committee July 15 and 29, and March 24. Dr. Dean had tendered his resignation at an earlier period, but the Committee were unwilling to receive it so long as they could cherish the faintest hope of his being able to enter again upon missionary service.

The missionary relations of Rev. R. F. Buel and wife have terminated solely in consequence of the discontinuance of the Greek mission, and those of Rev. J. S. Goodman and wife, from closing the Bassa mission. Rev. H. B. Shermer, also of the late Bassa mission, has entered upon home evangelical labors.

Several missionaries have returned to the United States within the year, on account of impaired health of themselves or of their companions, whose relations to the Union remain unchanged. Mr. Stoddard and family, of Assam mission, arrived July 3; Mr. Bixby, late of the Maulmain Burman, now of the Rangoon mission, with Mrs. Bixby, since deceased, arrived Aug. 5; Mr. Kincaid and family, of Prome mission, Jan. 17, and Mr. Harris of Shwaygyeen mission, March 21. The return of Mr. Willard and family, late of the mission to France, who arrived Sept. 11, was in view partly of the contemplated reduction of mission expenditures in that country. In the case of Mr. Kincaid also, apart from the sickness of Mrs.

incaid, one object in returning was to communicate on behalf of ie king of Burmah, by his request and at his charges, with the [. S. government.

DISCONTINUANCE OF MISSIONS.

Agreeably to authorization given by the Board at their last eeting, measures were taken immediately after their adjournment close the Bassa mission; which were consummated in October. he mission property, supposed to be of little value beyond claims st to be liquidated, is in charge of the Treasurer of the Union.

The mission to Arracan, bereaved in the death of Mr. and Mrs. atterlee, remained for a short period in care of Mrs. Knapp, who ibsequently retired to Rangoon. Akyab station is now vacant. he Committee, in view not only of the unhealthiness of the Arra- an climate, but also of the demand for labor in Burmah Proper nd elsewhere and of the diminished supply, respectfully suggest iat the mission be brought to a close.

REDUCTION OF MISSION EXPENDITURES.

The reduction of expenditures which, in our last report, was nnounced to have been commenced in the missions, has reached uring the year now closing the fulness of measure contemplated. That before was prophetic, has now become history. The pro- ess of reduction *has* extended to the native assistants in the siatic missions, as well as to schools, provision having been ade for almost none, except by donations so designated; while, the European Missions, the appropriations for native laborers ave been reduced by three fourths in the mission to France, and the German, exclusively of chapels, for which nothing has been ppropriated, one half. If in any particular a relaxation or abate- ent in this reluctant self-excision has been permitted to us, the nount has been too insignificant to claim specification.

With this reduction in the ordinary expenditures, another pro- ess, more painful still, has kept pace with it, of refusing special ppropriations for special exigencies. Such exigencies inevitably ccur. Every successive year brings with it demands for outlays hich no human sagacity can foresee; and not to meet these mands is sometimes more suicidal than to cut down the ordin- y supplies. But the Committee have been constrained to do this range work. Now and then a case excepted, which forbade all estioning, the Committee have repeatedly found themselves mpelled, even in the face of sore disaster, to be inexorable.

The following is a summary of the aggregate ordinary appro- iations made in the annual schedule; the several items of which ey are composed, embracing all sums so designated by their spective donors. In the education department, exclusive of gov- nment payments for Indian schools, $1689.09. For publica- ons, excluding avails of job work together with $1300 for the erman Mission from the American Tract Society, $1250.

For native preachers, not including the allowances in the French and German missions, $850. Total $3,789.09.

The aggregate of special appropriations, which have been chiefly for buildings for missionaries and personal allowances, has been a fraction short of $2000.

The embarrassments in the missions have been increased by the proportioning of the monthly remittances, beyond a given advance, to the monthly receipts. In making up the annual schedule the alternative presented itself, whether to abide by the ordinary rule of sending to the missions monthly one twelfth of the aggregate annual appropriations, although in advance of the receipts, and, in order to do this with safety, reduce yet lower their aggregate amount—an *extreme* of reduction which in several of the missions would have been tantamount to direct extinction;—or, refusing to adventure a further reduction, to ensure the safety of the larger rates by limiting the remittances, beyond the *existing* excess of more than $50,000, to the monthly income thenceforward realized. The Committee preferred the latter; and the issue approves their decision. None of the missions have been utterly laid waste by the reductions necessitated; and though the remittances have been in part and for a time deferred, the appropriations are eventually made good.

The Committee are permitted to state, in closing this painful topic, that the trial which in its unprecedented severity has ground down all hearts, has been generously, nobly, sustained on the part of the missions. Some of them, nearly all of them, have been pressed out of measure, beyond strength, so as almost to despair even of life. But God has sustained them; and they have steadfastly held on their arduous way, "faint, yet pursuing."

MISSIONS.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. J. M. HASWELL, Rev. C. BENNETT, printer, and their wives.—Out-station, *Amherst.*
Three native preachers, including one ordained pastor.
In this country, Rev. L. STILSON.

The mission has been bereaved in the death of Mrs. Bixby. Severe pulmonary affection indicated the necessity of a change of climate, and she reached this country with her husband, Aug. 5. Her death occurred at Burlington, Vt., Aug. 18. Mr. Bixby is now connected with the Rangoon Mission. Rev. H. and Mrs. Howard, late of this mission, but long detained in this country by ill health, have within the year retired from their missionary connection. The health of Mr. Haswell has been so far restored that he has been able to labor throughout the year.

The aspect of the mission field is less forbidding than during the arlier part of the year. The people, both in Maulmain and Amherst, hibited at one time a total disinclination to the gospel; not only otgoing to hear it, but manifesting restlessness and impatience when ; was carried to their houses. Their hearts were shut against the eavenly message, and the inquiry was forced upon the missionary, alking the streets of Maulmain, and endeavoring to awaken the eedless multitudes, — "Can these dry bones live?" But God id not forgotten his servants. The ninth of November was a joy- l day in Maulmain. On that day twelve persons professed their ith in Christ, by being buried with him in baptism. Eight of ese converts were pupils in the schools, and a ninth had but ecently left school for a situation in the printing office. One was e son of Ko Shwa Ba, one of the first converts in Burmah; and nother the son of a native preacher recently deceased. The hole number baptized within the year, is eleven. Five have been cluded, and two have died. The present number of members is 5, including four native preachers beside the pastor.

The *Native Missionary Society* has contributed 470 rupees for hools and preachers, — sustaining one preacher for the entire ar and another for six months. It has also supported a small male school, taught by the wife of the Burman pastor. The urch have contributed likewise in aid of their poor members, d defrayed their own incidental expenses.

The English church and the European community have liberally ded the work of the mission. Preachers and schools have been ntinued that must otherwise have been dismissed; and native issionaries have been sent into promising fields, who must have rned aside to secular employment but for the aid thus supplied.

Schools. — The school taught by the wife of the native pastor mbers about twenty pupils. Religious instruction has been made ominent in the daily teaching, and all the pupils attend the Sab- th school. Three other schools are connected with the mission, ibracing, with the preceding, upwards of 150 pupils, who are ily receiving the elements of a Christian education.

Itineracies. — Early in the year, Ko Tawmungua and Ko Sanlone, two Peguan assistants, visited the villages on the Salwen and ling rivers. Afterwards they accompanied Mr. Bixby in excur- ns on the Salwen and Gying. Ko Sanlone has also visited the lages on the Wagaroo and its tributaries, in company with the tive preacher stationed at Amherst. In nearly every village me have been found ready to listen to the preaching, and have en desirous of obtaining Christian books. Some who had re- ived them in previous years gave evidence of having read them. few have awakened encouragement, but none have embraced the spel.

Mr. Haswell spent a part of the hot season at Amherst, and ited the villages south of that place. He was accompanied by assistant Ko Oung Men, and part of the time also by a Karen

preacher. In a month twelve villages were visited. Some of the villagers listened with attention, and a few appeared affected by the truth. There was most encouragement at Cawdote, the residence of Ko A, baptized ten years since, who exercises a salutary influence. Some manifested great joy at seeing Mr. Haswell. Some of them repeated their visits several times, staying two or three hours.

Publication Department. — During fifteen months commencing July 1, 1855, there have been printed at the mission press in Burmese 353,200 pages; in Taling, 660,000; in Karen, 1,049,490; making a total of 2,062,600 pages. *Issued* during the same time upwards of 7,000,000 pages. The pressing demand for books in Burmah Proper, Toungoo, and Shwaygyeen, among the Karens, is becoming a matter of absorbing interest. Notwithstanding twenty persons are employed in the bindery, the books go off as soon as they are ready; some which are greatly needed, are out of print. In the neighborhood of Toungoo, where four years ago there were no readers, now there are thousands, clamorous for books.

The principal work put to press in the Karen language has been the New Testament, which has been completed as far as the first epistle to the Corinthians. The issues from the depository in Karen have been more than 5,000,000 pages.

The issues in Burmese have been less than in former years. A second edition of Pilgrim's Progress is the only work printed in Burmese during the year. The stock of Burmese books on hand is still large.

A second edition of the Digest, in Taling, has been issued, which will supply the demand for a considerable time to come.

An effort has been made to encourage the sale of books, which has been successful beyond expectation. Probably more than 600 rupees have been realized for books sold, — mostly Karen bibles, testaments, and hymn books.

The following is a table of books and tracts printed from July 1, 1855, to October 1, 1856.

Books.	*Copies.*	*Pages.*	*Total Pages.*
Taling Digest, 12mo., 2d ed.,	3,000	220	660,000
Burmese Reader, (completed,) 12mo., 1st ed.,	500	116	58,000
Pilgrim's Progress, Burmese, 12mo., 2d ed.,	1,000	262	262,000
The Catechism, Sgau Karen, 12mo., 6th ed.,	5,000	12	60,000
Star and Instructor, Sgau Karen, 8vo., monthly,	700	128	89,600
Calendar for 1856, Sgau Karen, 12mo., 1st ed.,	500	24	12,000
Minutes Pegu and Martaban Association, Sgau Karen, 8vo., 1st ed.,	250	28	7,000
Minutes Bassein Association, Sgau Karen, 8vo. 1st ed.,	300	16	4,800
" Toungoo " " " 8vo., 1st ed.,	500	16	8,000
" Maulmain, " Bur. 8vo., 1st ed.,	200	16	3,200
Cross's Arithmetic, Sgau Karen, 8vo., 2d ed.,	700	280	196,000
New Testament, (commenced,) 8vo., 5th ed.,	2,000	336	672,000
Totals,	14,650	1,484	2,062,600

Books and tracts were issued during the same period as fol-

lows:—To Maulmain, 13,493; Bassein, 5,666; Prome, 1,275; Shwaygyeen, 3,031; Tavoy, 408; Rangoon, 9,634; Toungoo, 14,403; Henthada, 2,627; Akyab, 1,585.

Table of Printing and Issues for the last five years.

	Printed.	*Issues.*
1851, - - - - -	1,103,900 pp.	3,288,729 pp.
1852, - - - - -	3,440,200 "	2,598,186 "
1853, - - - - -	3,725,200 "	2,754,626 "
1854, - - - - -	5,148,000 "	3,445,850 "
1855,* - - - - -	5,439,200 "	2,744,037 "
	18,856,500	14,831,428 "
1855,† 1856, - - - -	2,062,600 "	7,311,799 "

MAULMAIN KAREN MISSION.

MAULMAIN (Newton).—Rev. Messrs. J. WADE, D. D., C. HIBBARD, and D. WHITAKER, with their wives.

8 *Pahpoo* and five other ordained native preachers, and eleven not ordained.

One station and sixteen outstations. Three missionaries and three female assistants. Seventeen native preachers.

Mr. and Mrs. Whitaker have continued in charge of the Toungoo mission. (See Toungoo Mission, p. 242) Mr. Hibbard spent the travelling season in visiting the Karen churches connected with this mission. Several of them were in a feeble state, and his visits were timely and useful. He has also heard recitations in the theological seminary, and superintended a small normal school supported by the Maulmain Missionary Society. He has alternated with Dr. Wade in preaching in Karen on Sabbath morning, and with Mr. Haswell in preaching in English Sabbath evenings.

Dr. Wade has had charge of the theological seminary. The same general course of studies has been pursued as last year, including systematic theology and exegesis, reading and writing. The Junior class have studied the Gospels and Acts with Mrs. Wade, and Epitome of the Old Testament with the assistant Shwaihai. The Middle class have studied the epistles to the Romans and Galatians with Dr. Wade, Matthew with Mr. Hibbard, and the Pentateuch with Pahpoo; the Senior class have attended Dr. Wade in systematic theology, and Pahpoo in Hebrews and Thessalonians. All the classes have practised reading together one hour every afternoon, and penmanship every morning.

The seminary has numbered forty-eight pupils; eleven belonged to the Senior class, and were to leave in January; twenty-three are in the Middle class, and fourteen in the Junior. At the commencement of the year, fifteen new pupils came from the region of Toungoo,—some to enter the theological and others the normal school. Five others were sent from the region between Toungoo and Shwaygyeen. A large number more were anxious to come from Toungoo, but could not obtain funds to defray the expenses.

The pupils have been distinguished by piety, affectionateness and proficiency. All the members of the Senior class and a good

* First nine months. † Last three months.

number of the Middle are interesting preachers. Not a student has left the school from the first but on account of ill health, with the exception of one who for sufficient reasons was dismissed. During the long vacation none were disposed to visit their distant friends, lest something should prevent their return in season to commence the term with their classes. The greater part of this vacation was spent in the preparation of books for the use of the seminary, by Dr. and Mrs. Wade, including 1. A revision of the Karen Harmony of the Gospels, by Mrs. Wade, from the English work of Rev. George Townsend. 2. Dr. Wade's revision of his own course of lectures on biblical and systematic theology. 3. Scripture references to parallel and illustrative texts, on the epistles to the Philippians and Ephesians.

Normal school. — The normal school has consisted of fifteen pupils from Toungoo. Most of them were able to read when they entered. Several of them were youths of much promise, and all pursued their studies with a good degree of interest and profit. On Mr. Whitaker's return to Toungoo, nine of them wished to return with him. The residue chose to remain and pursue their studies with reference to entering the theological seminary. One has died in faith. The six remaining have their daily recitations with the teachers in the seminary.

Village schools. — The interest in the village schools seems to be on the increase, though little has been done in this direction.

Churches. — There are fifteen churches, embracing 913 members. The number baptized during the year is seventy-two; received by letter, fifty-five; restored, seven; dismissed, thirty-four; suspended, twenty; excluded, forty-one; died, twenty-three. Forty of the excluded had been members of one church, and under suspension for years. Of the deaths, eight were by cholera, mentioned in our last report. Most of those baptized are children of Christians or members of Christian families. The small church at Takrai-kee has ceased to exist. The members had all left the village, and by advice transferred their relation to other churches in whose neighborhood they had planted themselves.

Contributions of the churches for schools and preachers, rs. 349, 9., and 174 baskets of paddy. The churches have done more for the sustentation of the gospel among themselves than in any previous year. Three of the ordained preachers rely wholly on their respective churches for support. Two others have been sustained for five months by contributions at the monthly concert of prayer.

Native preachers. — The number of native preachers in connection with the mission is seventeen; fifteen of them are in charge of the fifteen churches; one is in charge of a branch of one of the churches, and the remaining one is an assistant teacher in the seminary. Six of the number have been ordained.

Retrenchments. — The retrenchments required have exerted a disastrous influence. It was necessary on this account to dismiss the theological school two months before the proper time, and to let the pupils go home to Bassein, Toungoo, and elsewhere, not

nowing what provision would be made for the continuance of the eminary another term. Dr. Wade has written to all the old pu- ils to return, to commence the next term the first of May; but aving once been sent away for want of funds, they will naturally ain an impression unfavorable to the stability of the institution, nd perhaps be too much discouraged to return. The falling off f the means for carrying on the work of evangelization causes uch sorrow among the native preachers; but they continue not- rithstanding steadfastly at their posts.

TAVOY MISSION.

Tavoy. — Rev. E. B. Cross, Rev. T. Allen, and their wives.
One native Burman preacher.
Mergui, and twenty-two other outstations.
In this country, Mrs. S. R. Benjamin.
Two missionaries and three female assistants; — twenty-five (?) native preachers and sistants, of whom four are ordained.

The labors of the mission, especially for the Burmese, have been rosecuted under discouragements. Mr. Cross and Mr. Allen have oth suffered from intermittent fever. Mr. Allen has also been at- acked with disease in the throat, by which he is well nigh disabled rom preaching; and has felt an oppression of the brain, which he scribes to the heat of the climate. His physician recommends a hange of place. Mrs. Allen has been afflicted with symptoms of ulmonary disease; still she hears two classes daily, and attends o her domestic concerns. The aged Burman pastor has been to is zayat as usual, and given instruction and counsel to all who ame. Two native preachers from Maulmain have also spent a onth at Tavoy, during which there was preaching in all parts of he town. Still but little has been accomplished. The Burmese opulation show little interest in hearing the gospel. Those who ave professed to be inquirers have either deserted the mission, r have given reason to think that they were insincere. The hurch members residing in Tavoy have generally adorned their rofession.

In the Karen department, Mr. Cross has visited extensively the hurches both in Tavoy and Mergui districts. These churches are ostly small; and so numerous and remote one from another, that e has been able to spend but little time with each of them. He ound them in various condition. In a few there has been a per- eptible improvement for successive years. The Pyeekhya church, ore especially, appeared like a well-organized Christian body, rdered with intelligence and the fear of the Lord. Several of the hurches had good chapels. Others have greatly neglected the ublic worship. The only baptisms administered during the year ere to four converts at Mata.

Native preachers. — The pastors of the churches are reported "self-sacrificing men," submitting to much self-denial for the privi- ege of preaching the gospel. The churches in their poverty are in any cases unable to give them more than from five to eight rupees year.* The spirit manifested by them in the embarrassed state

* A rupee is about forty-five cents.

of the Union is worthy of all praise. Of the assistants who had been pupils at Tavoy, Mr. Cross says that he found no "difficulty in depriving them of the small pittance of one or two dollars a month, which they had been accustomed to receive from the funds of the Union. And (he) had no doubt they would have given (him) with equal readiness every man his coat also, if (he) had requested it."

The association of Karen churches was held in January at Banlau, 180 miles from Tavoy. Most of the assistants and pastors were present. Meetings for prayer in the morning and for preaching and exhortation in the evening, were continued a number of weeks before the meeting of the Association. Several of the delegates had arrived a month before the session, there being no Karen almanac this year, and hence no way of estimating the time. Letters were received from nearly all the twenty-three churches composing the Association, and verbal communications were given concerning those not represented.

At this meeting a resolution was introduced in favor of the support of the gospel by the churches. Several of the native preachers warmly advocated the measure, and the resolution was carried unanimously. Another resolution was discussed in an interesting and spirited manner on the importance of schools. The native preachers expressed a strong desire to see their people enlightened and elevated by education.

Schools. — For the last two or three years there has been a decline of interest in the schools, and they are now at a low ebb. A reaction, however, seems to have taken place in some of the villages. At Mata the usual average attendance is forty-two. A few of the churches have promised to tax themselves at the rate of a basket of rice to a house, for the support of the school at Tavoy during the rains.

SHWAYGYEEN MISSION.

SHWAYGYEEN. — Rev. Messrs. N. HARRIS, and G. P. WATROUS, and Mrs. WATROUS. *Sau Dumoo* and twelve other native preachers.
One station, nine outstations; two missionaries, and one female assistant; 13 native assistants.

The station has been unusually sickly the last year. In July, Mr. Watrous had an attack of fever. The native assistant also has been brought apparently near to death. Mrs. Watrous has been sick repeatedly. Mrs. Harris, formerly Miss Miranda Vinton, died of fever, Sept. 9, after an illness of about eight days. She first left this country to engage in missionary labor in Sept., 1841, and had fulfilled therefore, with the exception of a brief visit to this country, a missionary service of nearly fifteen years. The larger portion of this period she labored in connection with the Karen boarding and normal schools at Maulmain, and subsequently at Rangoon. In the dry season, much of her time was devoted to the jungle villages. She was as exemplary for diligence and cheerfulness in her labor, as she was honored in the

lessing that crowned it. At the time of her death Mr. Harris ras still suffering from fever, and has been compelled to seek ealth by a temporary return to his native land. He arrived in Boston March 21.

Previous to his leaving, Mr. Harris, besides the building of his ıouse, superintended a school for Karens, which was supported ıy the Maulmain Missionary Society. The school numbered about ifty pupils, who made commendable improvement. All the mem- ıers except one, and a few small children residing in the mission ompound, were hopefully Christians. Five of the number de- ired to receive baptism; but the feeble state of Mr. Harris's ealth prevented him from administering it.

Mr. Watrous, in the Burmese department, has done as much as his nowledge of the language and the state of his health permitted. In company with a native assistant he visited the city of Sitang, a place of five hundred houses, about forty miles down the river. They stopped and preached at nearly all the villages on the way; in nost of which the living preacher had never before been seen. They found some good hearers and those who were anxious to read Christian books. At Sitang they remained about two weeks, where they had rooms temporarily fitted up at the bazaar. Many stood and listened awhile, and asked for books. At times fifty or more were assembled.

In January, Mr. Watrous accompanied Messrs. Mason and Vin- ton on a two weeks' trip to the mountains, on their way to the Great Stone Association. At all the Karen villages the people, old and young, left their employment and came out to meet the teachers. At the village where the Association was held, they had erected a large building. adjoining the chapel, where all from other villages could be accommodated and hear what was said. They had fitted up rooms for the teachers, and made for them rude chairs and tables. Their hospitality was abundant. The meeting continued three days.

The Association contains ten churches. All are supplied with a native preacher but one, and this one will soon have a teacher. The preachers, with one exception, do not look to the mission for support, — the churches being quite disposed to minister to them in temporal things. Some rs. 28 were given to send the gospel to the regions beyond. Dumoo, one of the ordained preachers, is about to leave the church of which he is pastor, to preach to heathen villages "the good news."

Forty-five of the native members died within the year, nearly all of measles. In consequence of this epidemic many church-mem- bers left the villages, and not having returned were too hastily excluded. Sixty have been excluded for apostasy. This number is doubtless excessive; although it is known that, in consequence of the severe ordeal of prevailing sickness and death, many had returned to their old habits of sacrificing to nats. The present number of members in all the churches is about 900; and of bap-

tisms during the year, including those baptized after the meetings, about 120.

The largest church in the Association numbers 183 members. It is at Wathalah, under the care of Sau Dumoo.

TOUNGOO MISSION.

TOUNGOO. — Rev. F. MASON, D. D., Mrs. MASON, and Mrs. S. H. KNAPP.
Sau Quala, and eleven (?) other Karen assistants, besides school teachers.
One station; seventy-nine outstations; one missionary and two female assistants; eighty-one native assistants, including school teachers.
Mr. and Mrs. Whitaker have also labored in this connection during the past year.

Dr. and Mrs. Mason sailed from this country July 2. The same month, in view of the exigencies of the mission, Mr. Whitaker with his family removed to it from Maulmain, during the rains. His time has been divided since his arrival between the superintendence of the normal school and extensive and repeated tours among the villages in the jungle. Sau Quala has been very ill, but since his recovery has been going from village to village, preaching and teaching. At the latest accounts he was on a tour among the Eastern Bghais or Red Karens.

Ten Karen young men belonging to Dr. Wade's theological seminary and supported by the Maulmain Missionary Society, started for the region of Toungoo, at the close of the term in December. They travelled in company till they reached the field of their labors, when they separated and went to places from one to three days' travel from each other. In each place they found many who had lately cast away their superstitions and had built zayats or school houses, but who had no one to break to them the bread of life. The people received them with great joy and treated them with the greatest kindness, feeding them and giving them clothes, and in some instances money; and above all, coming together to listen to the glad tidings of Christ crucified, and sending their children to school. Many would gladly have received the ordinance of baptism, but could not at the hands of these unordained preachers.

They say it was a most touching scene, when the time came for them to return. Men, women, and children most earnestly besought them not to leave. "If you return," said they, "who will teach us to read?" The people of one village after another came and besought them to remain; and when they said, "No, we cannot, duty calls us back to our studies," they wept, and said, "How can it be God's will that you should leave us without any one to teach us the way of salvation? Why has God hardened your hearts against us, that you now forsake us?" and again they wept aloud. When the teachers finally left, many came with them one, two, and others three days' journey, hoping to persuade some of them to change their purpose and go back.

"These young men appeared very much impressed with the genuineness of the work in Toungoo. The change in the people is so great, and in many cases without any ostensible human agency,

at no room was left for doubt in their minds of an out-pouring f the Holy Spirit as in the apostles' times."

Schools. — Schools are in successful operation at each of the eventy-nine outstations, supported solely by the people. In these chools good progress has been made by the pupils, in learning to ead and write their own language. Beyond this, little has been one, for want of properly qualified teachers and books. The umber of pupils varies from five to one hundred and thirty; verage attendance probably not more than thirty to each station. The entire number of pupils is 979.

The normal school was reöpened at Toungoo in October with ine pupils; on the first of December, it numbered seventy-two,— large majority of whom have either already been employed as eachers and preachers, or expect to engage in the work as soon s they have the requisite qualifications. The school has labored nder some disadvantages for want of proper books, but very en- ouraging progress has been made. There are now forty pupils. Many of them, having been in the school last year, have been em- ployed in imparting to others the little knowledge they had ob- tained; and they will be employed in a similar manner when they gain leave school, and thus engage at once in diffusing the light they have received.

Books. — A great desire for books has been awakened. Shah Pau, who is laboring in one region of Toungoo, wrote to Maul- main, beseeching in the most earnest manner for *one* bible and *one* hymn book for every chapel. Of the five million pages issued from the depository at Maulmain, by far the larger part was sent to Toungoo. An edition of the New Testament, of 2,000 copies, has been taken by the advice of Sau Quala and Mr. Whitaker, and paid for at the rate of one rupee per copy.

The general prospects of the mission have at no time seemed more encouraging than at present. The whole number of baptisms amounts to 2,600. Twelve of the seventy-nine outstations have been occupied during the year. At thirty-five of them, churches have been organized. At many others there are converts, sup- posed to be fit subjects for baptism, and who only await the leis- ure of the administrator.

"Among the numerous tribes east of the town, there have ap- peared as yet no open opposers of the gospel. In the villages occupied, all attend more or less on its ministrations, and the whole population is brought in some measure under its influence. The whole number of people thus operated upon cannot be less than twenty thousand. Four villages have built chapels, and asked for teachers and books, within the last month. The Kanee country, — a small district comprising several villages on the Si- taung above Toungoo, — had never been visited by a teacher except a boy about fifteen years old. Last year he had access to the people at only one village; but now the people of nearly every hamlet in the district are asking instructors. When they ask for a teacher, it is understood that they assume the responsi- bility of his *support.*"

The Toungoo Association has become two bands. The Bghais will in future meet by themselves. At the late meeting of the former, as many as 1,600 persons were present, and nearly one hundred letters were read. Many heathen were at the meeting from places beyond, and seven new villages begged for teachers. A Home Mission Society has been formed; the contributions amounted to rs. 284. In a late tour Mr. Whitaker has baptized 233, administered the Lord's Supper twelve times, organized seven new churches, and supplied ten additional outstations with teachers. "The spirit of inquiry," he writes, "is awake. Hundreds are ready to question the truth of their religion. The soil is in a measure prepared for the gospel seed."

The aspect of the Burmese department is encouraging. Many listen to the gospel with attention, and a sincere desire seems to exist for instruction in the truths of the gospel. Ko Sanlone left Maulmain under the patronage of the Maulmain Missionary Society in July, with the view of laboring among the Burmans of Toungoo. He has found many to listen to the gospel. Some hear in silence, others ask many questions, and still others oppose. He has visited all the kyoungs in the vicinity, and the priests received books and listened to his preaching. In each of seventeen kyoungs he left a bound volume of tracts and a Life of Christ, and the priests read the books and made many inquiries. Upon the Burman worship days, he says he is in the habit of going by invitation to the zayats near the kyoungs, where the people assemble to spend the day, and preaches and reasons with them, — many giving good attention. At a later period "one of the Karen assistants has been aiding him, and by their united efforts the interest seems to have received a new impulse. On returning at night they frequently report that they have been listened to with attention by large numbers of people, and have had no controversy. Many seem to have arrived at a belief in many of the fundamental principles of the Christian religion. Besides their numerous hearers during the day, in the public zayats, the kyoungs, bazaar and from house to house, they have frequent calls at their lodgings by Burmese, to listen to their conversation and to obtain books. Many profess to be sincere inquirers after the truth."

Mrs. Knapp has been recently transferred to this mission, at the united request of herself and Dr. Mason, and is expected to remove to Toungoo at the opening of the dry season.

RANGOON BURMAN MISSION.

RANGOON.— Rev. E. A. STEVENS, J. DAWSON, M. D., and their wives; Mrs. M. B. INGALLS, *Ko Ba* and one other native assistant.
In this country, Rev. M. H. BIXBY.
Outstations, *Kambet*, *Kemmendine*, *Dalla*, *Thongzay*.
One station, four outstations three missionaries, one a physician, and three female assistants, two native preachers and assistants.

Mr. Stevens and family sailed from Boston Oct. 2, and reached *Calcutta*, on their way to Rangoon, Feb. 20. Mr. Ingalls died, on

s return passage from Calcutta to Rangoon, March 14, 1856, ter a laborious and successful service of twenty-one years. His mains were deposited in the mission cemetery at Rangoon. The nerable Ko Thah-a died March 26. The Rangoon church have ected Ko En, formerly of Maulmain, their pastor in his stead.

Religious Services. — Preaching has been conducted in the zayat ree or four days in the week, and on intermediate days the tive preachers have visited other parts of the town. The aver- e congregation at the worship on the Sabbath is about thirty. o En and another native preacher have been constantly in at- ndance, and Dr. Dawson as often as his other engagements would ermit. The members of the church hold social prayer meetings casionally in one another's houses in the city.

Churches. — A new register of the Rangoon church has been repared, giving the following corrected statistics:

Baptized, from the year 1813 to June, 1856,	227
Received from other churches,	26
Died, excluded, and suspended within the same period,	60
Dismissed to other churches,	92
Irregular members, who do not attend worship,	29
Members who cannot be found,	17
Members in good standing,	55

he number of members in good standing, in this revision, falls r short of what it was supposed to be. Of those who do "not ttend worship" and those who "cannot be found," a few, doubt- ss, reside in the country; but they cannot now be traced.

At Kemmendine, but one Burmese Christian is to be found who alks consistently with his profession. At Pazoondoung only three r four of the converts are residing; and at neither of these laces is there now a native pastor. At Kambet, there are 13 or 4 native Christians, who frequently hold meetings for worship, nd always appear well when visited.

There are now two churches in connection with the Rangoon urman mission — Rangoon and Kambet; those at Pazoondoung nd Kemmendine are in abeyance. Baptized during the year, ine; received by letter, two; excluded, four; suspended, three; ied, three. Whole number, 105.

Native Preachers. — Moung En is the only reliable Burman as- istant now at Rangoon. We have noted the death of Ko Thah-a. Ko Shway Doke, late pastor at Pazoondoung, is also dead. Moung Thah-zan went to Akyab with the late Mr. Satterlee. Another has esigned in consequence of feeble health, and four others, for suffi- ient reasons, have been dismissed. It is desirable to employ at he wants of the mission, two assistants in the city, nd one each at Kemmendine, Pazoondoung, Kambet and Dalla. Local support may be expected for an assistant at Thongzay.

Schools. — No school has been supported the past year by the ission, but ladies of Rangoon having formed a society for the ducation of Burman females, two small schools have been taught t their expense, one in the city and the other at Kemmendine.

The teachers of both are Christians. Mrs. Ingalls has visited them occasionally during the week, and exercises over them a general superintendence. These visits give her also an opportunity to present the gospel to the parents, who always receive her kindly. The schools are Christian schools in the vernacular.

Itineracies. — Accompanied by Ko En and some of the native Christians, Mrs. Ingalls, on one occasion, made a tour of twenty-three days into the jungle. They found eager listeners. Many have thrown aside their idols, and are seeking salvation through Jesus Christ. In the region visited they found seven Christians, who shine as bright lights. One and another of the native Christians have been sent thither to labor, from time to time. The locality is full of interest, and needs the constant supervision of a missionary. Dr. Dawson reports, "We receive visitors daily at our house, from wide and far distant portions of the province, and also from the capital, who come to inquire about the religion of Jesus Christ, and to ask for books."

RANGOON KAREN DEPARTMENT.

KEMMENDINE.*
One station; forty-five (?) outstations; — ? native assistants.

The churches connected with the Karen department are embraced in the Maubee and Pegu Associations. In the Maubee Association, eighty-six have been baptized during the year, three have been excluded, ninety-six dismissed, seventy-one removed by letter, and twenty-five have died. Present number, 1482. One church of seventy members has been dismissed to join the Henthada Association. In the Tharrawadi district, near Shwaygyeen, there is a dense population of Karens, and many of them are favorably affected towards the gospel. At one village they promise to build a church and worship God, if a teacher is sent them. One of the assistants has promised to go and open a school, as soon as a zayat is completed. Crowds came together to hear, and there is a prospect of a large and flourishing church. The great want is educated young men, to be stationed here and there to teach and to preach.

In the Pegu Association, consisting of fourteen churches, sixty-four have been baptized during the year; added by letter, fifty-five; dismissed, ninety-two; died, 9; excluded, two. Present number, 892. Total in the two Associations, 2374.

There are 600 pupils in the village schools. Amount contributed for schools and preachers, rs. 3,687.

DONABEW.—(Outstation.)†

* See page 230.
† See page 229.

BASSEIN MISSION.

Bassein. — Rev. Messrs. H. L. Van Meter and J. L. Douglass, and their wives. One station, fifty outstations; two missionaries and two female assistants; sixty-two Karen stors and preachers.

A destructive fire in Bassein on the 16th of March, last year, estroyed the mission-houses, together with most of the personal roperty of the missionaries. Soon after the fire, the Karens ontributed over 1000 rupees, besides clothing, to retrieve, in art, the loss. Two months later, Mr. Van Meter suffered a more ainful loss, in the death of his eldest child.

Churches. — The number of churches organized with their own astors, in connection with the Bassein mission, is fifty, and of reachers, of whom eight have been ordained, sixty-two. The aptisms for the year, as it appeared from the statistics presented t the quarterly meeting in October, amounted to a little more han 500, including twenty-nine Pwos and four Burmans. The number of new worshippers is 130, of whom at least seventy-three are Pwos. Some of the old churches are more or less unsettled and scattered, owing to changes in the location of villages. The necessity no longer exists for hiding in the jungles, as was the former custom; hence the great object is to find eligible situations on the banks of large streams, for the greater facility of trade and travel. This has been a serious hindrance to the growth of these churches, more especially where, from differences of opinion or other causes, the villagers have been divided, a part only going to the new locality, and the remainder perhaps not able, or not wishing, to make the change before another year or more.

As a whole, the churches are in an encouraging state, though the increase has been small. Not a few of the preachers affirm that there is among the members a perceptible increase of piety and prayer.

A genuine interest exists in the extreme north of Bassein. "New interests have started and are progressing in several places, more especially among the Pwos; but none have taken the formal position or character of churches, entirely new. The new Pwo church at Tee Chai, formally recognized on the first day of the year, shows a vitality of the most genuine kind in its growth and fruits, and is a most glorious memorial of the power of that grace that has already done such wonders among this people. Mr. Van Meter baptized thirty-three there at the time of organizing the church. They have nearly doubled their number during the year, —over twenty having since been added by baptism."

At the annual meeting of the Bassein Association the usual large number of preachers and people were in attendance. The former have generally averaged about forty, and the latter 1000. At the preceding quarterly meeting forty-five preachers were present; and out of the sixty-two preachers, only six or eight were not heard from, either verbally or by letter. The Karens begin to anticipate these meetings with much pleasure, and they are marked occasions with them. A native moderator guided the proceedings at the annual meeting.

Contributions. — Upwards of 400 rupees were in the treasurer's hands at the meeting of the Association, after paying all the claims of the home missionaries for the Associational year; 228 rupees had been paid during the year to missionaries, and 93 rupees to preachers. In consideration of the large balance in the treasury, an additional sum of 160 rupees was appropriated for the aid of twenty of the more needy preachers.

The Association have virtually assumed the support of the two academies. They seem to have relinquished their last hold on mission funds, except for the school at Bassein and for books. Most of them have cordially consented to tax themselves a basket of rice per house for the support of this school for the next year.

The total of contributions for the year was as follows:

Home Mission Society,	Rs.	721
Support of pastors, (in money,)	"	700
" " school teachers, "	"	600
Value of 3500 baskets of paddy contributed,	"	1500
Building new chapels, — above	"	1000
To the Mission, after the fire, for personal loss and buildings,	"	661
For support of school at Bassein,	"	236
To American Baptist Missionary Union,	"	125
To support the poor and for medicines,	"	400
For books, from July, 1855, to August, 1856,	"	506.8
Total,	Rs.	6449.8 an.

Mr. Van Meter writes, in speaking of these contributions of the Karens of Bassein, "You will assuredly say that the Karens of Bassein have done nobly. But it may be asked in return, 'May not this be overdoing the matter? May it not be asking too much of them within so short a time? And may it not be regarded merely as a spasmodic effort, that will be followed by a corresponding decrease of contributions for some time to come?' Of this we are yet to see the signs. On the contrary, they seem only prepared to do the more."

Home Missionary Society. — The contributions to the Home Missionary Society for sixteen months preceding August last, were rupees 467. 4. 7. At the quarterly meeting in October, fifteen missionaries were appointed to labor during the dry season in the heathen villages around Bassein, and to carry the gospel to regions beyond, where Christ has not been named.

Schools. — As soon as the mission buildings were near completion after the fire, Mr. Van Meter recommenced the normal school, which in two weeks numbered thirty pupils. Nearly all were advanced scholars, and several were preachers. Others were expected, and nearly enough had been received to support the school two months.

The village schools are reported in a flourishing condition, but much inconvenience is experienced from the want of a supply of books. The scholars in all the schools number 811; among the most earnest and faithful of them are twelve of the preachers. Many of the English residents have taken an interest in the schools, and subscribed liberally for their support. The Commissioner of

Pegu, Major Phayre, has shared in this interest and liberality. He has also sent an order exempting from the capitation tax all young men who are scholars themselves, or are engaged in teaching others half the year.

The Burman department of the mission, under the charge of Mr. Douglass, has not been devoid of interest. No Burman missionary had ever lived or labored within a hundred miles of the city of Bassein, previous to his coming thither two years since. At that time he had but little knowledge of the language, and not one Burman Christian was there to aid him in the work. Ko Tha No, the Burman preacher sent from Rangoon last year, has since rendered valuable aid, and one small Burman church has been gathered.

"Since our return," says Mr. Douglass, (he had been absent during the rains at Rangoon,) "many of the Burmans in the city, who formerly visited us and attended worship on the Sabbath, have come to talk and ask for books." Different companies come in, occupying the whole day in conversation.

Burmans compose more than three-fourths of the population of Bassein district. They have been the ruling tribe, and are naturally haughty and wedded to idolatry. But are there not souls among them whom God designs to save?

HENTHADA MISSION.

HENTHADA.—Rev. Messrs. B. C. THOMAS and A. R. R. CRAWLEY, and their wives. Eighteen outstations; two missionaries and two female assistants; eighteen Karen assistants, including two ordained, and one Burman.

KAREN DEPARTMENT. — Besides preaching to the heathen, Mr. Thomas has been occupied in the care of the churches and in attention to Christian visitors. In the dry season, he was engaged in several extensive tours. His first tour was fifty miles north of the city, in company with Mr. Crawley, each finding work in his own department. In this part of the province were five churches, embracing at that time 120 members, of whom thirty-three had just been admitted by baptism. Returning to Henthada, he journeyed to the south. In this second tour he baptized thirty-two Karens and two Burmans, administered the Lord's Supper to six little churches, and established four new outstations. On another journey, besides preaching to all he met on the way, he visited twelve churches west of Donabew, baptized eleven converts, and administered the communion to 150.

Seven young men have been sent to the eastern mountains, where there is much interest. Fifteen have been baptized there—the first fruits, it is hoped, of a large ingathering of souls in that region.

Churches. — Besides the church at the station in Henthada, there is one at Pyeemachuing, an hour's walk from the city, embracing thirty-seven members. At Krukatoo, eight miles from the city, is a church of forty-one members. They nearly support their own pastor or minister, and are building themselves a chapel. One of the members has gone on a missionary tour to a distant part of the province. Two have been excluded. At Kyapee, eight miles

beyond Krukatoo, is a church of twenty members. An aged woman, probably 100 years old, was baptized here at the time of Mr. T.'s last visit. At Opo, a city famed for its many idolatrous shrines and elegant kyoungs, four Burmans have been baptized. At Kanoung, the most northerly station, once so infested with robbers that the missionaries did not dare venture to go thither, the heathen now listen with encouraging interest, and there is a church of twenty-three members. A second church has been formed in Tharrawadi district. The first church numbers twenty-nine, and they have built for themselves a chapel. Since the last annual report, two churhes have been organized among the Sgau Karens, of about fifty members, and two small churches of about twenty members among the Pwo Karens.

During the past year there have been 120 baptisms. From the beginning of the mission eight had been excluded. Present number, 520. Nine new outstations have been established, where none as yet have been baptized.

Contributions. — About 1,000 rupees have been collected during the past year, to aid in carrying forward the work.

Henthada and Thurrawadi Association.—The meeting for the organization of this Association was held on the 5th Feb., 1857, thirty miles south of Henthada, on the eastern branches of the Irrawadi, with the Aupraw church. This church has been formed and its preacher ordained within eighteen months. It now contains more than sixty members. It has a fine chapel, which, on this occasion was turned into a residence for the missionaries and their families, and a temporary and more spacious structure was built for the great meeting. The expense of this building and of feeding the numerous visitors was borne by the church. There were present people from the north eastern mountains near the borders of Toungoo, and from the borders of Bassein and Rangoon, — Burmans, Sgau and Pwo Karens; also, the Bassein and Rangoon Associations were represented.

The churches proposing to form the Association were eighteen in number, all supplied with native preachers, of whom two are ordained.

During the meetings of the Association, the chapel was constantly thronged with the heathen, Burmans as well as Karens.

Schools.—During the rains, a school for native assistants was in operation, sustained by local contributions. The young men composing it,—about 20 in number,—are mostly fruits of the Henthada mission, having been hopefully converted within the last two years, and baptized in various parts of the Henthada and Tharrawadi districts. They could all read and write on entering the school, and all seemed desirous to be taught. Those who could understand only the simplest truths of religion were put under the care of an assistant. A company of eleven, who had studied with Mr. Thomas before, were formed into a theological class, with whom he spent two or three hours daily. Their only text book has been the bible. Mr. Thomas has supplied these young men

h notes on the gospel of Matthew as far as the close of the h chapter, which they have been most earnest in copying day day.

Twenty pupils have been instructed in the normal school; and as ny more have been sent back to the jungle, because there was a t of means for their support.

Pwos.—Mr. Thomas in addition to his other labors, has turned attention to the study of the Pwo Karen,—his communication h these people through the medium of the Burman being imper- t and unsatisfactory. The Pwos are very numerous just south Henthada, and quite a number of them are asking for baptism. re than twenty houses have thrown away their idols, and seem have begun to worship the only true God. There are two new stations among them, at each of which there is a chapel, and at of them six recent converts. A considerable number of assist- s is employed, and their labor is not without fruits. In two er populous regions near the city, the same tribe seem to be l nigh ready to receive the gospel.

Burman Department.—Mr. Crawley, during the rains, had in the pel a preaching service every Sabbath morning and a bible- is in the afternoon, which were attended with interest and profit. the dry season he has itinerated, chiefly in company with Mr. mas. On one of his preaching tours he fell among thieves, and some valuable property, essential to his convenience in travel- ; but he escaped unhurt.

The *Burman church* numbers six,—five males and one female. wife of Ko Eing, the first man baptized at Henthada, is the t woman who has had the courage to make a public profession ier faith. She was baptized in the presence of a large number spectators, and welcomed with no ordinary joy by Mrs. Craw- who has long prayed for a female convert to strengthen her ds. A son of these parents has since been baptized. He is llectual and serious, and may make a good assistant. Two l members reside at Opo. An aged Burman has been baptized th of the city. A relative of this man, too timid to receive tism in the place where he resides, came down to Henthada to mit to the ordinance. Though eighty years of age, he did not itate to take the journey in the most oppressive season for the e of following the example of his Lord.

The great want is of assistants. The cry is for books and teach- both of which are very scarce. Throughout the whole city of thada, the assistants report that a spirit of inquiry prevails. says that, wherever he goes, he hears the people conversing at the "white books." This may not indicate an earnest spirit nquiry, but it is a proof that the people have at least a willing- s to be enlightened. The converts are distinguished by a con- ent Christian example.

PROME MISSION.

PROME. — Rev. T. SIMONS, and wife.
In this country, Rev. E. KINCAID and wife.
One station and five outstations; two missionaries and two female assistants; ten native assistants, six of whom are ordained evangelists and pastors.

Mr. Kincaid arrived in the United States in January. (See p. 232.)

A disastrous fire destroyed nearly the whole city of Prome near the close of February, 1856. The zayat for preaching which had just been built, was consumed, but on account of the direction of the wind the residence of the missionaries was spared. Soon after the fire, the house of Mr. Simons was entered by robbers, who carried off personal property to the amount of rs. 70 or 80.

Religious Services. — Since the fire, public services have been held in a zayat in Mr. Kincaid's compound. The congregation averages from fifty to sixty persons, and is composed mostly of the members of the church and their relatives and friends. Only a few strangers have attended. The service at the jail has been continued, and is doing good. A zayat has been erected by a Burmese merchant at Mayaben, two miles from Prome, where the gospel is preached occasionally to all who pass by. Besides Prome, religious services have been conducted on the Sabbath at Thayet, Woontenzike, Tayokeman, Moukten and Allanmyo. There is also a female prayer meeting at the station in Prome on Wednesdays.

Churches. — Twenty-two have been baptized during the year, including seven females; seven at Prome, five at Woontenzike, six at Thayet, and four at Amarapura. One of those baptized at Prome is a promising youth, who desires knowledge and is exerting himself to obtain it. Both his parents are members of the church. Two members of the church at Prome have died, and one at Woontenzike. The members at Prome being mostly poor and elderly persons, no attempt has been made thus far to induce them to select their own pastor and to furnish a support. This will probably be done as soon as the circumstances of the people will justify it.

Inquirers. — Twelve persons residing in Prome are said to believe in the Christian religion, and they openly advocate its claims. One of them has gatherings frequently at his place of business, on the bank of the river, and is called "Jesus Christ's broker." There are promising inquirers at all the outstations.

Native Preachers. — Among the assistants are six ordained evangelists and pastors, of whom four have been ordained the past year. The officer in civil charge of the city a short time ago made a donation to the mission, saying, "I wish it to go for the support of the native preachers; for in my morning walks I see them at their work, and I know they are doing good among the people." The assistants at Moukten and Allanmyo act in the capacity of colporteurs. They also both teach and preach. They are supported for the time being by two pious officers. The superintendent of the frontier "bridle road"* has also promised to support a native assist-

[* To be constructed from Toungoo to the base of the West Yoma range of mountains, which separates Arracan from Burmah.]

nt to teach and preach in the neighborhood of Moukten. Ko
)way and Ko Shee have labored gratuitously.

Circulation of Books. — Portions of Scripture and tracts have
een given to many, and they have taken them to their homes,—
ome living far away, — to be read for the benefit not only of
hemselves personally, but also of their families and neighbors.
lore than twenty copies of the quarto bible have been distributed
mong the assistants and others; two have been sent to Amara-
ura, and two have been sold.

Itinerating. — On account of the disturbed state of the country
nd fear of robbers, less itinerating has been done than was desir-
ble. Before leaving for America, Mr. Kincaid, in company with
n assistant, visited Woontenzike and Thayet, and immediately
fter his return from the latter place, commenced preparations for
is visit to Amarapura. In October, Mr. Simons and Ko Konge
nade a tour to Thayet and Moukten, about eighteen miles from
Meaday. In the course of this tour many heard for the first time
he leading truths of the gospel with apparent interest, and tracts
were distributed. At the worship on the Sabbath in Thayet, all
he members then in the place were present, — fourteen in number,
— together with a dozen or more strangers, besides children. The
Lord's Supper was administered, some of the members partaking
of it for the first time. The elements were distributed by two
ordained evangelists.

Maukoo, a Karen preacher, accompanied by one of the Bassein
Christians, made a tour of exploration, ending in Prome, for the
purpose of finding out where the Karen villages are, on both sides
)f the river. The assistants have also visited several larger and
maller villages. The four Karen assistants from Rangoon became
greatly discouraged. They found the Karens in the villages intox-
cated and quarrelsome; and the Burmese were in no better state.

The Prome district covers an area of 6,300 square miles, and
ontains a population of 120,000 to 150,000 inhabitants. It is
he plan of the mission to reach the large and populous places,
nd make them central points of operation. These are, to the
orth and west, Thayet and Mendong; to the south and east,
Shwèdoung, Padoung, Yaygen, Enma and Poungday. The city of
Prome with its suburbs has 22,000 souls. A good beginning has
)een made at this station. By means of preaching and the dis-
ribution of Scriptures and tracts, light is spreading; and many are
)alancing in their minds the truths of the gospel against the follies
nd absurdities of heathenism.

MISSION TO AVA.

AVA. — *Ko Shway Nee*, native preacher.

In the beginning of 1856, Messrs. Kincaid and Dawson made a second visit to the royal city, leaving Rangoon Jan. 9, and reaching Amarapura Feb. 18. A few days after their arrival, they were received both by the king and prince or heir apparent in the most friendly manner, and were questioned in respect to the proposition

that had been sent to them to go up to the capital. They were treated also with much consideration by the woongyees, or great officers of state, and the atwenwoons, or privy councillors of the kingdom. All urged the missionaries to make their permanent residence at the capital. His majesty offered to furnish a lot and build a house for their accomodation.

At their first interview the royal brother or prince proposed to send ten or a dozen young men, selected from the highest families in Ava, to America, to learn engineering, ship-building, and other departments of mechanical science. The king subsequently proposed to send an embassy to the United States government. The difficulties in the way being presented, he was induced to waive for the present the despatch of an envoy; but concluded to send a letter and box of presents; and Mr. Kincaid consented to be the bearer of them.

In taking leave of the court, Messrs. Kincaid and Dawson received marks of personal regard from his majesty, and their wives and children were introduced to the queen and ladies at the palace. They gave to her majesty a copy of the Burmese bible.

During this visit four persons were baptized in the Irrawadi. One of them, a blind woman, had obtained tracts twenty years ago from the mission then in Ava. Her son had been baptized at Prome. Another was an aged blind man, who had been a believer many years. Through his steadfastness and perseverance, it is said that some thirty others had been brought to cherish the same feelings with himself. The number of baptized converts now resident in Ava is eight. Ko Shway Nee, one of the oldest, most intelligent, and most influential members of the late Ava church, having maintained a conscientious and exemplary life during the long absence of missionaries from the capital, and having a desire to preach, has been ordained to the charge of the feeble band. Believers are heard of in the towns and villages around Ava. In many towns along the river, there is much to encourage evangelical labor.

Dispensary. — During this visit to Amarapura, Dr. Dawson was impressed with the advantages to be derived from the establishment of a dispensary at the capital in connection with the work of the mission. He was successful in treating a palace officer of high rank, a near relative of the queen, for a disease which had baffled the skill of the native surgeons. Another successful cure of a lady of elevated position awakened public attention; and people began to come from far and near to seek relief. In a single morning, about 300 presented themselves for medical treatment.

ARRACAN MISSION.

AKYAB.
Ko Thah-zan, native preacher.
In this country, Rev. C. C. and Mrs. MOORE, and Mrs. E. C. CAMPBELL.

The record of this mission is alike brief and saddening. In the early part of last year, Mr. Satterlee visited the Kemmee country, and subsequently Queda and Kyouk Phyoo. In the month

f March he administered baptism to a woman, who had been opefully converted two years previously. He also divided the abors of the Sabbath with the native preacher, and was constantly ngaged during the week, either in announcing the glad tidings in he zayat, or in conversing with those who came to his residence.)n the first of July he died of cholera.

Mrs. Satterlee embarked at Calcutta for her native land in ugust, in feeble health, and died at sea Nov. 4.

The Sabbath services at Akyab, were subsequently kept up with ome interest by the native preacher, and the prayer meeting on hursdays. Between the services on the Sabbath, Mrs. Knapp eld a prayer meeting for females, and in the evening a Bible lass. At a later period (Dec.) she removed to Rangoon.

At the time of Mr. Satterlee's death there were attentive lis-eners, if not hopeful inquirers. But the members of the church eemed disinclined to assume responsibility, and a spirit of covet-usness prevailed among them.

The Kemmees were "firm in principle, but the lamp of love urned dim." (See p. 233.)

ASSAM MISSION.

SIBSAGOR. — Rev. Messrs. S. M. WHITING and A. H. DANFORTH, and their wives.
NOWGONG. — Rev. M. BRONSON and Mrs. BRONSON; two native assistants.
GOWAHATI. — One native assistant.
In this country, or on their way, Rev. Messrs. N. BROWN, D. D., I. J. STODDARD, and . WARD, and their wives.
Three stations, six missionaries and six female assistants; three native assistants.

It was announced in the last report that Mr. and Mrs. Stoddard id Mrs. Daüble had been constrained by impaired health to leave ieir field of labor. The former reached this country in July and ie latter in September. More recently Mrs. Daüble has resigned er missionary connection. Mr. Ward has been compelled by the ealth of his family to relinquish his work, and is on his way home. owahati is now left in charge of an assistant. The assistant dhiram is in feeble health, so that he has been able to do less an usual. Mrs. Danforth has suffered from an attack of fever. r. Bronson's health continues precarious. Mrs. Bronson and aughter reached Nowgong on their return, May 10. The latter nders valuable aid in teaching and in household duties. For the resent relations of Dr. Brown, see page 230 of this report.

GOWAHATI..—For several months preceding Mr. Ward's departure om Assam, he was endeavoring to restore the health of his family y voyaging on the Brahmaputra. While near Nowgong, he made tour in company with Mr. Bronson among the Mikirs, the first ccursion among this tribe by a missionary. He had previously ade his annual visitation to the country surrounding Gowahati, reaching two months among the villages, accompanied by two assist-nts. On this tour he met many Cacharis, but found among them enerally little encouragement. During the tour he frequently re-rned to Gowahati, and on one occasion baptized the mother of atiram, the assistant who died two years ago. Formerly a Hindu

of the most rigid stamp, her prejudices at first became so far relaxed that she attended worship with the Christians at Sibsagor. Afterwards, the happy death of her son convinced her of the truth of that religion which could produce such triumph in death. A year and a half after she had inspired hope that she was a Christian disciple, she was admitted to the ordinance of baptism at Gowahati.

The boys' day school at Gowahati is closed, and the assistant who had it in charge is now employed as a preacher and colporteur. The girls' school is merged in that at Nowgong, under the charge of Miss Bronson.

NOWGONG. — There has been preaching in Assamese on the Sabbath at Nowgong, both morning and afternoon, and prayer meetings Wednesday and Friday evenings; on the former at the houses of the members in succession; on the latter at Mr. Bronson's bungalow. The average attendance on the Sabbath is forty. During the rains, Ghinai and Adhiram have gone daily to the Mori Kullung zayat, where they are listened to by a good number of hearers. They have frequent and earnest applications for Scriptures and tracts. Often in the course of a week, Mr. Bronson has addressed in his own verandah visitors from twenty or thirty different villages. The Mikirs in the district are 26,000 in number, ready to receive the gospel. Mr. Bronson writes, "We have daily visitors, and there is a noble field here for preaching. I am getting hold of the Mikirs as well as the Assamese. A good number of them have of late attended our chapel."

During the cold season, Mr. Bronson visited most of the villages lying above and below Nowgong on the Kullung river. He also itinerated among the Mikirs in company with Mr. Ward.

Schools.— The normal school, formerly called the Nowgong Orphan Institution, (see last Report,) was continued under the care of an assistant, Charles G. Thomas. Early in the year it was reduced to seven boys, who were boarding scholars; but several day scholars came in, who were of no expense to the mission. In consequence of the smallness of the aggregate appropriations to the mission, together with the feeble health of Mr. Bronson, this school was discontinued in July. In alluding to this measure, Mr. Bronson says:

"In regard to the closing of the school, it seems to me evidently to be duty; for if we cannot carry on all operations that seem desirable and even useful, we ought clearly to confine ourselves to those most important. The exceedingly small appropriation of last year, for all departments of missionary labor, necessitated reduction to such an extent that it seemed best to myself and brethren to reduce our school operations, for the good of more important work. A part, therefore, of the appropriation to the school was relinquished, leaving only just sufficient for the reduced number of pupils remaining in the school, and with no provision for the admission of new ones, as my previous letters have informed you. We have clung to the hope that with the new year brighter prospects

uld dawn upon us; but in view of the late circular we have no ernative but to close up for the present."

Mr. Bronson proposes to retain the native brethren who give mise of being useful, in preaching and itinerating among the ple. His own efforts, instead of being divided as heretofore, l be given solely to the preaching of the gospel, and the instruc- n of the assistants in the Bible.

In reviewing the history of the school, Mr. Bronson assures its nds "that their efforts have not been in vain. A goodly number the pupils have been hopefully converted to God. Several are w occupying useful stations, and are helpers in the gospel. hers have died in hope of a glorious resurrection. It is hard break up and scatter the school, but in our extreme weakness must bow to the stern necessity. I hope, however, to make ne provision for them all; and the suspension of the school for eason may not prove ultimately injurious. Its buildings and ier appendages will remain for the use of assistants, inquirers d Christian youth, who may form the nucleus of a future school, ablished on a plan more strictly conformed to the present wants."

The eldest pupil has heard the recitations of the girls' school, d on Saturday evening Mr. Bronson has examined the scholars the lessons of the week, closing the exercises with reading the riptures, singing and prayer. Three of the girls express hope at they have become believers.

Church. — The church has been much revived. "Some for whom have felt much solicitude, lest they should 'despise, and won- r, and perish,' have been hopefully converted to God. We had ticed for some weeks a greater seriousness on the minds of sev- al, and greater attention to the preached word. Hard hearts emed softer, and the members of the church seemed more prayer- . The first day of November was observed by the whole mission a day of prayer, that God would bless us, especially in our la- rs this cold season, and it seems that even while we were speak- g He heard and answered.

"The church met on Friday evening, the last day of October, for urch covenant meeting preparatory to the communion on the fol- wing Sabbath, when four persons arose and expressed their hope Christ, and their determination to devote the rest of life to His se, and begged that they might have a place among the people of d. Two others, from whom the hand of fellowship had been thdrawn for nearly a year past, came forward and humbly begged giveness and restoration. It afforded us great pleasure to wel- me back these straying lambs to the fold. Our Christian circle ver looked more hopeful than now. Several of them are respect- le heads of families. They are getting maturity and stability. eel that God is really with us and for us."

Several of the members of the church have it in their hearts to ve liberally if they were able. They propose to devote their ds to three objects: the expenses of the chapel, help for indi- nt members, and sending out some of their number from time to

time to preach and distribute books in the villages. There have been baptized during the year, four; received by letter, one; restored, two; died, one; present number, twenty-seven. Monthly contributions, devoted to local objects, rs. 28. 11. 9.

SIGSAGOR. — Mr. Whiting has spent the entire cold season in itinerating. He has been over the whole of Upper Assam, making himself acquainted with all the points where labor can be most usefully applied. Mrs. Whiting accompanied her husband in some of his excursions, and has been able to accomplish much good among the women of the villages. Mr. Danforth has spent two weeks in Jorhat, besides other itinerant labors. All the native Christians connected with the press have been out on missionary tours.

Mr. Danforth has preached once each Sabbath during the year and had a bible class in the evening. When Mr. Whiting has been absent, he has preached twice. The average attendance on the Sabbath at Sibsagor is fifty. A third service is held at "The Farm," where the average attendance is eight adults. A female prayer meeting is held on Wednesday afternoon, and a prayer meeting on Thursday and Saturday evenings.

Of the native preachers, Nidhi Levi is in declining health. He is unable to travel, but preaches occasionally. The two assistants, Ram Singh and Kolibor, have travelled several months each year for three years, and the church has defrayed their expenses. They are about forty years of age.

Church. — The church at Sibsagor was organized as a distinct body in October, 1851. The number of native members at that time was seventeen. During the interval, embracing five years, twelve have been received by baptism, four by letter, two dismissed, five excluded, and four have died. All the baptisms have occurred within the nominally Christian community, that is, from the girls' boarding school and the persons in the employ of the mission. The past year, one has been excluded; present number of members, twenty-two. Mr. Whiting is the pastor.

The church has observed the monthly concert the first Monday evening of each month since December, 1851. Contributions till the present time, rs. 128. 13. 8; and for native colporteurs in Assam, rs. 96. 10. 11. There is also a balance of contributions on hand, with which it is purposed to sustain Ram Singh in his work for the ensuing six months. The church defrays the expense of the communion.

Printing. — Mr. Danforth has edited most of the numbers of the Orunodoi for the twelve months, besides completing Pilgrim's Progress, and preparing two tracts for circulation. The following is a statement of the printing for the year ending Dec. 24, 1856.

	Copies.	*Pages.*	*Total.*
Orunodoi (Magazine), 12 months, - - -	1,000	192	192,000
Pilgrim's Progress, 12mo., from p. 140, - -	800	146	116,800
Nat. Philos. and Nat. History, 12mo., - - -	500	133	66,500
Holy Incarnation, 12mo., - - - - -	1,500	47	70,500
Letter to Mussulmans, 12mo., - - - -	1,000	30	30,000
Part of the Psalms of David, 8vo., - - -	200	11	2,200
Miscellaneous Hymns, 18mo., - - - -	200	54	10,800

Claims of Assam.—Says Mr. Whiting, "A large field is continually opening up here in the province, and every day the demand for more men seems to increase." Mr. Bronson writes, "The whole of Assam is open to the missionary of the cross, and the people everywhere seem to be ready to listen to his message. We want a hundred-fold increase of laborers to follow up the work commenced." And, under another date, he adds, "I pitch my tent wherever I can, out in the villages, spend three or four days at a place, and pass on. I have crowds to listen. I talk and preach, and talk and preach, and so do Ghinai and Adhiram who are with me, until we are tired out,—rest awhile, and go to the work again. Many wish to hear and know what this new religion is. And I find very many who at heart seem wholly disinclined to continue longer under the bondage of the priests, and who are ready to abandon all idol worship."

TELOOGOO MISSION.

NELLORE. — Rev. Messrs. L. JEWETT and F. A. DOUGLASS and their wives.
In this country, Rev. S. S. and Mrs DAY.
One station, three missionaries and three female assistants; two native assistants.

The mission has been called to mourn the death of Christian Nersu, the faithful, devoted, and able catechist. He died at Nellore Nov. 12, 1856. Among his last words were, "The same truths which I have preached to others are now my joy and support." He had been employed as a colporteur since March, 1851.

Religious services. — The daily and weekly services in the chapel have been conducted as usual; also the Friday evening prayer meeting, the monthly concert, and the stated meetings of the church. The number of hearers has varied but little from that in past years. Improvement is discernible, however, in the continued and regular attendance of individuals on the Sabbath.

The church. — The present number of church members is twelve. Two have been added by baptism. One of them is a young man and head of a family, and dates his religious impressions back to the period when Mr. Day was at Nellore. The other, mentioned in the last report as a candidate, and baptized early in the year, is laborious and faithful; and hopes are entertained that he may yet preach the gospel to his countrymen. A third candidate has been cordially received by the church, but requested to be baptized in his own village, hoping that the occasion might prove a blessing to his people and kindred. This candidate was spoken of in the last report as a hopeful inquirer.

Preaching tours. — The cold season was devoted to missionary journeys. While one of the mission families kept up religious exercises at Nellore, the other visited from village to village, carrying the gospel to "regions beyond." A larger number have heard the word of life than in any former year. The great heathen festivals in and around Nellore were attended in part by the missionaries; the native brethren attended them successively, for the purpose of preaching and distributing tracts.

The assistants. — As long as health permitted, Nersu continued to labor with his usual fidelity and devotion. Jacob is an efficient helper, and fulfils the hopes of the mission. He conducted the Sabbath morning services in the chapel during the last half of the year. Two other assistants have labored spontaneously both at home and in touring, dividing their time between teaching, studying and colporting.

Tract distribution. — During the year, 1,450 portions of Scripture have been distributed, and 4,000 tracts. The distribution of books has been made with more discrimination than formerly, and a desire has been felt to accompany every book given away with as clear a view as possible of its meaning and value. At the public festivals, greater prominence than formerly has been given to preaching.

Publications. — An edition of the Teloogoo New Testament, sufficiently large for the present wants of the mission, has been printed at Vizagapatam, and one hundred copies in sheets have been sent to Madras for the use of the mission. The printing of the Old Testament is in progress at the American mission press.

Schools. — Mr. Douglass has exercised a general superintendence over the schools.

The day school has varied in numbers from ten to thirty,—the majority being girls. The converts from heathenism manifest a pleasing interest in winning and instructing their benighted countrymen in the things pertaining to the kingdom of God. The normal department is the same as last year. This branch of the school is a part of the mission family, and numbers eleven girls and seven boys. The annual examination in September last evinced in the pupils growing maturity and hopeful promise of future usefulness. The bible is the basis of all instruction, and several books, both of the Old and New Testament, have been studied with evident interest and care.

The theological class has gone over all the topics suitable to such a class, committing the substance of the instruction to writing in the native language. Thus each member has in his or her handwriting what may serve as a remembrancer for the future, of the views daily presented, and germs of thought for subsequent investigations into the great doctrines of the bible.

MISSION TO SIAM.

BANGKOK (*Siamese Department*).—Rev. S. J. and Mrs. SMITH.
(*Chinese Department*).—Rev. W. ASHMORE, Rev. R. TELFORD, and their wives.
Outstations.—*Lengkiachu, Bangchang, Bangplasoi, Petchaburi.*
Native assistants.—*Chek Mue, Chek Suan, Chek Soi.*
One station, four outstations, three missionaries and three female assistant missionaries; three Chinese assistants.
Mr. Chandler's connection with the mission terminated in July. (See page 231.)

SIAMESE DEPARTMENT. — *Religious services.*— Daily exercises are held for the benefit of the servants and pupils in the mission compound. In the morning a chapter is read from the Old Testament, with remarks and prayer; in the evening, a portion of the

ament as translated by Dr. Jones, with singing, remarks
r. On the Sabbath there is a bible class at nine o'clock,
r meeting at half after ten. The latter was conducted
handler during his connection with the mission, and at
time Mr. Smith conducted a similar service in another
he city. At eleven, Mr. Smith preaches at the British
, the service not interfering with his duties to the
He preaches again at one to the Siamese. At the
vening service the pupils and servants connected with
on are questioned on the instructions of the day. The
d's day evening in the month, the monthly concert takes
of the usual prayer meeting, and a collection is usually
[r. Smith has finished the under part of his house in such
to supply a good though comparatively small chapel,
school room and a place for tract distribution.

listribution. — The tract room is opened every afternoon,
s are given to all applicants who can read. Visits are
to different parts of the city, in which books are dis-
and the people conversed with on the subject of religion.
dler has also made one tour for tract distribution.

ating. — The New Testament, translated by the late Dr.
in circulation. During the year, Genesis has been com-
d Exodus commenced. The missionaries have only been
vote an hour occasionally to this labor.

Christians. — The Siamese who are members of the
lk consistently with their profession. There are others,
families, who profess conversion and are known to be
in Jesus; and though not baptized, they maintain wor-
heir families, gladly receive religious books, distribute
their own neighborhoods, and exercise a good influence
amilies and in the communities where they reside. Three
have been baptized. One is quite an aged man, who
his first knowledge of the way of life from deacon Pe
r deceased; the other two are young men.

. — Within the year Mrs. Smith has commenced a school
increased rapidly, and now embraces eighteen boarding
een day scholars. Some of the pupils are children or
latives of Siamese nobles; others are children of the
classes. It is the object of Mrs. Smith to give a promi-
e to Christianity in all her instructions. Thus far the
as been no expense to the mission. The second king
ented Mrs. Smith 100 ticals ($56.81,) for her school, in
favor.

E DEPARTMENT.—Mr. Ashmore commenced the year with
se of laboring every day to impart saving knowledge to
en and to build up the converts in the faith of the gos-
. Ashmore's ill health has interfered with this plan; still,
e has been spent in visiting from house to house, preach-
e people, and distributing tracts.

lford has visited all the outstations, and during Mr. Ash-

more's absence took charge of the Sabbath services and of the prayer meeting. The study of the language continues to demand much of his time.

In the early part of the year Mrs. Telford had charge of a Chinese evening reading-class, composed mostly of persons in the employ of the mission. Subsequently she has superintended a small day school, and has instructed two or three young girls most of the year.

Religious services. — In the forenoon three short discourses are delivered, interspersed with prayer and singing. Efforts are made to induce as many as possible to take part in these exercises. In the afternoon a meeting is held for prayer and conference in the garden. During the last summer, there was an encouraging increase of strangers at the Sabbath services. The chapel is favorably situated on the road, and is sufficiently near to attract the notice of passers-by. A Chinaman stands at the gate to invite all his countrymen who pass, to go in and hear of the way of salvation. On some Sabbaths strangers are more numerous than the regular attendants. Some of them seem much interested, and remain to hear another discourse; but the curiosity of the majority is soon satisfied, and they pass on, as thoughtless as ever.

The monthly concert is observed on the Monday following the communion Sabbaths. The contributions at the communion and for the poor fund the last year amounted to $39.00.

The church and inquirers. — The church embraces thirty-two members, most of whom live exemplary lives. During the year one has been excluded. There are seven inquirers; two are new cases. Some of the inquirers formerly reported have lost their interest, and seldom attend worship on the Sabbath. There are five candidates for baptism. The average attendance at worship is forty-seven, — of whom thirty-two are regular attendants and fifteen strangers.

Assistants. — The assistants at Bangkok have been instructed in the New Testament, with occasional interruptions, besides itinerating in the city and vicinity, diffusing the knowledge of the way of life. Chek Mue has labored most of the year at Lengkiachu; Chek Suan at Bangkok or Bangchang, and Chek Soi at Bangkok or Bangplasoi. A Choi, a Siamo-Chinese, has been actively engaged as an assistant most of the year, though not in mission employ. He is a promising young man, and takes a deep interest in the study of the Scriptures and in the Sabbath services. The assistants distribute books from house to house, and converse on religion with the people as they have opportunity. They show a good degree of interest in their work. On the Sabbath they preach at their stations.

Wants of the mission. — Entire copies of the New Testament and other portions of Scripture are much wanted; also an edition of the standard tracts, for general distribution. The only portions of Scripture now on hand for this purpose are "Acts" and "Romans." The tracts are the "Golden Balance," "Parables,"

and "Instructions of Jesus;" the latter is all Scripture, and the "Parables" nearly so. The great want, however, is preaching. A whole nation of about six millions is to be evangelized. For the Chinese population there are two American missionaries with their wives, and four male members of the church as assistants. For the pure Siamese and those who understand Siamese better than any other language, — which is by far the larger portion of the six millions, — there is only one mission family. The books prepared in China are available in Siam. There are no Chinese women in the kingdom, and the wives and children of the Chinese speak the Siamese, as well from necessity as from choice and habit. Few of the pure Chinese in Siam can read their own language intelligibly. Hence there is little occasion for the missionaries to the Chinese to engage in teaching or in book-making. On the other hand, almost every male born in Siam, and many of the females, can read. Multitudes are urgent in their requests for books, and many and pressing applications are made to the missionaries to receive native children into their families to be instructed.

Treaties have been negotiated or ratified during the year with the English, French and Americans, which have operated favorably on the policy of the Siamese towards foreigners. The missionaries can now obtain permanent passes to travel, or to rent and reside anywhere within twenty-four hours' ride of the city walls. This space includes all the outstations and places on the coast favorable to the restoration of prostrated health. The missionaries are as much in favor with the king as formerly, except that the palace gates have not been opened to those who were accustomed to give instruction to females within the walls.

HONGKONG MISSION.

HONGKONG.—Rev. J. W. JOHNSON.
Outstations, *Tung-chiu, Chek-chu, Tukia-wan, Chiem-ta-chiu.*
Native assistants, *A Tui, A Sun, A Bak, A Ee.*
One station, four outstations; one missionary and four native assistants. Dr. Dean's connection with the mission was closed July 29.

The history of this mission the past year has been marked with contrasts. God has prospered the work of his servants, and "souls have been added unto the Lord." On the other hand, persecution has been let loose upon the feeble band, and political disturbances have checked the work.

On the 15th of January an attempt was make at Hongkong to poison the foreign community. The attempt, however, was mercifully frustrated,—the quantity of the poison infused proving its antidote. Mr. and Mrs. Johnson were among the sufferers, but at the last accounts they had partially recovered.

Religious services.—The services on the Sabbath and the daily morning and evening bible exercise have been sustained as formerly. The congregation on the Lord's day has varied from fifty to a hundred persons. The daily exercise has been attended in the morning chiefly by persons connected with the mission; in the

evening many strangers have frequently been present. The ordinary labors have been performed during the year at the different outstations.

Native assistants.—The four assistants have been diligently employed in preaching the word from house to house, by the wayside, in places of business and in resorts of pleasure.

They have also carried the gospel to distant places never before visited by the glad tidings, and there is reason to believe in several instances their labors have been crowned with a blessing.

Two of the assistants, A Sun and A Ee, left Hongkong in the month of May, to visit several members scattered through the Tie-chiu district; designing also to preach the gospel and to distribute Scriptures and tracts in places hitherto unvisited. After passing through many perils, they were arrested by the authorities on the 19th of August at the city of Chau-chau-fu, and thrown into prison. Here they were called to endure both hardship and persecution. For the decided testimony borne by A Sun to the truth and excellency of the gospel and the preciousness of Christ as a Saviour, they were ordered by the magistrate, before whom they were undergoing examination, to receive forty blows on the mouth with the sole of a shoe. They were also subject to constant torture and ill treatment by the prison officers, for the purpose mainly, it would seem, of extorting money. Under all their sufferings, however, the Lord was with them. Their imprisonment continued till Dec. 14, when they were set at liberty through the mediation of a Chinese merchant at Swatow.

The church.—Four have been added by baptism, three have been excluded, and one has died. Two of those received by baptism were cases of more than ordinary interest; one of them is a pupil in Mrs. Johnson's school. The persons excluded have been patiently labored with for years. The number of members, as last year, is thirty-five. So far as is known, they are steadfast in faith and consistent in their walk.

Several of the regular hearers give hope that they have not heard in vain. Among these encouraging cases is a merchant, sixty years of age,—a man of wealth and influence. Others also, who formerly manifested a bigoted attachment to superstition and ancestral worship, have lately shown more readiness to read the Scriptures, and a more earnest spirit of inquiry into the grounds of the Christian faith.

Schools have been sustained by private subscription at each of the outstations. The person by whose liberality they have been supported having met with reverses, they have been disbanded, excepting the school at Chek-chu; for which Mr. Johnson has been able to make other temporary provision.

Tract distribution.—About 14,000 tracts have been distributed and upwards of 4,000 copies of the New Testament and portions of it, chiefly the Gospels and the Acts.

The Hongkong mission is the only one in China laboring for the Tie-chiu people. The gospel has been introduced among them

the past year more fully than ever before, especially through the labors of the assistants; and the amount of success has been as large as could have been anticipated in view of the labor bestowed. Should peace be restored, the mission hope to obtain a permanent foothold at Swatow, or elsewhere, within the Tie-chiu district proper.

The work in this region must long continue to be a work of faith and patience. There is, on the part of the officials, a spirit of hostility towards foreigners and foreign influence; while the mass of the people are strangely indifferent to all efforts for their good. But the redeeming work is going on,—slowly it may be, and to human view scarcely visible,—yet surely. And it will go on, till over the vast empire of China shall be heard every where the song of triumph. The vicissitudes now distracting the country are all under the control of Him whose purposes change not, and whose wisdom and power will effect what his love has planned.

NINGPO MISSION.

NINGPO.—Rev. Messrs. E. C. LORD and M. J. KNOWLTON, D. J. MACGOWAN, M. D., and their wives.
In this country, Mrs. E. A. GODDARD.
One station, three missionaries and four female assistants; four native assistants.

Preaching.—The oral preaching of the gospel has occupied the chief attention of the mission. The process of retrenchment, however, has made it necessary to reduce the number of preaching places from three to one. The east-gate chapel, where the late Mr. Goddard so often sowed the good seed of the gospel with faithfulness and tears, has been disposed of to another mission. A second preaching place, in the most important part of the city, of which the rent was paid by the Medical Missionary Society and which Dr. Macgowan used as a dispensary and mission-chapel, having been re-claimed by the landlord, has also been closed. At the west-gate chapel, services have been held on the Sabbath and frequently on week-evenings by Messrs. Lord and Knowlton. Dr. Macgowan has continued his bible class as usual.

Native assistants. — One of the assistants is constantly at Chusan; the other three are stationed chiefly in the vestibule of the church, to converse with passers-by. They all receive special instruction from Mr. Lord.

The church.—One has been added to the church by baptism,—a young man of much promise, from the interior. One has also been excluded,—the first case since the organization of the church. The present number is eighteen. There are several applicants for baptism, who seem entitled to the privilege.

Schools. — On account of the want of funds the day school has been dismissed, and the children of the members of the church are withdrawn from the influence and care of the mission. Some of them are transferred to schools belonging to other missions, some are in Catholic schools, some in heathen; and some wander in the streets.

Book and tract distribution.—Mr. Lord has prepared a new and improved edition of the Sermon on the Mount; also Notes on Galatians. He has likewise compiled a small hymn book, with tunes. Mr. Knowlton has prepared a card-tract on the decalogue. The number of pages of Scriptures distributed, is 41,680; of tracts, 129,300.

Medical department. — On account of the imperfect state of Dr. Macgowan's health, most of the labor of prescribing for the sick has been performed by a trustworthy native physician. The dispensary is temporarily closed. When able to be present, Dr. Macgowan has given addresses daily to the patients. One of the assistant preachers has also aided in this work. Mr. Knowlton has had an evening service at the dispensary.

The work at Chusan.—Mr. Knowlton has spent considerable time in labors on the island of Chusan, which is still regarded as a most important outstation. A small hired room has been kept open the whole year for preaching and conversation. The congregations have been large and attentive, and there are some interesting inquirers and applicants for baptism. One of these, a literary man twenty-seven years of age, performed a journey of twelve days, travelling a distance of two hundred and fifty miles, for the express purpose of "learning the doctrine of Jesus." He was awakened by the divine blessing on the conversation of a young assistant, whom he had met four months before, and on the reading of Christian books. Mr. Knowlton has visited different parts of Chusan, which he finds crowded with inhabitants, — this and the surrounding islands containing a population of over 50,000. The people are perfectly accessible, and present a more favorable prospect of immediate success than the cities and villages on the mainland. The mission earnestly request the erection of a chapel on the island, as a measure highly important to the successful prosecution of their work.

Missionary tours. — Besides travelling on the island of Chusan, Mr. Knowlton has visited several villages and hamlets west of Ningpo. Many heard the gospel for the first time, and exhibited the most lively interest. It was a rare scene, when a missionary of the cross preached Christ in an ancestral temple to a crowd of some two hundred hearers, many of whom were females. And it added to the interest of the occasion, that one of the female villagers solicited the missionary's presence, and, going before him, invited all she saw in passing to come to the temple to listen to the heavenly doctrine.

Tours for preaching and tract-distribution have also been performed by the assistants, both on the continent and in different parts of the island of Chusan.

MISSION TO FRANCE.

PARIS.—A. DEZ. VERBERIE.—J. B. CRETIN. LA FERE.—I. FOULON. CHAUNY.—V. LEFOIDE. DENAIN.—J. BOILEAU.
Five stations; five ordained preachers, two evangelists, and one colporteur.

Mr. Willard and family arrived in this country Sept. 11. Mr. Dez, who was reported last year as an assistant teacher and preacher, received ordination June 29.

The mission has been subject during the year to many discouragements. The brethren at Paris were deeply distressed on account of the departure of Mr. Willard, "sorrowing most of all that they should see his face no more." The poverty of the pastors, and the fear that the mission is to be abandoned, have exercised a disheartening influence. Several members have emigrated to America, including one ordained minister (M. Ledouble), and others are seriously contemplating a similar step. Liberty of worship is still restricted at some of the stations. At one, all the meetings of the church are held secretly. At another, some of the children of the members have been expelled from school by the authorities, and a strict surveillance is exercised by the gensd'armes over the meetings of the brethren.

The trials have, however, in some measure, given new life to the churches. And even the opposition has not been universal. The church at Denain has been specially favored in regard to religious liberty. They have never had the least trouble or impediment. They meet openly under the eyes of the authorities, but are left perfectly free.

The work of the mission, notwithstanding all opposition, has made progress. At Denain several are well disposed, and lead a Christian life. The congregation numbers from fifty to sixty persons. The meetings at La Fère are well attended, the work of the pastor is sensibly blessed, and believers have been "added unto the Lord." At Chauny the word spoken has been divinely confirmed. Some have been baptized, and several are candidates for the ordinance. The pastor at Verberie reports that sixteen villages in the vicinity have been visited where there are members residing, and in as many other places the word would be gladly received if they could be visited regularly. At Paris, the ordination of Mr. Dez was a season of much interest. Some have been baptized, and others are candidates. There are twenty interesting inquirers, disposed to hold religious conversation, and the colporteur distributes tracts to more than one hundred and fifty persons. The field is wide, and requires the labors of men wholly devoted to the work.

Baptist ideas, it is said, are making great progress in France, and papers hitherto hostile are beginning to admit articles which favor them.

The visits of the assistants are gratefully received by numerous Catholic families. One assistant writes, "Our books have circulated in more than one hundred families; every one likes them and speaks well of them."

The number of laborers, however, is too small for the demand. "I do not wish," says one, "to hide from you what afflicts me: it is my insufficiency to carry on the work here as I desire. Alone in so vast a field,—nine places of worship on the Sabbath, and fifteen other places to visit,—I am no longer able merely to watch over the brethren. I have hardly finished on one side before ten or twelve other places call me, and where there are sick persons to visit often, as at present, working till I am entirely exhausted."

The work in the southern department has been relinquished. If at Lyons and St. Etienne there is "a remnant according to the election of grace," it is like a spark amid the waters. Still, "the Lord knoweth them that are his."

The following table exhibits the condition of the several stations.

STATIONS.	MINISTERS.	Baptized.	Added by letter.	Dismissed.	Excluded.	Died.	Present number.	Candidates for baptism.	Well disposed.	Places to be visited.	Contributions.
											FCS. C.
Denain, (Nord,) ...	M. Boileau, ...	.....	....	.....	1	1	31	.....	....	....	250 00
Lafere, ...	" Foulon,.....	6	....	.....	.....	....	68	.....	....	15	.....
Chauny,.....	" Lepoids, ...	3	8	2	2	1	98	14	43	21	.....
Verberie, (Oise,) ...	" Cretin,.....	.....	....	.....	.....	....	30	6	....	16	64 00
Paris, (Seine,)	" Dez, ...	2	....	.....	.....	1	21 33	5 4	10	....	215 00
		11	8	2	3	3	281	29	53	52	529 00

MISSION TO GERMANY.

HAMBURG.—Rev. J. G. ONCKEN, Rev. C. SCHAUFFLER, J. BRAUN.
BERLIN.—Rev. G. W. LEHMANN.
BARMEN and ELBERFELD.—Rev. J. KOEBNER.
Seventy-four stations, and five hundred and twelve outstations; five missionaries, and seventy-nine other native preachers and assistants.

The missionary work in Germany continues to be a scene of evangelical triumphs. New stations have been formed. Converts have been multiplied, and many additions have been made to the churches. At several points a new spirit of missionary activity has been awakened. The embarrassments of the Union have been the happy means of developing among the churches the principle of independent self-reliance and Christian liberality. In almost every part of the operations of the mission, there is a perceptible advancement. Several new churches have been organized. Scriptures and tracts have been more largely circulated, and the number of religious meetings held the last year has increased nearly three-fold. And, notwithstanding the fewness of the laborers,— the influence of persecution at some points, — the removals demanded by a salutary discipline and by death, — and the scattered state of the people at various stations, rendering

frequent enjoyment of the means of grace inconvenient, not say impossible,—the net increase of church members falls but tle short of one thousand. In the meantime, the churches have en pressed by the need of larger accommodations for the pub- services on the Sabbath. "Of the seventy churches in Ger- ny, Denmark, Sweden and Switzerland, only eight are provided th chapels. Five others have fitted up houses or warehouses places of worship. At one village a coach-lace manufactory is ployed for the purpose; and at another a threshing-floor has en converted, like that of Ornan, the Jebusite, into a house for e Lord. In most other cases private houses are used." Dis- pointed of the help which they had expected to receive from the ion in the building of chapels, Mr. Oncken, in accordance with resolution of the Prussian Association, has visited England to ek pecuniary aid.

The hand of oppression has not ceased from its work. In ecklenburg, Hesse Cassel, Schaumburg-Lippe and Schleswig, rsecution continues unabated. In Ludwigslust assemblies for orship are interdicted on pain of fine and imprisonment. For any Sabbaths no one ventured to cross the threshold of the mis- onary to hear the word. The national clergy refuse to marry rsons attached to the Baptists, and the pastors of the latter are not officiate in the ceremony. Still many strangers incline the truth, and the members are active in disseminating it. As e distribution of tracts is forbidden, they are laid in public alks and gardens where they will attract attention, and the rethren generally have the satisfaction of seeing persons reading em.

In Friedland Mr. Wruck is in prison for selling bibles. The dge of the court where he was condemned, remarked that per- nally he would not hold him for a criminal. He had respect for is convictions. But the Prussian law was before him, and he must eep him until he should change his convictions or the law be al- red. In his confinement the prisoners accept his tracts and bi- les, and he preaches to them the gospel and prays with them.

In some parts of Switzerland members of churches have been rown into prison for holding meetings and distributing tracts. till bibles and tracts are liberally spread abroad.

In Sweden the favorable feelings expressed by the king in rela- on to religious freedom have excited the opposition of the cler- y. It is the prayer of Christian hearts that God may overrule e counsels of men for his glory.

Churches. — The church at Hamburg has had little increase for o years. There has been some encouragement at Bremen, and ere are candidates for admission to the church. Meetings have en regularly sustained at the outstations. Elsfleth has three bbath schools.

At Varel, the native place of Mr. Oncken, a church was organ- d on the 19th of July. The service took place in a small and onvenient apartment; but it was a joyful event, for which the

prayers of our brother have ascended for forty years. The female members of the church have a weekly prayer meeting, and have distributed 2,746 tracts. A new church was also formed at Seefeld July 23. Some have been baptized, and the influence of the church is extending. Seventy-five members were dismissed from Jever to form these new bodies.

Although the church at Jever is not large, four churches have already gone forth from it. Eighteen have been added to it by baptism, who adorn the gospel by their life and conversation. The Sabbath school is flourishing. The distribution of from two to three hundred loan tracts from house to house has given an opportunity for many pleasing interviews.

At Seehausen there have been fewer additions than in the year preceding; but several cases of hopeful conversion have occurred. New doors are constantly opened for the preaching of the gospel. The attendance at the meetings at the outstations is numerous, and many seem to hunger for the bread of life. Peace and prosperity abound, and, owing to the extent of his field, the missionary finds the claims upon his time more numerous than he is able to satisfy.

At Oldenburg the religious services have been well attended. The loan library has been much used. Besides prayer meetings and bible classes, 200 sermons have been preached in twenty-four different places, and the pastor has made 1,234 visits. Throughout the grand-duchy of Oldenburg, a revival of spiritual life may be said to be taking place. The meetings are everywhere crowded. In no other part of Germany has the gospel won more triumphs than here. Many privileges are conceded by the government, and the brethren experience much forbearance. The six churches are suffered to exist unmolested. At a trial of Mr. De Neui in Oldenburg, for an extravagant expression made against the state-church, the procurator-fiscal made a warm and eloquent speech in favor of the Baptists, to which the court listened in breathless silence. In consequence of the good report which the Baptists have in the country, Mr. De N. was recommended to the leniency of the court; but the sentence pronounced by the ecclesiastical tribunal was confirmed.

The church at Goyden bei Saalfeld has been diminished by the emigration of several members to the United States. Others have sold their goods for the purpose of following them, and others still only wait for a purchaser.

At Barmen the opening of the Baptist chapel took place Sept. 28. It is in the Gothic style of architecture, tasteful, and capable of accommodating seven hundred persons. Many strangers and civil functionaries were present at the dedication. At the close of the evening service the ordinance of baptism was administered in the baptistery, in front of the pulpit, by Mr. Oncken. One of the candidates was his own son. Christians of various names maintain the spirit of brotherly love in the valley of Wupperthal. The church at Vollmarstein is in a flourishing state.

At Liegnitz the customary place of worship has become too

; at other points, also, larger places of worship seem indis-
ble. A new spirit of liberality has sprung up in this
ı, and the love of Christ has made both brethren and sisters
ive of means of raising money. Tracts are readily received
e Roman Catholic territory across the Bohemian frontiers.
rethren travelling thither on business never fail to dispose
e New Testaments which they take with them, and generally
ı with new orders. Heresy being less known in Bohemia,
ople are not so much warned against it as at Liegnitz.
Berlin there is a lack of energy. The increase, though con-
l, is slow, and some have been excluded. Among the re-
baptized were four little girls. Many of this class are
ened. Within a year or two, twenty-five of them have been
ed, and they form a little fold of themselves. Considering
tender age, their conversation has been consistent. The
r takes much pains on week-days to instruct them in the doc-
and duties of religion. The church exhibits much affection
eir pastor.

the church-party at Frendenberg, many of the younger and
lively Christians incline to our brethren. Several cases of
il conversion have occurred here.

ıew church was organized at Reetz in June last, directly af-
he meeting of the Prussian Association at Berlin. This
h traces its origin to the visits of a brother from Hamburg
ı relatives at Reetz in 1848. His admonitions and consistent
ng were the means of winning one or two souls to Christ.
e persons applied to Mr. Gülzau at Stettin for baptism, and
from henceforth became a preaching station of the church
ettin. When the number of believers increased and new
ı were opened, Mr. Wiehler was sent to occupy this field of
, and he has done so most successfully. The influence exer-
by the members on the population generally has been of the
salutary character. Baptisms are administered here public-
thout the interference of the police. The church now num-
106. Meetings are held from house to house to which the
bors are specially invited. The time is spent in singing and
r, remarks on the Scriptures, and religious conversation.
tians are thus brought together, and the gospel is preached
ny who could not otherwise attend the meetings. The place
rship is too small for the congregations that assemble, and
ıres are in contemplation for securing more ample accommo-
ns.

Berlinchen, a country town some miles from Reetz, a remark-
ıwakening has occurred. The Spirit came "like a rushing,
y wind," and the brethren were filled with the blessing.
hurch in Zäckerick, having suffered repeated diminutions, has
become an outstation of Berlin.

Wrietzen anxiety for their spiritual welfare has been awak-
in many, and bibles and tracts are in much demand.

ce the new year a movement has arisen in and around Temp-

lin, "which no pen can describe. It must be seen in order to be appreciated. Not merely in one place, but in almost all places where preaching has been enjoyed, the cry resounds, 'Come over and help us.' Many have been hopefully regenerated, and many more are inquiring." The great want in Templin is a chapel sufficiently spacious. The spirit of missionary zeal has been kindled afresh, and even the children show an extraordinary zeal to give. In Gerswalde, where a few months since there was scarcely any token of life, the members have been animated anew, and many have been awakened and some converted. In Warthe, within two years thirty-one have been baptized, and the religious interest still continues.

At Memel two of the original members of the church have died, —one of them 80 years of age. They were both active, self-denying laborers in the cause of God. One of them had held meetings in his house for several years. The other first proposed building a chapel, and exerted himself vigorously for its accomplishment. On the last day of the year 1856, twenty-seven were baptized,—seventeen of them were from the outstations, and eight were Lithuanians. The net increase for the year is ninety-one. Among the Lithuanians on the borders of Russia, a wide and effectual door is opened. At Rositten many have been awakened, and the assemblies generally are crowded. The blind pastor has travelled many miles on foot, and visited a great number of places preaching the kingdom of God.

At Schwerinsdorf, formerly a moral waste, the desert blossoms as the rose. Several members of the church of Ihren settled there and in the neighborhood, through whose influence the way was opened for the preaching of the word. Many have been hopefully converted.

A church consisting of forty-three members has been constituted at Frankfort on the Maine. The friends there have agreed to support a missionary in part. The field connected with Frankfort on the Oder is large, and there is a hungering for the bread of life. The meetings here and at Cüstrin are well attended, and worthy to be held in long remembrance.

To the church at Stolzenberg several have been added by baptism, and wanderers have been restored. The meetings both at the station and outstations have been well attended, and crowned with the divine blessing. A favorable beginning has been made of a station at Königsberg, a city of 100,000 inhabitants. The pastors of Stolzenberg, Elbing and Memel, met for consultation in September last, and the zeal with which a few Christians consecrated their treasures to the cause of God filled the brethren with heartfelt joy. At Bitterfeld there are hopeful indications. The members are active, and hold regular meetings at all the outstations. There is an increasing interest at Halle, where, until recently, not a Baptist was found.

In Würtemburg many doors once shut are now opened. The missionaries lack only the power of labor. The churches made a

pressing request to the conference of churches of South and Middle Germany, held at Zurich in September, for an additional laborer. In Stuttgart the meetings are well attended, and accompanied by the divine blessing. During the last year about 1000 meetings were held in all Würtemburg, at which the word was preached. Several outstations have joined themselves to Stuttgart. The progress of religion has, however, been hindered by some unhappy dissensions. At Heilbronn there is an active and prosperous church.

The work in Cassel goes on prosperously. The already existing stations in connection with Wolgast have been strengthened, and new doors have been opened.

In Mühlhausen a considerable sum of money has been contributed for the mission, and persons there are active in tract distribution. The first converts were baptized by Mr. Oncken ten years since. Some of them were obliged to make great sacrifices for their religion. The little flock, in the midst of a Roman Catholic population, abound in works of love and faith, and cause their light to shine amid the gloom. The distribution of tracts is forbidden; but the letter of the prohibition being directed only against their gratuitous circulation, the brethren adopt the scheme of loaning them.

In Alsace and Munster there is a great desire for the word of God.

Many places in Switzerland have been visited, and the aspect of the work is encouraging. In the year 1855, two brethren were brought into the church, who held meetings, spread tracts, and testified of the Saviour. Several were awakened by the tracts, and in March last eight were baptized. At the conference in Zurich, two additional laborers were appointed in Switzerland. The brethren exhibit an earnestness showing that they have the work at heart.

The number of Baptists in Sweden has nearly doubled the past year, and their churches already number over 1,000 members. In the provinces are many new and inviting fields of labor, and the call for ministers of the word waxes louder and louder. The assemblies at Stockholm are always numerous and increasing. The hall for worship, which holds four hundred hearers, is generally filled, and sometimes the space is too small. During the summer, Mr. Müllersverd journeys abroad into the remote districts. He has baptized a large number, and formed two churches. Our principles have extended to Aland in Russia. A brother there, formerly in the employ of government, has been baptized at Stockholm, and set apart to the service of the gospel. Seven churches, in all, have been formed the past year, and eight brethren ordained. Of 932 Christians reported in October, 1856,—430 were baptized the past year.

Publications.—In the work accomplished, besides the preaching of the gospel, the circulation of the Scriptures and other religious publications has performed an important part; although, owing to a want of sufficient funds, this department of labor has been less

extensive than in the preceding year. Of bibles, 81,286 copies were circulated during the year 1855; of tracts, &c., 824,229. Since Mr. Oncken's first connection with various Bible societies, 594,964 copies of the Holy Scriptures have been issued from Hamburg. Many instances of conversion in consequence of these bibles and books being read have been known, and doubtless many more will appear in the great day of revelations.

Contributions. — A spirit of holy devotedness for the cause of Christ is rising in the churches. Parents and children are exerting themselves by self-denial and effort to earn and give what they can, that not one of the missionaries may be dismissed. Some of the churches have engaged to support the missionary who labors among them, in whole or in part. They have paid to the Missionary Union about $860.00.

The missionary contributions of the church in Seehausen, in the year 1855, were a little more than seven dollars; in 1856 they exceeded thirty-one dollars. The church has likewise a fund for poor members, which has also been increased by freewill offerings.

The church in Memel contributed to the cause of missions during the year upwards of 646 dollars. A missionary has been sustained by the liberality of its members in the country around Memel during the year; and one thousand dollars have been invested, the interest of which is to be applied to the support of a second missionary, and for aid of the cause in Königsberg. The neighboring churches of Elbing, Stolzenberg and Rositten, have also contributed liberally for this object.

The church in Zurich has contributed from 360 to 400 dollars for religious purposes. Of this, two hundred dollars were devoted to the support of a missionary.

The subjoined table, though imperfect in the returns exhibited, presents an interesting view of the personal activity of the Christians connected with this mission.

ATH SCHOOLS, BIBLE AND TRACT DISTRIBUTION, ETC.

TATIONS.	Teachers.	Scholars.	Scriptures distributed.	Tracts distributed.	Meetings.	Visits.
ERMANY.						
berfeld,.....	5	41	....	....	430	1,266
.....	10	50	....	....	..	....
.....	5	27	50	10,000	170	80
.....	6	62	112	10,000	328	....
.....	2	18	....	7,000	157	....
.....	2	12	1,487	4,000	394	1,150
.....	2	24	....	....	..	....
.....	3	28	22	8,000	279	....
.....	4	26	85	2,000	58	....
alfeld,.....		11	1,464	12,300	141	2,300
.....	19	132	4 288	84,700	360	....
.....	..	..	137	8,000	239	281
.....	1	7	75	8,600	190	695
.....	5	83	3,619	10,000	137	....
.....	8	72	620	8,900	185	434
.....	14	76	166	....	..	....
.....	6	100	921	9,000	251	70
.....	2	35	524	19,540	706	418
ı, ...	2	18	....	....	468	....
.....	..	..	531	4,000	280	100
.....	5	43	43	8,000	200	1.294
.....	..	..	....	2,406	227	216
.....	4	38	....	....	..	....
.....	3	20	448	16,511	272	770
.....	..	..	....	....	272	....
.....	..	..	9,975	6,000	169	....
.....	3	35	....	....	..	....
.....	1	14	136	....	299	....
.....	5	78	1,356	6,594	4,011	3,237
.....	5	70	380	2,200	212	285
.....	2	25	....	....	..	....
.....	4	21	....	....	113	....
.....	3	57	....	3,000	402	405
.....	..	..	194	8,512	314	547
.....	..	..	302	6,242	66	606
.....	5	40	....	17.000	245	....
.....	..	..	69	4,500	174	....
.....	6	69	1,167	17,340	487	2,643
TZERLAND.						
.....	..	..	....	500	..	....
.....	1	20	876	18,000	173	555
RANCE.						
.....	4	36	560	6,000	640	....
ENMARK.						
.....	3	13	....	....	..	....
.....	..	..	576	19,000	..	....
.....	..	..	....	....	70	....
.....	..	..	44	4,110	159	83
.....	..	..	136	17,000	90	....
.....	..	..	80	1,200	46	130
WEDEN.						
.....	10	100	....	....	..	....
.....	163	1501	30,333	365,109	13,414	17,489

›wing table shows the present state of the churches and nnected with the German mission.

CHURCHES IN GERMANY, SWITZERLAND, DENMARK, AND SWEDEN.

Churches.	When constituted.	Ministers.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1865.	Members, December, 1866.
GERMANY.													
Baireuth,	1840	J. F. Knauer,	1	....	....	....	....	....	....	....	....	12	12
Barmen and Elberfeld,	1852	J. Köbner,	9	10	6	....	4	6	14	....	8	111	103
Berlin,	1837	G. W. Lehmann,	17	34	23	3	3	46	23	....	12	323	311
Bitterfeld,	1840	F. M. Werner,	6	2	....	1	....	....	8	....	5	52	47
Bremen,	1845	J. F. Oncken, W. Haupt,	11	8	6	1	2	8	2	3	....	78	81
Breslau,	1846	O. Priedemann,	1	2	....	....	1	4	2	....	5	33	28
Bruchsal,	1850	K. G. Brecht,	2	....	1	....	....	....	....	1	....	4	5
Büdingen,	18 6	H. Reichardt,	3	3	....	....	....	....	....	3	....	....	20
Cassel,	1847	F. Steinbach, J. Blenner,	3	3	3	....	1	....	2	3	....	28	31
Dusslingen,	1847	Ch. Körner,	1	1	....	....	....	....	2	....	1	6	5
Eimbeck,	1843	C. Steinhof,	13	4	6	2	1	12	2	....	4	60	56
Elbing,	1844	T. Penner,	8	33	1	1	3	5	8	18	....	173	192
Elsfleth,	1854	J. F. Oncken,	11	3	9	....	3	....	3	6	....	68	74
Frohnhausen,	1845	J. Becker,	12	1	....	....	3	....	....	....	2	54	52
Goyden bei Saalf'd	1855	R. Stangnowsky,	19	6	6	2	1	17	7	....	11	91	80
Halsbeck,	1849	F. Bohlken,	10	12	1	2	1	....	1	13	....	91	104
Hamburg,	1834	J. G. Oncken, J. M. Gülzau,	42	38	13	11	11	55	22	....	26	528	502
Hammerstein,	1843	T. Berneke,	8	6	4	....	....	1	1	8	....	45	53
Hanover,	1854	H. Bolzmann,	6	22	7	4	....	4	5	24	....	50	74
Heilbronn,	1847	Ch. Körner, W. Bürger.	13	14	8	....	1	6	1	14	....	73	89
Hersfeld,	1846	B. Beyebach.	5	4	2	....	2	4	12	....	12	78	66
Jever,	1840	A. F. Remmers,	10	18	2	1	....	95	1	....	75	158	83
Ihren,	1843	C. Bonk, P. J. de Neui. A. Baumgärtner.	23	16	1	2	2	3	5	9	....	178	157
Kahlberg,	1840	C. Vielöhr, L. Vielöhr, H Berneike.	6	....	....	....	1	19	....	....	20	55	35
Liegnitz,	1849	T. Klincker,	13	42	2	....	2	2	2	38	....	96	134
Memel,	1843	F. Niemetz, — Albrecht.	29	69	45	8	6	10	15	91	....	376	467
Oberkauffungen,	1854	H. Grothefend,	4	6	....	....	....	3	....	3	....	30	33
Offenbach,	1851	H. Reichardt,	7	12	1	....	....	17	....	....	4	43	39
Oldenburg.	1837	J. L. Hinrichs,	10	9	6	3	1	3	2	12	....	85	97
Othfreesen,	1840	J. Sander, H. Cramme.	10	12	....	....	2	2	2	6	....	86	92
Pinneberg,	1849	J. A. Mahr,	5	6	6	....	3	3	5	1	....	54	55
Reetz,	1856	J. Wiehler.	26	43	1	1	2	5	....	....	35	....	106
Rossitten,	1855	G. Matthias, W. Weist.	19	8	....	6	2	3	5	4	....	197	201
Schleswig,	1856	J. Schlesier,	6	10	5	....	....	4	....	11	....	....	47
Seefeld,	1856	A. F. Haese,	7	7	1	5	1	3	5	4	....	....	48
Seehausen,	1856	F. Altenstein,	4	5	6	....	....	....	5	6	....	....	48
Spangenberg,	1847	H. Grothefend,	10	11	....	7	2	6	....	0	....	82	92
Stettin,	1846	F. Baes,	8	14	6	2	6	77	5	....	66	243	177
Stolzenberg,	1849	W. Weist, G. Matthias.	19	14	2	9	3	1	12	9	....	212	221
Tangen,	1842	— Schwuchow, H. Berneike,	4	....	2	....	2	11	1	....	12	55	43
Tangstedt,	1854	C. H. Krogmann,	2	1	....	1	....	1	2	....	2	35	33
Templin,	1845	A. Kemnitz,	17	47	....	4	....	8	8	35	....	130	165
Treblin,	1846	— Saak. — Schabbel, H. Berneike.	7	7	12	....	1	7	1	10	....	55	65
Varel,	1856	H. F. W. Haese.	8	9	2	....	....	1	....	....	10	....	42
Volgtsdorf,	1848	O. Priedemann,	5	1	2	....	....	....	2	1	....	85	86
Vollmarstein,	1853	F. Ringsdorff,	5	40	....	1	2	1	4	31	....	111	145
Wittingen,	1849	J. Wilkens,	12	9	2	....	....	3	2	6	....	52	58
Wolgast,	1848	W. v. d. Kammer,	14	21	....	2	....	1	4	18	....	70	88
Zäckerick,	1845	G. W. Lehmann,	....	....	....	....	....	12	....	....	12	12	....
Carried over,			426	677	182	52	64	552	166	396	268	4332	4560

Churches in Germany, Switzerland, Denmark and Sweden—(Continued).

Churches.	When constituted.	Ministers.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1855.	Members, December, 1856.
Brought over, ...	.....	.....	436	677	182	52	64	552	167	396	268	4332	4560
SWITZERLAND.													
Toggenburg,.....	1847	J. J. Hofer,.....	1	....	....	....	1	....	....	....	1	17	16
Zürich, ...	1849	J. J. Hofer,.....	5	29	3	4	1	62	20	....	47	133	86
		J. Merckt.											
FRANCE.													
Muhlhausen, ...	1856	J. H. Lorders, ...	6	12	2	4	3	1	9	....	5	....	61
DENMARK.													
Alborg, ...	1840	P. Damm, ...	6	13	2	1	....	242	9	....	235	482	247
		L. Jörgensen,											
		Sören Hansen,											
Bornholm, ...	1853	P. E. Ryding, ...	5	12	....	....	....	....	....	12	....	44	56
Copenhagen, ...	1845	P. E. Ryding, ...	1	18	24	2	....	4	5	35	....	42	77
		A. P. Förster.											
Hals, ...	1856	Ch. Nielsen, ...	10	17	4	2	2	6	8	7	....	....	127
		L. Petersen,											
		O Sörensen,											
Jetzmark, ...	1856	C. Jensen, ...	14	11	1	....	....	2	2	8	....	....	129
Langeland, ...	1840	A. M. Hansen, ...	4	....	....	....	1	....	....	....	1	15	14
Odensee, ...	1852	F. L. Rymker,.....	2	1	....	....	....	....	11	....	10	18	8
Ouremark, ...	1855	J. A. Petersen,.....	6	6	2	....	1	....	1	6	....	23	29
West Seeland,....	1842	N. Nielsen, ...	5	24	....	5	1	3	10	15	....	214	229
		N. Larsen, ...											
SWEDEN.													
Elfdalen, ...	1854	P. H. Heidenberg,..	1										
Mora, ...	1854	D. E. Erson, ...	4										
Orsa, ...	1854	N. P. Person, ...	1										
Oerebroe, ...	1854	J. P. Lundquist, ...	4										
Stockholm, ...	1854	A. Wiberg, ...	1	430						430		502	932
		C. Müllersvärd,											
Sundsvall,.....	1854	—— Fagenström,....	1										
		J. Engberg,											
Warberg, ...	1854	B. N. Nilsson, ...	18										
Churches,... 74	.....	Ministers,..... 84?	586	1215	238	96	85	789	278	968	571	5900	6833

OJIBWA MISSION.

Nayahmikaung.—Rev. J. D. Cameron.

Mr. Cameron has removed from Pendill's Mills to Nayahmikaung. The settlement embraces nine families. The attendance at stated seasons of worship is somewhat encouraging. The natives seem duly to appreciate their spiritual privileges, and desire Mr. Cameron to remain among them as a religious and school teacher. They are expecting to remove to Salt Point, to settle on lands granted them by the United States government for that purpose.

DELAWARE MISSION.

SHAWANOE.
DELAWARE.—Rev. J. G. and Mrs. PRATT, Miss E. S. MORSE and Miss HARRIET H. MORSE.
OTTAWA.—Rev. E. WILLARD and wife.
Three stations, two missionaries, and four female assistants.

This mission has heretofore been denominated the Shawanoe, the name of the station first occupied, but which is now vacated. The church at Shawanoe has little more than a nominal existence. There are good men among its members, but they live far apart, and cannot act in concert. There is no one to sustain meetings, and none are held. The meeting-house was used during the late troubles in Kansas as a shelter for soldiers, and is much dilapidated.

At Delaware station, Miss H. H. Morse, late of the Siam mission, has been appointed matron of the boarding school. The new buildings are nearly finished, and already occupied. There are fifty boarding pupils, all of the Delaware tribe, who attend to the various branches of an English education. Religious instruction is made prominent in all the teaching. The school is the means of increasing the number of hearers on the Sabbath; the friends of the pupils come to inquire after their welfare, and are thus brought to listen to the gospel.

None have been added to the church by baptism. Two female members have died. The mission enjoys the favorable regards of the nation.

Mr. Willard, late of the mission to France, has been appointed to the Ottawa station. Several native young men appear to be subjects of abiding religious impressions. The meetings are not attended by large numbers, but they have been interesting because managed entirely by the native Christians. There are worthy members in the church, and they hold fast their profession.

MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES, W. P. UPHAM, and J. BUTTRICK JONES, and their wives.
DELAWARE TOWN.—*Toostoo*, native preacher.
DEIYOHEE.
TAQUOHEE.—*Tanenole*, native preacher.
FLINT.—*L. Downing*, " "
Five stations, eight (?) outstations; three missionaries and three female assistants; three native assistants.

Mr. Jones, the elder, has visited the churches and attended meetings in different parts of the nation, so far as his age and strength would permit. Mr. Upham has been employed in the national school, but, as in former years, has embraced opportunities to engage in more evangelical labors. Mr. J. B. Jones has translated the book of Jonah, and has made considerable advance in the translation of Joshua. He has held two special meetings for instructing the native preachers, and at the common meetings has *spent* much time in answering their questions, and in opening to

them the Scriptures. Besides these labors he has attended many meetings of from two to four days' continuance, the design of which was to provide the people with more ample opportunities to hear the gospel than could otherwise be had. His services were mostly restricted to the country within sixteen miles of the station, that he might spend the more time in translating. Very many copies of those portions of the Scriptures which are translated could be put into circulation if they were to be had; but the supply has been exhausted for several years, excepting a few copies kept back to meet urgent cases. "There is an earnest desire among the Cherokee Christians to have more of the Scriptures in their own language. Every new portion is received with evident satisfaction." They propose to build a printing office at their own expense. Most of the logs are hewn and brought to the place. A good portion of the money is already contributed for the part which will cost money.

Churches.—The churches generally are in a prosperous condition. During the year 1856 ninety-two Cherokees were baptized. There are six organized churches, and seven branches, at which the ordinances are administered, besides several other places at which there is preaching as often as they can be visited.

The prospects for extending the field are very encouraging. At Notley, attention has been given to spiritual things for many months. Several have made a public profession of their faith. The people attend well at the meetings, and are very desirous to have preaching more frequently than it is possible to afford it to them. At Viaun and at White Oak there is also much religious interest. The visits to them have been interesting and profitable. Several have been baptized. Along the Arkansas river there is a general desire for preaching, and also on Lee's Creek. On Fourteen Mile Creek the Spirit has been poured out in a very gracious manner. Still further west and north, along Grand River, there are hopeful indications. At a meeting at Delaware Town, 1,000 hearers were present; sixty or seventy manifested some anxiety. At Verdigris, over thirty came forward, seeking spiritual instruction. "To meet all these encouraging calls our help is altogether inadequate; and we are compelled to look at the whitened fields, without being able to thrust in the sickle."

The extent of country travelled over by the missionaries and native preachers, to make known the glad tidings, is very great. "It seems as though the missionaries were the main hands; but God blesses the labors of the natives to the conversion of souls."

School.—The national school, under the charge of Mr. Upham, has had 88 different scholars during the year. A considerable number of boarding scholars attended from various parts of the nation. The school was reported by the Superintendent of Public Schools to the National Council as the most efficient among the district schools. Several of the former scholars have devoted themselves to teaching, and are doing much good.

Contributions.—The Cherokees aid by their contributions the

cause of missions, as well as assist to sustain the gospel among themselves, although they have not equalled some other churches of converted heathen. From April, 1853, to January, 1857, they sent to the treasury of the Union $459, and, but for the failure of their crops, would have sent $500 more. They have also given at least $100 every year, which does not appear in statistical tables, —in building meeting houses, and cabins connected with them, for the accommodation of persons coming from distant places to hear the gospel, and in providing food and lodging for them, and provender for their horses. The church in Delaware Town contributed $50 for the "deficiency."

RECAPITULATION.

The number of missions sustained by the Union is 20, of stations 107, and of out-stations 779. Of the out-stations 512 are connected with the German mission. The number of laborers sent from this country, including 45 female assistants, is 88; and of native laborers, 345; total 433. There are 312 churches. The number of baptisms reported from the missions the past year is 2,973. Present number of members 22,669. Schools reported, 133; pupils nearly 3,000.

MISSIONS OF THE UNION, 1856–57.

MISSIONS.	Stations.	Outstations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptisms.	Present number.	Boarding Schools.	Pupils.
IN ASIA:											
Maulmain Burman,	1	1	3	2	5	3	1	11	145	4	150
Maulmain Karen,	1	16	3	3	6	17	15	72	913	2†	63
Tavoy,	1	23	3	3	6	25	24	4	1062*	?	.....
Shwaygyeen,	1	9	2	1	3	13	10	120	900	1	50
Toungoo,	1	79	1	2	3	81	35	578?	2000	80	1019
Rangoon Burman,	1	4	3	3	6	2	2	9	105	2	.....
(Rangoon Karen dept.),	1	45?	.....	.....	.....	?	45?	150	2374	36?	600
Bassein,	1	50	2	2	4	62	50	500	5000?	?	841
Henthada,	1	18	2	2	4	19	19	120	526	.....	20
Prome,	1	5	2	2	4	10	6?	22	180?	.....	.....
(Ava.)	1	.....	.....	.....	.....	1	1	4	8	.....	.....
Arracan,	1	.....	1	2	3	1	1	.....	.....	.....	.....
Siam,	1	4	3	3	6	3	1	3	32	2	50?
Hongkong,	1	4	1	.....	1	4	1	4	35	1	?
Ningpo,	1	1	3	4	7	4	1	1	14	.....	.....
Assam,	3	.....	6	6	12	3	3	5	75	1	?
Teloogoo,	1	.....	3	3	6	2	1	2	12	2	40?
Whole number in Asia, ... 15	19	259	37	38	75	250	216	1605	13,985	131	2833
IN EUROPE:											
France,	5	.....	.....	.....	.....	8	5	11	281	.....	.....
Germany,	74	512	.....	.....	.....	84	74	1215	6833	.....	.....
Whole number in Europe, ... 2	79	512	.....	.....	.....	92	79	1226	7114	.....	.....
INDIAN MISSIONS:											
Ojibwa,	1	.....	1	.....	1	.....	1	.....	24	.....	.....
Delaware,	3	.....	2	4	6	.....	3	.....	96?	1	50
Cherokee,	5	8?	3	3	6	3	13	92	1450	1	80?
Whole number in America, ... 3	9	8	6	7	13	3	17	92	1570	2	130
20	107	779	43	45	88	345	312	2923	22,669	133	2963

* Reported last year.
† Beside village schools.

REPORT OF THE TREASURER.

EXPENDITURES OF THE UNION DURING THE YEAR ENDING MARCH 31, 1857.

Maulmain Missions.

Remittances, drafts, purchases, and payments, - - -	$7,751 16	
Paid Mr. Howard and family in full, - - - - - - - -	1,187 50	
Expenses of Mr. Stilson and family, - - - - - - - - -	250 00	
" Dr. Judson's children, - - - - - - - - -	245 43	
Passage and other expenses of Mr. Bixby and family in returning to the U. S. *via* Singapore, - - - - - - - -	918 03	
		$10,352 12

Tavoy Mission.

Remittances, drafts, purchases, and payments, - - - - -	3,055 75	
Expenses of Mrs. Benjamin and child, - - - - - - - -	119 30	
		3,175 05

Shwaygyeen Mission.

Remittances, drafts, purchases, and payments, - - - - -	2,422 04	
Passage and other expenses of Mr. Harris, in returning to the United States, - - - - - - - - - - - - - - -	271 84	
		2,693 88

Toungoo Mission.

Remittances, drafts, purchases, and payments, - - - - -	3,553 01	
Grant to Dr. Mason, - - - - - - - - - - - - - - -	750 00	
Expenses of Dr. Mason and family in the United States, -	544 02	
Outfit of " " wife, - - - - - - - - -	250 00	
Passage of " " " to Calcutta, - - - - - -	450 00	
		5,547 03

Rangoon Mission.

Remittances, drafts, purchases, and payments, - - - - -	8,380 87	
Expenses of Mr. Stevens and family, - - - - - - - -	375 00	
Outfit and expenses of Mr. Stevens and wife, - - - - -	285 60	
Passage of " " " to Calcutta, -	450 00	
		9,491 47

Bassein Mission.

Remittances, drafts, purchases, and payments, - - - - -		3,775 91

Henthada Mission.

Remittances, drafts, purchases, and payments, - - - - -		1,983 71

Prome Mission.

Remittances, drafts, purchases, and payments, - - - - -	1,782 96	
Expenses of Mrs. Kincaid in returning to the U. S., - -	516 81	
		2,299 77

Arracan Mission.

ances, purchases, and payments, - - - - - - - -	169 56	
es of Mr. Moore and family, - - - - - - - - -	165 50	
" Mrs. Campbell and children, - - - - - - -	250 00	
connected with the return of the late Mrs. rlee and child to the United States, in part, - - -	101 00	
		686 06

Assam Mission.

ances, drafts, purchases, and payments, - - - - -	6,161 78	
and other expenses of Mr. Stoddard and family in ning to the United States, *via* England, - - -	1,361 18	
and other expenses of Mrs Daüble in returning to Jnited States *via* England, - - - - - - - - -	519 31	
es of Mrs. Daüble in the United States, - - - -	100 00	
Mrs. Barker and children, - - - - - - - -	400 00	
		8,542 27

Teloogoo Mission.

ances, drafts, purchases, and payments, - - - -	3,225 15	
es of Mr. Day and family, - - - - - - - -	150 00	
Mrs. Van Husen and children, - - - - - -	200 00	
		3,575 15

Siam Mission.

ances, drafts, purchases, and payments, - - - -	4,386 60	
es of Dr. Jones' daughter, 18 mos., - - - - -	120 00	
		4,506 60

Hongkong Mission.

ances, drafts, purchases, and payments, - - - -	3,493 56	
of Dr. Dean's expenses for the year 1855–6, - -	25 00	
		3,518 56

Ningpo Mission.

ances, drafts, purchases, and payments, - - - -	8,779 79	
es of Mrs. Goddard and family, - - - - - - -	414 85	
		9,194 64

Bassa Mission.

es of Mr. Goodman, - - - - - - - - - - -	166 66	
Mrs. Clarke's son, - - - - - - - - - -	80 00	
aneous expenses, - - - - - - - - - - - -	11 12	
		257 78

Mission to Germany.

ances and payments, - - - - - - - - - -		6,278 64

Mission to Greece.

es of Mr. Buel and family, - - - - - - - -	200 00	
aneous expenses, - - - - - - - - - - - -	8 34	
		208 34

Mission to France.

ances and payments, - - - - - - - - - -	4,054 49	
and other expenses of Mr. Willard and family in ning to the U. S., - - - - - - - - - -	500 00	
es of Mr. Willard and family in U. S., - - - -	300 00	
		4,854 49

Ojibwa Mission.

- - - - - - - - - - - - - - - - - -		540 47

Delaware Mission.

Drafts, purchases, and payments, - - - - - - - - -		6,50
Of this amount $6,325 00 are paid by appropriations of the United States.		

Cherokee Mission.

Drafts, purchases, and payments, - - - - - - - - -		2,51

Agencies.

Salary of Rev. J. Stevens, five months, - - - - - - -	375 00	
Travelling expenses, &c., - - - - - - - - - - -	66 40	
Salary of Rev. S. M. Osgood, one year, - - - - - -	1,100 00	
House rent, travelling expenses, &c., - - - - - - -	542 68	
Salary of Rev. O. Dodge, one year, - - - - - - - -	1,100 00	
House rent, travelling expenses, &c., - - - - - - -	538 17	
Salary of Rev. H. A. Smith, one year, - - - - - - -	900 00	
Travelling expenses, &c., - - - - - - - - - - -	276 76	
Salary of Rev. J. D. Cole, six months, - - - - - - -	400 00	
Travelling expenses, &c., - - - - - - - - - - -	154 27	
Salary of Rev. J. Aldrich, one year, - - - - - - -	800 00	
Travelling expenses, &c., - - - - - - - - - - -	212 30	
Salary of Rev. A. S. Ames, one year, - - - - - - -	683 32	
Travelling expenses, &c., - - - - - - - - - - -	196 12	
Salary of Rev. F. Merriam, six months, - - - - - -	304 15	
Travelling expenses, &c., - - - - - - - - - - -	47 07	
Salary of Rev. H. Tonkin, five months, - - - - - -	272 88	
Travelling expenses, &c., - - - - - - - - - - -	51 64	
Salary of Rev. M. H. Bixby, seven months, - - - - -	350 00	
Travelling expenses, &c., - - - - - - - - - - -	129 73	
Salary of Rev. S. S. Day, one and a half months, - - -	75 00	
Travelling expenses, &c., - - - - - - - - - - -	27 39	
Services and travelling expenses of Rev. S. Keyes, in N. Y.,	166 86	
Travelling expenses of Rev. E. A. Stevens, - - - - -	37 22	
do. do. " G. S. Webb, - - - - -	12 50	
do. do. " L. Wright, - - - - -	1 50	
do. do. " J. S. Goodman, - - - -	3 50	
do. do. " C. A. Fox, - - - - -	2 85	
do. do. the Foreign Secretary, - - - -	16 32	
do. do. the Home Secretary, - - - -	166 27	
		9,00

Publications.

1000 copies of the Forty-second Annual Report, - - - -	289 76	
500 Abstracts of do. do. do. - - - -	10 00	
Extra expense of the July no. of the Magazine, - - - -	367 00	
275 copies of the Magazine, for file and distribution, - -	137 50	
2700 " " " Macedonian, " " - - -	270 00	
Circulars and notices, - - - - - - - - - - - -	4 75	
		1,0

Secretaries' Department.

Salary of the Foreign Secretary $1,600, less $420 received from the fund for officers, - - - - - - - - - -	1,180 00	
Do. of the Home Secretary $1,600, less $420, received as above, - - - - - - - - - - - - - - - - -	1,180 00	
Clerk hire, - - - - - - - - - - - - - - - - -	630 00	
		2,9

Treasurer's Department.

Salary of the Assistant Treasurer $1200, less $420 received from the fund for officers, - - - - - - - - - - -	780 00	
Clerk hire, - - - - - - - - - - - - - - - - -	200 00	
		9

Miscellaneous Expenses.

nt of Rooms,	775 00	
urance on property in do.,	12 25	
nk books and stationery,	98 12	
ter, fuel, and lights,	84 20	
rniture, including safe and repairs,	336 25	
ks for library, periodicals, and papers,	36 68	
tificates of Life Membership, and rollers therefor,	114 86	
tage of letters, papers, and pamphlets,	160 21	
ight and cartage,	80 15	
es for packing goods, wharfage, &c.,	18 11	
rest (balance),	2,785 62	
count on drafts and bank notes, counterfeit money,	114 90	
al documents and services,	15 25	
ying papers and records,	36 00	
ter and care of Rooms,	194 33	
r. Dr. Binney's expenses in attending the special meeting f the Board in March, 1855,	60 00	
enses attending the Annual Meeting in May, 1856,	81 00	
Do. of Rev. J. S. Beecher, in visiting Boston to meet he Committee,	20 00	
Do. of Rev. E. Kincaid, in visiting Boston to meet he Committee,	24 00	
		4,996 93
al expenditures of the Union,		$109.555 19
ance for which the Union was in debt April 1, 1856,		38,737 86
		$148,293 05

RECEIPTS OF THE UNION DURING THE YEAR ENDING MARCH 31, 1857.

nations, as acknowledged in the Missionary Magazine,	92.058 17	
acies,	6,754 11	
m the United States,	6,325 00	
" " American Tract Society,	2,500 00	
" " sale of chapel in Ningpo Mission,	121 83	
" " " " books of Greek "	23 00	
" " " " houses and timber at Tavoy Mission,	179 15	
" " " " lands at Maulmain "	1,059 90	
" " " " printing materials at Mau'main "	681 82	
" " rent of property at " "	59 55	
" avails of mission press, &c., " "	1,399 74	
" one year's interest on bequest of the late Miss Martha Whiting,	66 00	
" one year's interest on the fund for support of native preachers,	30 00	
" one year's interest on the J. D. Price scholarship,	30 00	
		111,288 27
lance for which the Union is in debt April 1, 1857,		37,004 78
		$148,293 05

Permanent Fund.

is fund amounts, as last year, to	21,000 00

Fund for Officers.

lance on hand April 1, 1856,	2 62	
erest received,	1.260 00	
		1,262 62
d balance of salaries of Secretaries and Assist. Treasurer,		1,260 00
ance on hand April 1, 1857,		2 62

Fund for the support of Native Preachers.

This fund amounts, as last year, to - - - - - - - - -		500 00

The Jonathan D. Price Scholarship.

This amounts, as last year, to - - - - - - - - - - -		500 00

Magazine and Macedonian.

Balance (indebtedness) Jan. 1, 1856, - - - - - - - -	286 60	
Cost of publication, - - - - - - - - - - - - - - -	7,044 71	
		7,331 31
Received for subscriptions during the year, - - - - -		7,368 06
Balance (on hand) to new account, Jan. 1, 1857, - - - -		36 75

N. BOYNTON, *Treasurer A. B. M. Union.*

Missionary Rooms, Boston, April 1, 1857.

The Auditing Committee, having examined the account of the Treasurer of the American Baptist Missionary Union for the year ending March 31, 1857, with the vouchers, hereby certify that they find the same correct, and that a balance of thirty-seven thousand and four dollars and seventy-eight cents was due from the Union on the first day of April, 1857.

They have also examined the evidences of stocks, &c., belonging to the Union, and find that they agree with the statements on the treasury books.

J. B. WITHERBEE,
JOSEPH A. POND, } *Auditing Committee.*

Missionary Rooms, Boston, May 12, 1857.

.CHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIMES.
man, D. D., S. C....	Matt. 28: 20.....	Convention,	Philadelphia, ...	May, 1814
lwin, D. D., Mass....	.....	"	"	" 1817
, D. C.	.....	"	"	April, 1820
ughton, D. D., D. C..	Acts 28: 15	"	Washington, D.C.	" 1823
, Ga.	Matt. 28: 19	"	New York, ...	" 1826
es, India, ...	.....	Board, ...	Boston, ...	" 1827
Brantly, Pa.	Phil. 2: 16	"	New York, ...	" 1828
p, D. D., Mass.....	Mark 16: 15.....	Convention,	Philadelphia, ...	" 1829
ommers, N. Y.....	An Address.....	Board, ...	Hartford, Ct.	" 1830
Jr.,* Mass.....	Ps. 67: 1, 2	"	Providence, R. I.	" 1831
, D. D.,* R. I.	Rom. 7: 13	Convention,	New York, ...	" 1832
, Mass.	1 John 2: 6	Board.....	Salem, Mass.	" 1833
Williams, N. Y.....	2 Cor. 10: 15, 16 ..	"	New York, ...	" 1834
N. Y	Acts 9: 6	Convention,	Richmond, Va. ..	" 1835
a, N. Y.....	Luke 10: 2	Board, ...	Hartford, Ct.	" 1836
ommers, N. Y.	Ps. 72: 19	"	Philadelphia, ...	" 1837
, Mass.	Acts 12: 24	Convention,	New York, ...	" 1838
aylor, Va.....	Luke 24: 46, 47 ..	Board, ...	Philadelphia, ...	" 1839
, D. D., N. Y.	John 3: 8	"	New York, ...	" 1840
ller, D. D., S. C.....	John 12: 32	Convention,	Baltimore, ...	" 1841
on, D. D., R. I.	Ps. 87: 7	Board, ...	New York, ...	" 1842
Church, N. Y.....	Col. 1: 21	"	Albany, N. Y.	" 1843
, D. D., Ohio, ...	1 Cor. 1: 21	Convention,	Philadelphia, ...	" 1844
a.....	Is. 40: 9.....	Board, ...	Providence, R. I.	" 1845
n, D. D., N. Y.	1 Tim. 1: 11	Convention,	Brooklyn, N. Y...	May, 1846
, D. D.,* Mass.	Matt. 27: 45, 51–53,	Union, ...	Cincinnati, Ohio,	" 1847
ger, R. I.....	Gal. 2: 9.....	"	Troy, N. Y	" 1848
, Del.	Phil. 2: 5	"	Philadelphia, ...	" 1849
on, N. Y.	Matt. 20: 26–28 ..	"	Buffalo, N. Y.....	" 1850
gue, D. D., N. J.	Acts 13: 36	"	Boston, ...	" 1851
Hotchkiss, N. Y.	2 Thess. 3: 1.....	"	Pittsburg, Pa.....	"
abull, D. D., Conn. ..	Isa 32: 20.....	"	Albany, N. Y.....	" 185
Robinson, D. D.,* N. Y.	John 14: 12	"	Philadelphia, Pa.	" 1854
throp, D. D., N. Y.....	{ Eph. 3: 8, and } { 2 Cor. 5: 14.... }	"	Chicago, Ill.	" 1855
Cushman, D. D., Mass..	Heb. 12: 28, 29....	"	New York, ...	" 1856
Colver, Ohio.....	Col. 1: 28..... ..	"	Boston,.....	" 1857

* The appointed preacher having failed.

OFFICERS OF THE MISSIONARY UNION.

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HON. IRA HARRIS, LL. D., *Chairman.* REV. T. D. ANDERSON, *Recording Secretary.*

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William Lamson, D. D., Portsmouth, N. H.
T. D. Anderson, Roxbury, Mass.
J. L. Hodge, D. D., Newark, N. J.
W. H. Parmly, Jersey City, N. J.
M. G. Clarke, Philadelphia, Pa.
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S. Dyer, Indianapolis, Ind.
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H. E. Day, Hartford, Con.
Ira Harris, Albany, N. Y.
R. S. Burrows, Albion, N. Y.
Ebenezer Cantwell, New York.
J. P. Crozer, Chester, Pa.
H. M. Baldwin, New York.
Benjamin Rouse, Cleveland, Ohio.
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Horace Fletcher, Townsend, Vt.
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William Reid, New London, Con.
Barnas Sears, D. D., Providence, R. I.
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J. Wheaton Smith, Philadelphia, Pa.
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H. Wilkinson, Lobo, C. W.

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Edward R. Sereomb, Brookline, Mass.
Henry S. Washburn, Worcester, Mass.
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George Read, Deep River, Con.
A. M. Gammell, Warren, R. I.
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Auditing Committee.

J. B. WITHERBEE, Esq., JOSEPH A. POND.

THE

MISSIONARY MAGAZINE.

VOL. XXXVII. AUGUST, 1857. No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

TOUNGOO MISSION.

LETTERS FROM DR. MASON.

A previous communication from Dr. Mason, under date of Dec. 15, announced his arrival at Rangoon, and his purpose to set out on the 17th to attend the Karen Association in Toungoo.

Striking contrast.

Khen Wai, Jan. 27, 1857.—I entered Toungoo with the new year, January second, and truly it has been a happy new year to me. The contrast between last winter and the present could hardly, in the whole class of possibilities, be made more striking. Then I was shut up in a snow bank, doing nothing but watching over a little cylinder stove, to see that the fire did not go out, on the one hand, and that it did not burn too much coal, on the other. Whichever way I looked from my little room, not larger than a criminal's cell, with my bed on the floor, and my whole library piled up on the floor around it, nothing was to be seen but snow, *snow*, SNOW, from December to April, excepting here and there a few frozen branches peeping from the snow drifts, barren as the fig tree that Christ cursed. Now I gaze on eternal verdure. Trees budding, trees blossoming, trees fruiting, meet the eye in every direction; and my habitation is the wide, wide forest, and the cloud-capped mountain's summit. Mountains are piled on mountains, like masses of gigantic crystals. On the very edges of these crystals, turned up to the horizon, are situated most of our Christian villages, with an even descent often on each side, at an angle of 45 deg., smooth as the side of a piece of spar when seen in the distance; and on these crests, or across them, the paths are trodden, up and down, every hundred yards. You who saw me last winter in my den, should see me this, on the back of an elephant, seven cubits high, ascending ro descending these perpendicular mountain sides, with the Karens around me, by twenties, and thirties, and fifties, cutting a path for my elephants through the bamboo thickets, or digging a footing for them in the steep descent.

But the Karens soon grew weary of seeing me move so slowly, and made me a kind of bamboo palankeen, in which they placed me, on the top of my bedding, bearing me on their shoulders from village to village, through the Mauniepgha hamlets, to the Paku settlements, and now from the Paku to the Bghai country.

My course has been like a triumphant procession. "Thou blessed of the Lord,"

as one of the Bghais addressed me, explains all. It has been an expression of gratitude to God, exhibited to his servant, for sending them the gospel. When I noticed that they built better houses for the teachers than for themselves, some of which are as good as I should desire for myself, a chief replied: "If you will come to live here, we will give you a better house than this." At more than one village they brought me money; but I told them I should not retain any money they brought me for my own use, but pay it into their own Mission Society, to aid in the support of their teachers and schools. "How blessed on the mountains," as Quala wrote me, "are the feet of those who go preaching glad tidings!"

Among the leading men of the churches, several have come forward to tell of the days they spent in the mission house in the city, when they first heard the gospel; but nothing interested me more than to see perched on the deacon's seat at Kau the, the Karen who of all gave me most trouble by his endless interruptions and contradiction. It is the Lord's work, and is wonderful in our eyes.

A glorious work—The help needed.

When I stand on these mountain tops in Christian villages, and see now two, anon three, and then five other clusters of Christian habitations, I feel like the queen of Sheba—"The half was not told." I could not convey to a congregation in America an adequate conception that would be credited, of the magnitude of the work effected. Were the Union to become bankrupt, and all the missionaries to return home, it would go on without our aid, as certainly as the dawn increases to the perfect day.

The duty of giving a full support to their own teachers is fully recognized, and though it often requires much self-denial on the part of the assistants, in places where the people are few and poor, yet they are ready to admit that they ought to look for their support to the churches. Still, we ought, in the present incipient state of things, to assist those who need help, as many do. One young man, who has a wife to support, told me that the wild Bghais, among whom he is located, could give him nothing but rice, for it is all they have for themselves. They wear scarcely any clothing, and are at constant warfare among themselves, and have to be constantly prepared for an attack from their neighbors. When they come to meeting on Sundays, they come armed to the teeth with swords, spears, and cross-bows; muskets they have none. By night they live in fear of tigers, and dwell in bamboo huts, raised from twelve to fifteen feet above the ground. To supply his necessities, this young man has repeatedly come down into the plains, and labored as a cooley. In such instances the missionary ought to be enabled to step in with the necessary funds, and keep the man at his work. The subscriptions that are made by the churches themselves would meet all the demands from this source, were they not applied to other purposes.

Bghai Christians and books.

I must close. I cannot spend my time in writing this winter as I did last, but in work. Here come two as wild looking men from the eastern mountains as were ever seen in the American forests. But they come to worship the same Saviour that the Magi did, whose report, like them, they have heard in the East. We find it difficult to understand what they say, so different is their dialect from that spoken by the Bghais of this region. But we have succeeded in discovering that they have built a zayat, and have come to entreat us to send them a teacher. They say they will furnish him with food, and clothing as good as they wear themselves; so I will go to work, and endeavor to find them a missionary, who will have to endure self-denial in earnest.

The first, and by far the most important work to be done here, is to break

up all these Sgau schools, and introduce the study of Bghai books. I have already made a commencement, and with the blessing of God I hope to carry the work to its consummation. Since they have no printed books, I am going to introduce manuscripts into the schools, and have the people learn to read, as they did in Europe in the dark ages, before the discovery of printing. Perhaps we shall succeed in getting a few through the press for them in due time. The printing of the Pwo bible is vastly less important than the printing of some portions of the Scriptures in Bghai.

In a subsequent paragraph Dr. Mason adverts more particularly to the printing of the Pwo Scriptures, arrangements for which had been matter of consultation prior to his departure for Burmah. Matthew's Gospel would be ready to put to press speedily.

The Bghai Association.

Feb. 7.—Like the prophet in his vision, I feel overwhelmed with the scenes that are passing before my eyes. Three days ago the first meeting of the Bghai Association was held in this place. I was called to the chair, and as I looked from the crest of the hill on which it assembled, on two thousand of the wildest Karens the jungles can boast, I seemed to be seated in an assembly of all nations. There were men robed in silks in the Burmese costume; others with the blue pants and padded jackets which distinguish Shans; and a few were buttoned up in the cast off red coats of English soldiers. Among the ladies, there was a sufficient variety of silk handkerchiefs, white cottons, and diversified calicoes, to supply a small retail dry goods store. But the larger number were in their native dresses. The Pakus were known by the horizontal stripes on their tunics. One Bghai tribe was easily recognized by the tunic being marked with perpendicular red stripes, and the other by their short pants reaching half way down the thigh. Many of those from the distant mountains had their swords by their sides, and not a few might be seen in the distant margin of the congregation, listening as they leaned on their spears.

Forty-five stations were represented, each of which has its teacher, and all, with a few exceptions, are natives of Toungoo, raised up from among themselves. At twenty-four of the stations the foundations of churches have been laid, and there are many candidates for baptism at most of the stations. Three hundred and sixteen persons have been baptized during the year, making the present number of church members in good standing—among the Bghais alone—one thousand two hundred and sixteen. The aggregate of the pupils reported in school is six hundred and eighty-eight.

In the Paku and Mauniepgha regions there are just fifty stations, as reported to me by Pwaipau, with a list of their names. Thus there are ninety-five schools, and as many school teachers and preachers to the extent of their knowledge, in Eastern Toungoo, all, with the exception of about ten, natives of the province, and converted within the last three years.

Efficiency of the native ministry.

This is the most remarkable feature of this most remarkable work. These young preachers exhibited, in the discussion of questions brought before the Association, forensic talents which I have never seen equalled in the best educated of our native assistants, and which it would be difficult to surpass in our schools at home. When I told Quala, on parting, to thrust into the work every promising young man instructed by himself or his three associates, without waiting for them to take a regular course of education, I little thought to witness such glorious results. When the work was too great for one man, Shapau took the lead among the Bghais, providing teachers from among his own pupils for that tribe, and Pwaipau among the Pakus. Both are in fact bishops, and no bishops ever acted more judiciously, more up-

rightly, or more successfully, than they have done during the last three years.

Dr. Mason proceeds to remark on the propriety of bringing forward native laborers promptly to posts of trust and responsibility, in accordance with "the well known principles on which the mission was established."

Were the original plan of bringing forward the natives to places of responsibility followed out, we should soon have a band of missionaries raised up on the ground, to go to the regions beyond, with tenfold better qualifications for their mission than all the universities in America can give their students, and at little or no expense. Is it to be done? or are the native preachers, whose labors God blesses beyond example in the history of missions, to be left in everlasting pupilage, and made nonentities in the eyes of their fellow countrymen?

Karen liberality.

The raising up of such a body of assistants is unequalled in the history of missions; and scarcely less remarkable is the fact that all the congregations come forward and engage to support their teachers. Wherever I have been, I find the assistant better clothed and in a better house than any of his congregation. One of the churches gave their teacher thirty rupees in money last year, and several others twenty. Add to this, they have paid into the mission about a thousand rupees for books, a larger sum than has ever been contributed for books, I imagine, from all the rest of the missions during the quarter of a century they have been in existence. Medicines, which were always given away, I believe, at the expense of the missions, till I commenced selling them to the Karens of Tavoy, meet with a ready market here at American retail prices, if the dealer has conscience to charge them. Probably three or four hundred rupees will be taken within the year for Perry Davis's "Pain Killer" alone. Finally, they have contributed for the Home Mission Society a fraction over two hundred and eighty-*one* rupees,—which with the two hundred and eighty-three contributed by the Paku and Mauniepgha churches, and the two hundred on hand, will be devoted to Mr. Whitaker's school in town, after paying for the printing of the minutes. The Bghai funds have not been yet made over, as I had the disposition of them placed in the hands of a committee; but the others Mr. Whitaker says he had the natives vote to him at the Paku Association, which I failed to reach.

Peculiarities of the Bghai dialect.

Next to preaching, the great necessity of the Bghais is books and schools. The first attempt at book making was a translation of a catechism by Shapau. A second attempt was made with the aid of a Sgau copyist, but the result appears to have been unsatisfactory.

There is vastly more difference between Sgau and Bghai than between Sgau and Pwo, for which it has been necessary to provide two sets of books. The Bghai, moreover, approaches the Pwo much more nearly than it does the Sgau. In roots common to the three dialects, if the nasal be dropped from the Pwo, the precise Bghai form is left, but the Sgau then takes another vowel. Two or three examples will illustrate the matter:

Pwo.	*Bghai.*	*Sgau.*	
lang	la	lau	to fall.
thang	tha	thau	to rise.
kang	ka	kau	country.
nang	na	nau	feminine prefix.
khang	kha	khau	foot.
laung	lau	lō	surface.

Occasionally the Sgaus and Pwos appear to have gone off with the Bghai word, and divided it between them; as,

pungtha klaputha kla road.

There are, however, a great number of roots in Bghai of which there is not a vestige in the other dialects.

The natives who have hitherto attempted to write the language are Sgaus, and have therefore written everything with the Sgau characters, not distinguishing a g in the language, not

ound in the Pwo or Sgau, but which I iscovered during my first residence in he country. They have confounded it vith *k*; and a *z* they have written *s*. There is a peculiarity in the Shan dia- ect, of mixing several letters with dif- erent inherent vowels. Thus, one *ka* is pronounced with a short *a* or *u* sound, nd another with a short *e*, and these ounds affect the other vowels when nited to the consonants. These sounds ave not yet been distinguished, and I m now cogitating on ways and means o distinguish them without having to ut new punches. In the Tai or Shan amily of languages, different consonants re always used. Thus, *keau* is one onsonant, and *kau* another. Then, to letermine the inflection which is used in pronouncing a word, requires a critical ar, and great familiarity with syllabic anguages, when, as in Bghai, we have ot a single native sufficiently instructed n the matter to afford any valuable as- istance. I can find no man that does ot write the same word two or three lifferent ways, and none who can deter- nine which is the correct one. Time nd patience will, however, accomplish he matter. I am steadily at work on he language from early dawn to late at ight, with the natives around me. On he whole it is the easiest of the Karen lialects, and persons versed in Pwo and Sgau can find little difficulty in acquir- ng the speaking part in a very short ime. When a few books have been rinted in it, and the spelling of words listinctly settled, it will become as easy matter to write it. I doubt the neces- ity for printing the whole of the Scrip- ures in this dialect, but that will be a natter for future consideration.

In closing this letter, Dr. Mason adverts to he administration of ordinances and the dis- ipline of churches in the mission. He speaks f the chief of one village, who appeared full f zeal for baptism for himself and his people, ut religion had no place in his thoughts. With people in such a state the utmost cau- ion should be observed in administering the rdinance, and a scarcity of administrators is o." In view of the danger of premature baptisms, Mr. Whitaker has in some instances declined baptizing. The cau- tiousness of Sau Quala has been marked from the beginning. The people are still steeped in ignorance, and "the only ground of hope for the stability of the churches," says Dr. M., "lies in getting them, some way or other, instructed. This can be done only by first instructing the native teachers. And here again is another difficulty,—we cannot spare these from their parishes. The most we can do is to take them to the city (Toungoo) for a short period."

BASSEIN MISSION.

ANNUAL REPORT FOR 1856.

This report of the mission, prepared by Mr. Van Meter, was received too late to be embod- ied in the annual report of the Board. (See p. 247.) A few slight discrepancies, which will be readily noted, are owing to the com- pleteness of the present report, or to its cover- ing a later period.

The churches.—Qualifications for admission.

Bassein, March 10, 1857.—The annu- al report of this mission for 1856 con- tains evidences of real progress, and must afford no little joy and encourage- ment to all who are interested in the welfare of this people.

The number of baptisms is less than for the preceding year; but we were, in a measure, prepared for this apparent falling off, and do not regard it as alto- gether an unfavorable symptom. For, in regard to the reception of candidates for baptism, we have for some time past been impressed with the conviction that the standard should be raised, and more caution exercised in baptizing the very young and the very recent convert. We think there is danger to be apprehended here, and that not a few are depending more on the fact of their baptism, than on faith in Christ and the new birth in him. We have advised the churches, and especially the ordained men, to be more careful. And, at a general gather- ing of the Pwos which we attended a few days since, we received but six from among more than twice the number of ap-

plicants. Many were disappointed; but we told them that, after a careful examination, we dared not at this time receive more; and that, were it but their want of knowledge of the fundamental truths of the gospel, we thought, for the credit of the church and the Christian name, they ought to be in a measure prepared to "give a reason for the hope that is in them." Formerly this could hardly be expected; but now books and schools are multiplied, and there is not the excuse for ignorance of many things, for either preacher or people, that there once was.

One new church is reported, which now numbers eighteen members, with a congregation of between forty and fifty. It is composed of both Pwos and Sgaus, and has for its pastor, Quee-Bah, one of our most active and worthy young men. He studied for several years in our mission school, and has since been engaged as a teacher and in missionary labor.

We could wish the churches had been more earnest and active in carrying the gospel to their heathen neighbors; but while the funds and disposition have not seemed to be wanting, the men to do this work have been far too few. We hope the day is not distant, when many of the members of these churches, as well as all the pastors, will feel a deep individual responsibility in this matter, and when it will not be regarded as entirely the work of the paid missionary.

The late churches in Arracan— Spiritualism.

The several Karen churches, formerly in and near Arracan, have mostly selected places on this side the mountains, among their brethren in Burmah, although a number of families still remain behind. One of these churches has been severely tried through the apostasy of their pastor.

All traces of the tendency towards spiritualism, have disappeared. The prompt and decided measures taken with *the first* offenders, seem to have had the desired effect.* It was not found necessary to cut off any others; and even those have long since begged to be restored. But we believe the church has not yet granted their request.

The native preachers.

There has been no increase in the number of preachers during the year, if we except those who have just returned from Dr. Wade's theological school at Maulmain. Several of these are now out as missionaries, having been appointed at the annual meeting. Some of them will probably be included among the preachers in our next report; but most of them, we hope, will return to Maulmain. Our whole number is less by four than in the report of last year. Of these, one, an excellent and faithful pastor, has died. Two have gone to labor in other fields, one to Henthada, and the other to Rangoon. One has been deposed, Sah-Gay by name. He had not attended any of the general gatherings in Bassein, and, as might be expected, had become alienated from his brethren, fallen into sin, and finally made shipwreck of the faith of Jesus. He was deposed at the annual meeting in January last. This is a most afflictive event, but at the same time gives occasion for gratitude that such things have been almost unknown in the history of this mission. There has been no other instance of the kind, I think, since we came to the field. The present number of pastors and preachers is 59.

Home Missionary Society.

While the contributions of this society have largely increased, but little can be reported as the direct result of missionary labor. Most of our young men being engaged either in teaching or studying, but few are left who have time for missionary labor except the pastors. Some sixteen of these volunteered to go out during the last quarter; only twelve of them, however, were able to fulfil their engagement. About twenty,

* See last vol. p. 371, Sept. 1856.

in all, have been out during the year. They visited a large number of villages, were well received, attentively listened to, and, in some places, urged to return. The number of those who joyfully and heartily received the word is small. Yet we trust seed has been sown, from which abundant fruits may hereafter be gathered.

Some ten missionaries were appointed at the annual meeting, mostly of students from Maulmain. Several of this number were appointed to labor among the Pwos east and south of Bassein; but the late insurrection has been a serious hindrance to them. Six of them were brought in as prisoners only a few weeks since, under suspicion that they were emissaries of the rebels. And the Burman official even went so far in one of the villages, as to order all who had listened to or received them, to be severely beaten. No violence was offered to the missionaries, and they were released almost as soon as they reached Bassein. We are most happy to add that Major Fytche, our Deputy Commissioner, administered a prompt and severe rebuke in open court to the headman who had seized them and beaten the people. The Karens will therefore know now that the government has no sympathy with any such abuse of authority, and that there is not the least objection or hindrance on the part of their rulers, to their becoming Christians. Yet, strange as it may appear, there are many, even at this day, whose common excuse is, that "they dare not become Christians for fear of the Burmans;" and the most absurd reports and palpable falsehoods are so far credited by many, that they dare hardly allow a "white book man" to enter their houses.

In two places, decided impressions seem to have been made,—one in the extreme north of the district, among the Kgaus; and the other to the east, among the Pwos. In both places worshippers are now found, the probable germs of future churches. Two old men from the former place were present at the annual meeting, and seemed deeply interested in the proceedings. They both declared, for themselves and village, their full adoption of the Christian customs, and a determination to abide in them. Their minds seemed fully settled on this point.

Schools.

The schools have been well sustained. The whole number of scholars is less than it was in 1855; we think there has been an improvement, however, in the character of the schools, and in the kind of instruction given. The diminution of numbers may be accounted for, in a measure, from the fact, that many, who were in the schools the previous year, expected to be released from paying their taxes; but not being exempted, they said they could not continue in school. The serious hindrances occasioned us in this department, as well as in all our other operations, by the fire, and sickness in our family, and especially the loss of all our school books, will be apparent on a moment's consideration. Even in our mission school, as many as two or three had to use the same book in more than one class.

Our Bassein school was of a most interesting and encouraging character. Thirty-nine were in attendance, of whom twelve were pastors of churches. The second session of this school began in November, but it continued for only one month. Most of the preachers whom we had expected, and for whose benefit it was especially designed, had gone out as missionaries; and of the eighteen or twenty young men who were present, nearly all were anxious to go out as surveyors. These had to leave at the beginning of December. Arrangements had been made for a four-months' session, and we had an assistant teacher engaged and on the spot; but it was thought best, on the whole, not to continue the school. Our chief dependence for the present must be on what can be done in the rainy season. We hope the coming rains to make an early beginning, and to have a good number of the

preachers and young men and women of promise with us most of the rains.

The two academies continue to prosper. The one at Ko-Soo reports ninety-three scholars; that at Nau-pay-eh sixty-five. Two of the younger preachers attended the latter school. A third academy is now reported, established at Pe-nang-theng. It had eighty students. The most encouraging feature in this latter school is, that all the expense for the extra teacher, and aid to scholars from other villages, was entirely borne by the Pe-nang-theng church. The other two academies received each fifty rupees from the funds of the Home Mission Society, and six rupees per month extra for the principal, which I had pledged them at the beginning of the session.

The returns of the mission give the following results for the entire year:

Baptisms, 270; new worshippers, 45; communicants, 5250; churches, 51; preachers, (ordained, 8,) 59; schools, including Bassein, 38: scholars, 882.

Contributions.

The following is a complete view of the contributions for 1856. Some of the items have been noticed, at least in part, in connection with the statistics of 1855, which were necessarily delayed until late in the following year. A few others have been slightly changed in consequence of the more complete information received from the letters of the churches, &c., at the annual meeting.

For Home Mission Society,		rs. 849.	15. 10
" support of pastors, rs. 1292. 15. 6; 4126 baskets paddy, rs. 1650,		2942.	15. 6
" schools, teachers' wages, boarding scholars, &c.		910.	
" new chapels,		1222.	15.
" the poor, and aid to needy preachers, rs. 110. 1; paddy, 207 baskets, rs. 82. 8,		192.	9.
		rs. 6118.	7. 4
" mission families, and for buildings in Bassein,*		741.	11. 9
" Am. Bap. Miss. Union, towards its debt,		125.	
" Bassein school, in cash and food,		891.	
" books,*		547.	
		rs. 1714.	11. 9
Total,		rs. 7833.	3. 1

* On account of the fire.

TAVOY MISSION.

JOURNAL OF MR. CROSS.

Continued from p. 171.

Tavoy Association—Self-support.

Mr. Cross left Tavoy on the 12th of January, to attend the meeting of the Association to be held at Patsauoo on the 16th, and to visit the southern churches.

Jan. 15.—Arrived at Patsauoo early this morning, and found that the church had built a new chapel, and had fitted up their old one, now somewhat dilapidated, for the use of the Association.—The Pyeekhya church had contributed considerable labor towards fitting up the chapel for this purpose. The assistants from the district were nearly all assembled and waiting my arrival. Spent the day in miscellaneous business with them.

16.—The Association met at half-past 9, A. M., and was called to order by choosing E. B. Cross chairman, Sau Khyohpau and Sau Quine secretaries, and as a committee for the introduction of business Rev. Kaulapau, Rev. Pgaipo and Rev. Thoumoo, teacher Throprwu and chief Pgaipaw. Introductory sermon by Rev. Thoumoo from 1 John 5: 1, 2.—Subject, the conjunction of love and faith in the new birth.

Letters and reports were received from twenty-one or twenty-two churches. Not much progress has been made during the past year; yet there are some things encouraging, both in the churches and among the heathen around them.—A number of conversions have taken

* rs. 50 were also paid for books in 1855, making a total, from the first, for books, rs. 597.

nd a somewhat more favorable feeling seems on the whole to

ese churches, with the aid of the Missionary Society, will be self-ng this year. The settled pas-teachers will be supported, and erable surplus will be applied for g preachers among the heathen. however, made use of the price ines sold by the teachers to aid support. This alone will be to the Missionary Union as aid churches the present year, and this will be the case in future. al school can be supported in ring the coming rains, through rom government. There is good o hope that no more will be from the Missionary Union to this school, except the use and ir of the buildings already erect-is last point, however, is as yet it uncertain.

Resolutions.

llowing resolutions, unanimously t the meeting of the Association, some idea of what the people ng and resolved to do, as far as able.

Ve the members of the churches we have failed to fulfil all the ns which we have formerly at these meetings; *Resolved*, e, that we will not forget them, eafter endeavor to remember l them, or submit ourselves to cipline and admonition of the

Resolved, That hereafter we will uch as possible our white foreign to hire coolies and to defray his g expenses, while visiting the and on his other missionary

Resolved, That hereafter we will addy for the use of our children l in the city, as far as possible.

Resolved, That hereafter we will join with our pastor or teacher voring to prevent the Burmese from bringing arrack and strong drink into our villages for sale, and to induce them not to sell to any one amongst us.

5. "*Resolved*, That if we find our children obstinately disposed to drink arrack or other strong drink, we will, when our own efforts fail, apply for the aid of our brethren and the elders of the church; and, if our children still will not hear, but persist in this evil practice, we will hand them over for reproof and instruction to the governor of the province."

I should remark that none of the above resolutions were in the least prompted or suggested by me.

6. "*Resolved*, That we will hereafter dismiss any of our sons to go with our teacher on his preaching tours amongst the heathen wherever he may call them, and will not refuse unless in case of necessity."

This was also a matter of their own prompting.

7. "*Resolved*, That we will exhort our children to go to the city to avail themselves of the means of instruction and education there furnished, and as parents we will send them to the school in the city for this purpose.

8. "*Resolved*, That we will strive as much as in us is, to exhort the heathen and pray for them, that they also may believe and become the disciples of Christ.

9. "*Resolved*, That, if we know of any one of our brethren becoming weak in the faith, we will endeavor to go to him at once, and in love by exhortation and prayer endeavor to help his faith and his strength in Christ.

10. "*Resolved*, That during the present year we will remember the next meeting of our Association, and endeavor to pray that the blessing of the Lord may attend the meeting; and we ourselves will endeavor to attend the meeting, that we may enjoy together the communion and the fellowship of the brethren."

The speeches made on all these subjects were short, but in point.

After the business of the meeting was

completed, seventeen rupees and ten annas were subscribed for the printing of the minutes, or for the Karen Almanac for next year.

The next meeting of the Association was appointed to be held at Mata.

Ordination of a Karen pastor.

The meeting of the Association was followed by the examination and ordination of Sau Kautoo, as pastor of the church at Patsauoo. He is an industrious man, and we trust much good will result from his ordination.

From Patsauoo Mr. Cross proceeded to visit the churches at the extreme south, having arranged with Shaumoo and Doo, ordained pastors, the first of Mata, and the second of Pyeekhya, to meet him at Kawote. In the course of this visitation, preaching expeditions were planned for the remainder of the dry season in that region, and an additional evangelist was appointed. "For this purpose," says Mr. Cross, "nearly all the churches contributed. They gave a considerable sum besides, towards paying my travelling expenses, in accordance with their resolution, so that I hope to make no charge to the Union on that account. Karens also principally rowed my boat."

Of the condition of the churches at the south but few details are given by Mr. Cross. The church at Kawote was found in an unhappy state, owing to the unfaithfulness of their teacher. Also the church at Pyeekhya, the pastor of which had taken sides in a quarrel, and been guilty of palpable partiality.—All parties, however, confessed to one another their wrongs, and professedly forgave one another, engaging to lay all their differences aside. He returned to Tavoy, Feb. 5, with "a boat-load of paddy, freely given by the people, for the school during the raine."

After a week's interval Mr. Cross set out on a short expedition into the country east of Tavoy. He writes from Tavoy under date of Feb. 20.

I spent last Sabbath with a little church in that quarter, who seem to be doing well under the watch-care of their native preacher. He is apparently a faithful and laborious young man. In addition to their previous donations for his support, they now contributed enough *to pay* my expenses on a week's tour among the heathen still further to the east and south.

Mr. Cross proceeds to give the following brief entries of incidents during this tour.

Stir among the heathen—Ability of a native deacon.

I have never been more encouraged than I am now, by the stir among the heathen, and the new spirit which seems to be awakened among them. I trust it will not be long before better days will come for us in this region.

The deacon of the little church, with their preacher, accompanied me on this tour, and surprised me by the power of his arguments to convince the ungodly of their sins and to rout them from their strong-holds of superstition and error.—On one occasion a man who seemed to be much interested, and who lingered after the sermon in the evening to converse, presented one of their constant objections against the goodness and government of God, that he allowed men to sin, and had not so created them that they could not fall into evil. He said, "Why did God create man with this liberty or possibility within him?" The old man replied, "Ask me why God created fire, and your difficulty will be settled. Without this substance, with all its qualities, who could be happy?—Who could live? Who could eat or breathe? See the coldness and death that would instantly take the place of the life and warmth which now cheer the world. But over what are we obliged to maintain a stricter watch? You never leave your house without first ordering your children to be careful about fire; and when it rages, there is nothing so full of the power to inflict injury.—What was evidently created for the greatest good, becomes instantly the source of the greatest evil, when it transcends its limits and is wrongly applied. Your liberty was created for good.—Without it death takes the place of life, and coldness the place of warmth. But when your liberty is abused and misapplied, like the breaking out of fire, it

ts in evil. But to check this evil all erty must not be destroyed, any more an to save your house all fire must be tinguished from the earth. It must be t out only in the extreme, where it stroys. It is not to destroy fire, but save a burning house, that efforts are de. Because of the nature of fire, ny houses will needs be burned; yet thout it, no man would exist. So be- se of liberty, many souls will be ru- d; but without it none would exist. nsider this illustration, and you need ve no more difficulty about the ques- n,—why God has made men capable sin." Such was the old man's argu- nt. It is worthy to be uttered by a l'osopher of other pretensions than a ple Karen, whose only book has been bible.

This man was one of the first of the rens who heard the gospel in this vince from Mr. Boardman. His lan- age often is — "None ever was or uld be more wicked than I have been. here is no oath which I have not ut- red, none of the nats which I have not rshipped. With all this I was a drunk- d. But when the teacher asked me, ll you repent and believe? I immedi- ely said, 'Teacher, yes.' I felt that ere was no other way to be saved from r sins. And I did not wait to break from them by my own strength; but cast myself upon Christ; and he has red me. I am now happy. I do not r death. I say, 'Let death come en God shall send it.'" Such a mind this, and such faith, exist in a body vered with rags, and of so inferior per- al appearance that the man would be ten by a stranger to be even below the jority of his degraded and filthy race. t the depth and originality of his ideas regard to the gospel seem almost to bor- r upon inspiration. His religion is t merely for the Sabbath. He says, I can do nothing without prayer.— hen I go to my field, before I begin r work I stop and lift up my heart to d, and say, 'O God, drive all evil m this place. Let no lurking beast of prey or evil temptation come nigh me while I am at work, and let the work of my hands be blessed. Let the field which I am now to cut for my rice, be fruitful.' When I have thus prayed, I feel happy and cheerful to begin my work, and believe that God will defend me and bless me."

Let our brethren in America remember that this is the piety and the faith which are now spreading through these Karen jungles. And it is the piety and the faith which will soon cause the wilderness to blossom as the rose. Ought not *we* to be filled with the same piety and the same faith, seeing that God is the only source of success in *our* employment?

I found many interesting cases in these heathen villages. They have engaged to build two new chapels; also to support school teachers during the rains.

Villages on Tavoy river—Church at Shatabin.

On the 23d of February Mr. Cross again left Tavoy to visit the churches on the Tavoy river.

Feb. 24.—Reached Shatabin, the lower village, in the afternoon. As the men were absent, cutting their fields for the next rice-crop, I determined to proceed at once to the upper villages, and spend a Sabbath at this place on my return. The church, as a whole, seems to have done well during the year; but there are complaints that they buy arrack of the Burmans. When the teacher converses with them individually, they assure him that they neither buy nor drink arrack. A new spirit of enterprise has been awakened in some of the members of this church. They are taking advantage of their facilities of getting timber to the market in town, and thus are making money. They have more than doubled their contribution over the last year.

Effect of affliction.

After spending one night at the intermediate hamlet, Clothai, which now con-

sists of two houses, I arrived at Nyandoolay on Friday at noon. The principal man of Clothai was once a sort of wizard doctor, and every body stood in great dread of him. None liked to live in the same village with him; hence, one of the reasons why his village has been broken up. He was baptized at Mata some twenty years ago, and has always been a very fair man in the presence of the teachers, but of very doubtful deportment behind them. About the beginning of the present dry season, his wife, the companion of his youth, died suddenly, and the old man became desperate. He denied God, and went to all lengths in his rebellion. "He never would have become a Christian if he had known how things would turn out. He never would have become a Christian if he had not been deceived or forced into it, and now his only wish was to die; there was only one thing which kept him from immediately putting an end to his own life,—he was afraid he should not rejoin his wife." During this state of excitement he visited Mata, and spent a number of weeks with his children, who reside there. When he wished to return to his home, he came on the Sabbath, as if he would defy God. But when he approached his home, he learned that his house, which he had built at much expense, had just been burned to ashes, and he was without a home. This seemed to bring him to reflection. He felt that it was a judgment from God, and he was filled with repentance. When I approached his village he met me in the path, and at once began to confess what he had done since the death of his wife. He flew in all directions to call the people from their work in different places, to hear preaching in the evening; and when I spoke of the design of God in chastening "every son whom he receiveth," and of the fact that if God intended to save him as a son his chastisement would be repeated until he was subdued and had brought forth the peaceable fruits of righteousness, the old man wept. He saw his condition, recalled the strokes he had received, and smiled through his sorrow to see that they might be tokens of love,—even greater tokens of love than an utter overlooking of his sins on the part of God, and a smooth and prosperous path, devoid of chastisement, "of which all are partakers."

A self-supporting church—Visitors from heathen villages.

The church at Nyandoolay has again subdivided. The young man who was their teacher last year and for many years past, has been chosen goungyoke, or magistrate, for all this part of the province of Tavoy; and has undertaken to establish a new village nearer the sea-coast, beyond a range of low mountains from this place. The little church have supported their pastor Kaukpaa, formerly of Mata, and paid three or four rupees towards my travelling expenses, besides twenty rupees to aid a young man, formerly a member of this church, to go to Henthada as a missionary.

Here I met with a man from Lanny, a town north of Ye, who gave me an invitation to visit his place next year. He said that he believed the gospel, but that he had many relations whom he wished to come forward at the same time with himself, and he wanted to wait on that account. Only a few years ago he was a most bigoted idolater, and it is evident that a great change has taken place in his feelings.

On Monday I accompanied the goungyoke and nearly all the village of Nyandoolay over the mountains to the new village. It is called Aindradsa, or "the eating of the hundred houses." It is in the midst of a vast plain, or territory, once cultivated, as the name indicates the site of a village or city of one hundred houses, ruled by one man. Here I sent to a heathen village, one day's journey further to the north, to notify the people of my coming, and to invite them to hear. A number came. One man was baptized and, we hope, may become a light to his village. He was known

the church, and is an interesting

arriving at Shatabin the following Friday
is return, Mr. Cross received a message that
ldest son had fallen from a tree, and there
little hope that he would live. He ac-
ingly hastened home without spending
Sabbath with the church as he had in-
ed. He found his son in a very critical
from congestion of the brain; but at the
st dates, it was hoped, he was out of
ger.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

"The harvest truly is plenteous."

Nowgong, Feb. 5, 1857.—The whole Assam is open to the missionary of cross; the people every where seem be ready to listen to his message. We nt a hundred fold increase of laborers follow up the work commenced, until reak is effected in the enemies' ranks. t alas! it is difficult to keep the ound we had taken, from the fewness our number and the scantiness of our ans! I have just come in from my aching excursions, having expended the funds that I am authorized to ex- t for this department, and it is a sad, l trial to do so. As soon as the cold ather set in (about the middle of No- mber,) I took up my quarters in the llages on the Mori Kullung, and have ce visited most of the villages above d below the station of Nowgong, lying and near the Kullung river.

Mr. Bronson made an excursion also, du- g the same season, among the Mikirs, in mpany with Mr. Ward. See Mr. W.'s urnal, page 302.

During my tours among the Assamese llages, I have felt that Assam is fully encouraging and important a field as y now occupied by the Missionary nion. True, the people are not wait- g for the white man from over the estern waters to come and teach them od's law, as are the Karens; true, they ave an ancestral religion and a vene- , ever ready to quench the first kindlings of truth in the minds of the people if they can; but they are ready to hear and discuss, and multitudes are beginning to feel wholly dissatisfied with their priests; to confess that their shasters abound in errors, and that they cannot reconcile them with the true character of God. I have found in several places this season persons who have broken off entirely from connection with their gurus and defied their power. I find that previous tours have not been lost upon them.

The truths made known by tracts distributed and preaching and conversation, have obtained lodgement in many hearts. Particularly was my attention called to the labors of our lamented br. Daüble. His earnest, faithful labors still are exerting an influence for good; who knows but that his sainted spirit is permitted even now to rejoice over some who, amid much darkness, learned from his lips to take Jesus for their Saviour and have reached heaven's glorious abode?

Village preaching.

I have just returned from a visit of nine days to the villages about a day's journey above the station, lying on the Kullung. Mrs. Bronson took the school and station duties, and I took my daughter, who was anxious to see more of the Assamese women and converse with them about the way of salvation. Two tents were pitched on the bank of the river a little distance from each other, in one of which I received the men, and in the other my daughter received the women. I left my tent for the purpose of visiting the people at their houses only three or four times. After the second day we had constant visitors from early dawn till sundown, and the longer we remained the larger was the number, and the more earnest seemed to be the desire to know what religion we brought. It was interesting to us to have the same persons day after day come to listen and inquire how they could be saved, although some said that they were greatly reviled in the villages for doing so; but

said they, "Stay with us as long as you can. We wish you would always remain; for when we hear these words our minds are made light and happy. We know that our gohains (priests) do not teach us the right way. We know that they do many wicked things and cannot save themselves, and how can they save us?" Around the women's tent hundreds came and went,—the same with the men's tent. Some were so proud, and holy, and superior, that they would not deign to enter the tents, or to be seated near the common people. Still they stood and listened, as one error after another was exposed, and the way of salvation was made known — often opposing at first, but settling down, after a little, to a quiet attention to the word, and asking as they left for some book to read over by themselves what they had heard.

Both our native assistants, Ghinai and Adhiram, have been sick this season, so that they have accompanied me very little. On this occasion I took younger members of the school, who have done very well indeed. The lad named John Dowling, supported in school by friends in Philadelphia, has been my right-hand helper, and gives great promise of usefulness. I wish the Philadelphia friends would now support him as a colporteur. One of the Christian women, Mary Ann Sheldon, recently married, was most useful also in addressing the women, who could not get into the tent to hear much that was being said. In my opinion this is the best way to perform mission-work in Assam, and the seed thus sown cannot be in vain,—as says the poet,—

"Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky."

"But the laborers are few."

As I saw the crowds of perishing immortal beings coming around from all quarters, and listening day after day with deep apparent interest, how I felt the losses this field has sustained in the removal of valued fellow-laborers! How I longed to be in a hundred different places at once! How I longed for strength to cry day and night, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come"! How sad I felt that instead of this I must retire from these villages for a season, for want of funds to pay the necessary expenses of staying out! How sad I felt that the last letter from the Rooms gave us no hope of fellow-laborers being sent for a whole year to come!

Must this state of things continue, when the whole country is open to us, and the word of God, faithfully and perseveringly preached, cannot fail to break these flinty hearts in pieces?

I try patiently to pursue the work for which I have left all; but it is at times awfully depressing and heart-crushing, to labor under such circumstances. I look around; — all my old associates are gone; I stand alone. And now another heavy blow has fallen, in the sudden departure of our dear br. and sister Ward, who are peremptorily ordered off to sea without delay, as the only hope of arresting fatal disease and untimely death. We are now left with one single man for each station. Any further failures will involve the sad work of breaking up the stations. Though cast down, we are not destroyed; our hope is in God, that *through the instrumentality of the churches*, He will still enable us to hold our ground. Through the churches that have sent us forth, "Jacob will arise," though now so small. I will not, I need not, say another word of our urgent necessity to the Executive Committee. I know that our cause lies on their hearts, and they are more than ready to devise liberal things for us, *as soon as they possibly can*.— Brethren, pray for us.

JOURNAL OF MR. WARD.

The Mikirs, one of the Hill tribes of Assam, have been repeatedly noticed on our pages as holding out peculiar opportunity and encouragement to evangelical labor. (See p. 64, vol. 35; also letters of Mr. Brown.) A body of them reside on the Mikir Hills, about ten

miles eastward from Nowgong. The tour narrated below was made by Messrs. Bronson and Ward in company, in the earlier part of the last dry season, a short time before Mr. Ward was compelled, by the health of his family, to hasten preparations for their return to this country. [An. Rep. p. 255, of this vol.] Referring to this tour, Mr. Bronson writes, Feb. 5: "I have taken a most interesting excursion, accompanied by br. Ward, over a section of the Mikir Hills, where no missionary, and probably no European, has ever been. You will probably receive from br. Ward the details of this tour, which I can truly say was among the most interesting of my whole missionary life. This simple-hearted people seemed ready to welcome us everywhere, and listened eagerly to all we had to say. Their extreme ignorance of religious things, and the inability of many of their number to understand religious conversation, have led me to devote some effort to preparing an elementary catechism in Mikir, giving them, as simply as possible, the outlines of Christianity in their own tongue. This has gratified them exceedingly. They seldom come down to the station without calling at the bungalow, and thus we have constant opportunities to make them acquainted with the truths of the gospel. The Mikirs have always been very adverse to learning to read or write; but I could easily gather in a company of fine young men to teach during the rains, who would go back and communicate the truth to their countrymen, *had I the funds*. Some five or six have already applied to me, to be allowed to come and study with me during the rains."

Tour among the Mikirs.

We regarded this trip as one of new and peculiar interest to us, who were accustomed only to the dead level of the plain, and the deader level of its universal and unbroken Hinduism.

We entered the mountain nearly at the back side, having made a circuit round a point of its western projection. Here at the foot of the mountain we found the village of the Mikir chief, who is head over about twelve hundred families. We remained at his village only about two days, as the chief had been summoned to attend at court in Nowgong, and could not prudently delay longer.

At first sight of this village we were conscious of a feeling of disappointment, as there were only about ten or twelve houses. But we found that the number of houses was no criterion by which to judge of the number of the inhabitants. Each house, as we soon learned, contained from three to five families. On expressing my surprise that so many herded together, instead of each family living in a separate house, I was informed that it was to save paying heavy taxes,—the tax of the hill people being levied in proportion to the number of houses, and not, as in the plain, according to the amount of land cultivated.

Their houses are all raised six or eight feet from the ground, on a great number of small posts, well braced, and displaying a far greater amount of skill in building than those of the plain, which, like their inhabitants, are always squat upon the ground. Each house has an open space or verandah at one end, uncovered wholly or in part, and surrounded with a railing. These swarmed with women and children, who gazed at us with intense excitement and curiosity as we entered the village. The appearance of their females is less prepossessing than that of the Hindu females generally; and though their dress may indicate, in many instances, less of carefulness and propriety, their conduct and morals, I was assured, would not suffer in the comparison. In hard labor they take nearly an even burden with the men. I saw them chopping and carrying large burdens of wood from the jungles, and performing other labor requiring great physical strength and endurance.

Interest awakened by a Mikir book.

Considering that this village was situated at the foot of the hills, I was surprised that so few of the people understood much Assamese. As they gathered around us to listen, we found that comparatively few could understand us in religious matters. But when br. Bronson drew forth from his pocket his manuscript of the first catechism in the

Mikir language, which he has lately been preparing, it was deeply interesting to see how their attention was enlisted. A group gathered around us, listening and conversing nearly all the day and till almost midnight,—those who understood most explaining to the rest in their own language. It seemed to thrill them like an electric shock, that the lost knowledge of God was about to be restored to them by a book in their own language. Both the chief and his people treated us with all possible respect and honor, insisting on supplying us and our men with rice, &c., furnishing a striking contrast to the Hindus, who are hardly willing to sell us a little rice or fuel when we travel among them.

There were but two in this village who could read Assamese; one, the chief's writer; the other, a young man whose name is Long Bŏng, of much interest, and whose invalid father promised br. Bronson, unsolicited, that he would send his son to Nowgong, to be instructed by him during the next rains. This young man and a brother of the chief accompanied us quite across the hills.

Leaving this village, we commenced our ascent by a mere foot path, which lay in a deep gorge of the mountain, along which poured a beautiful and large mountain stream, whose roar might be heard to a considerable distance. We put part of our baggage upon the back of our elephant,—which we took into the hills with some misgivings, the chief assuring us that the animal would suffer severely; and indeed we wished him back many times before we reached the summit, our greatest anxiety and fatigue being on his account. For miles together, with our own hands, we chopped away the tangled bamboos and branches of trees, that bowed so low over the path as to obstruct his passage.

Mountain scenery.

When we had fairly entered the ravine, the beauty, grandeur, and wildness of the scene were such as to beggar description. At our feet was the roaring stream, pouring its clear waters over the boulders that filled all its bed; above and around us the dense, tangled forest, and the deep shade of high and noble trees; and on either side the lofty slopes of the mountain, covered to their summits with unbroken luxuriance. Our path lay sometimes on this side of the stream, sometimes on that; making it necessary to cross once, twice, and again; which we did in a manner familiar to school boys, supporting ourselves upon our staves against the force of the current. In some places huge tiger tracks along our path added a new and highly suggestive feature to the wildness and romance of the scene. After we had reached a height of some fifteen hundred feet, we emerged into a large opening, where the Mikirs of the next village had cleared away the forest and planted cotton. This with the mountain rice is their staple production. Here burst upon us another view, which the pencil of an artist need not have scorned to place beside the finest specimens of mountain scenery. We seemed to be in a vast amphitheatre, the mountains still rising above us on every side, except the open ravine by which we had entered, through which we looked down, far away through the smoky distance, upon the village-dotted plain.

A dilemma—Encampment for the night.

By this time we became aware that we had miscalculated our time, neither we nor our Mikir guides having made allowance for the delay in cutting our way; and now that the sun was sinking behind the mountain, we were consoled with the announcement that we were only about half way to our first village. I at once settled in my own mind that we were booked for a night's lodging in more spacious apartments than we had bargained for. On we plunged again into the forest, cutting, cracking, crashing our way with axe, native dahs, and the trunk and feet of the elephant. We looked sorrowfully at him, and he

ted sorrowfully at us, and the ascent before him. In our hearts we said, urely, your highness, this is no place you." At sunset we found ourselves the middle of another cotton field, ere we pitched off the elephant's bur-n, resolved that it should not be put again till he was out of the mountain. om this place we sent on two or three n to the village, asking for four or e men to carry the cast off burdens. e soon perceived that it was too late venture again into the jungle, and t we had better stop where we were. re was also a small house, which the tives call a tongi,—a kind of watch use, or look-out, built on a great num-r of small posts, twenty or twenty-five t high, where the people stay during nights, to watch the crops while they growing, and frighten away the wild phants, deer, hogs, &c., which other-se would lay waste their crops. I was rprised to see what an amount of labor d ingenuity was laid out upon these le lofts, which were really quite com-odious houses, large enough to lodge enty men, and so high as to be secure m tigers, bears, or other wild animals. observed that in every considerable tton or rice field, all over the moun-ins, one or two of these tongis were to found; so that travellers over these ountains could hardly in any case be nighted. We allotted this tongi to our tive assistants and the coolies, while . Bronson and myself pitched our little nt at its foot, depending for our protec-n against the tigers upon log-fires, built different directions around us.

Just as we had made these arrange-ents, down the mountain came a com-ny of about twenty-five or thirty Mi-s, with large bundles of long jungle ass under their arms, to make torches their return, intending to escort us night to their village. They were illing to take us into the village, or to ay all night by the fires, or whatever se we might wish. We, however, sent em back to their village, and they re-rned to us early in the morning. Here we composed our over-weary bodies to rest, and slept undisturbed till late in the night. We were awakened by the shrill trumpeting of our elephant, very like the whistle of a railroad engine, which showed that his nerves were disturbed by a visit from a tiger. But we renewed our fires and slept till morning.

Interested hearers.—Superstitions.

Early in the morning our Mikirs returned. At eight o'clock we reached the village, and the people gathered around us. Nothing could exceed the respect with which they received us. Here during the whole day and till almost midnight they remained about us, only leaving to take their food and return. The old headman of the village listened attentively and earnestly, and all were astonished and delighted to hear the principles of the true religion read to them in their own tongue. They believe that they formerly had books, but that these were lost; and now the more intelligent part of them seemed to hail this event as the restoration to them of the lost knowledge of God. They are not idolaters, (i. e., worshippers of gods made with hands, [ED.]) but they worship the mountains, the trees, and mountain streams, and make offerings there to *debtas*, or gods, of which they entertain the greatest fear, as the authors of suffering and disease. Our hearts were filled with pity and grief, as we saw with what a relentless grasp this superstitious dread held them in bondage. I believe but for this they would at once have received our instruction; but the idea of abstaining from this worship in times of sickness, and at all times, seemed to them quite startling.

In their ignorance of all medicines, they know of no resort but to charms, and incantations, and propitiatory offerings to their imaginary gods. On the second day the old headman of the village said to us, "If you will give a writing that the dewotas shall not molest us, we will take your religion and obey your

instructions." The old man was in poor health, afflicted with cough and dropsy. He confessed that all his offerings to the dewotas were without the slightest result, and asked if we could give him medicines. We gave him some, and br. Bronson sent to Nowgong for more; and though we told him we were not at all certain that his disease could be cured, yet his gratitude seemed to have no bounds.

Long Bong, the interpreter.

Before we left the village, several of the Mikirs seemed to have a pretty clear idea of the nature of God, his commandments, and the way of salvation through Jesus Christ. A few understood Assamese pretty well; but we depended chiefly upon the young man, Long Bong, to interpret and explain what we had said. Though a young man of most quiet manners, we were astonished at the eloquence and power with which he seemed to electrify and sway the minds of the whole company. In perfect naturalness and beauty of gesture, and control over the passions of others, he could hardly be surpassed by the most studied orator; yet he seemed to be as self-forgetful and artless as a child. As he explained and enlarged upon what we said, bursts of approval broke forth from the whole company, and sometimes paroxysms of laughter. Had you been present with us, as we sat down on the floor, with this company around us, you might have seen tears; and you could not but have felt with us an agony of prayer that God would make that young man a preacher of the gospel to his countrymen. He has promised to come to Nowgong to learn during the next rains, and we cannot but hope that he may become a true Christian.

One interesting Mikir young man had previously gone to Nowgong to study, and accompanied us on this tour. We endeavored to induce as many as we could, in the different villages, to promise to go; and br. Bronson hopes to have an interesting class of Mikir youth to instruct during the rains, who may afterwards be employed to make known the truth to the people of their villages.

The village chieftain.—Friendly parting.

The headman of this village is of temperate habits, having never, from his youth, indulged in drinking toddy, although it is used by all his people and even the members of his own family; which shows that he has great force and decision of character. But his mind, like all the others, was deeply overlaid with ignorance and superstition. Before we left, he begged a little powder; then taking an old matchlock gun he loaded it, and having gone over with some montras or incantations, fired it to try an omen. If the report were loud, it was to be an omen of good; if faint, an omen of evil. The first discharge was a failure. For the second, some of our people showed him how to load, giving him a quantity of wadding, and ramming it home thoroughly; and the report was very loud, and seemed to give satisfaction as an omen of good. I think, however, I made him understand that with good powder, and the gun properly wadded, the report is always loud.

As we took leave, it was affecting to see how warmly the old man embraced us, clasping our hands in both his; and to hear him say to br. Bronson, "Henceforth I regard you as my father, and I will be your child." For all the rice, &c., he had supplied to our company, he scorned to receive anything, saying that it was the custom of the Mikirs to supply their guests, and that he was under obligation to us, rather than we to him.

We had no more roads to clear. The people had turned out and cleared them from village to village, quite across the mountain. Each village, moreover, furnished men to accompany us and carry our burdens.

TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

Our last report of the Teloogoo mission ntains a brief announcement of the death the faithful catechist, Christian Nersu. he following extracts from a letter of Mr. ewett, dated April 10, furnish a few interest- g particulars of his last days and of some the fruits of his labors. He died Nov. 12, about forty years of age.*

Last days of Christian Nersu.

On the 28th of September, 1856, ersu labored by my side in front of ie mission chapel for the last time. he same evening I was called to see im; he had been bleeding freely at the ngs. He was fully aware of the fatal haracter of his symptoms; but was per- ctly calm, well knowing that Christ has onquered death for all believers.

At our request he went to the hospital ie next morning, where he remained veral weeks. Medical skill proving ain, he desired to come to us, and spend is last days with his own people. He as accordingly removed to the mission ouse, where we had the gratification of earing his last words and ministering o his last wants.

To his wife and two children he had othing to bequeath but his prayers, the xample of a holy and spotless life, and is counsel that they should never leave ie Teloogoo mission; with the request at they should never be abandoned by to the horrors of heathenism.

His works do follow him"—Conversion of Narayadu.

In connection with the above Mr. Jewett ports the baptism of Narayadu, a weaver, of vereddy palem, a village about twelve miles om Nellore. He had been more than a year a applicant for the rite. "At one time, aving his family at home he had taken his om and come to Nellore that he might hear ie word constantly, and also learn to read. ut of working hours you might see him ith his slate under his arm, with the Teloogoo tters written upon it, till finally he became aster of the alphabet. This is not a small acquisition, since the alphabet comprises eighty-one characters. From that time he has been slowly working his way towards 'the mark set before him,'—ability to read the word of God."

He now requested to be baptized in his own village, "hoping that the occasion might prove a blessing to his people and kindred." The administration took place on the second Sabbath of January, Messrs. Jewett and Douglass having repaired to the village the day before for that purpose.

After the baptism, which was administered in the presence of Narayadu's family, relatives and neighbors, "N. returned, with many others, to the tent of the missionaries, where they lingered long in earnest conversation about the story of the cross; and where his full heart prompted him to tell how he had been sought and found by the Saviour of lost men. Mr. Jewett proceeds to say,—

His narrative was full of painful interest. It had reference to Christian Nersu, our faithful native preacher, who had accompanied me so many years in my travels among the Teloogoo people.

About seven years ago, while passing by our chapel with a web of cloth for sale, Nersu hailed Narayadu and first made known to him the name of Jesus. On his return from market, Nersu led him to his own house, kept him over night, and next morning took him to the mission house, where he received further instruction from br. Day. Having promised to come with his family to Nellore to reside for a season, he left for his home. On making known his purpose of removal, his relatives placed obstacles in his way which he felt unable to surmount. Mortified at the failure of his hopes, and ashamed to encounter Nersu with his promise unfulfilled, he determined, the next time he came to market with his cloth, to steal by the chapel unobserved. In this he failed; Nersu's voice was sounding in his ears, reproving him for acting like all the Hindus, in falsifying his word.

From that time Nersu never lost sight of him. In his colporteur journeys he used to stop at his village, spend a night at his house, and call upon him to repent and believe the gospel.

* See p. 259 *Mag. for July.*

GERMANY.

JOURNAL OF F. RINGSDORFF, VOLLMARSTEIN.

Progress of the cause at Vollmarstein.

We have received from Mr. Oncken the following journals of German preachers.

Jan. 1–31.—Held twenty-one religious meetings, and visited many families.—Conversed with the members of the church individually on their spiritual condition, and rejoiced to meet with much openness.

The mother of our friends at —— has again been so furious at their conversion, that she has maltreated them, even her son who is an invalid. I visited them and we broke bread together. They are strong in faith. An apprentice of my brother-in-law who has been recently converted, has been severely threatened by his father, but he is too happy in possessing the Saviour, not to count all else as loss. I am also able to record the conversion of a young man, who a short time ago came hither entirely ignorant of spiritual things. But it was as when the dry tinder catches sparks from the flint, so mightily the truth took possession of our young friend's soul.—His hunger for the word of life is so great, he could listen to me the whole day. One of our brethren, perhaps the most esteemed by the church, will probably soon become the prey of consumption. It is delightful to hear him magnify the grace of God, especially in the benefits received from the formation of the Baptist church here. He is one of the first fourteen baptized at Vollmarstein in 1853. His character is esteemed even by those who cannot appreciate his Christianity.

But although we have reason to rejoice over the conversion of many sinners, the unbelief and wickedness which still prevail in this district remind us that our work is only begun. An aged female of seventy-four years, when some brethren recently asked her questions *on spiritual* things, would give no answer, and dismissed them with an oath, saying when death came she would manage very well for herself. An old man, who is in the habit of repeating the Lord's prayer every day, when asked why he did so, replied, because the others do so. Without exaggerating, I may say, that generally speaking, the people here are as ignorant as Mohammedans of the essential truths of the gospel. At Harpe a woman some time ago became anxious on account of her sins. One of our brethren hearing of it sent her the tract, "The faithfulness of the Good Shepherd," and promised to call upon her. The next Sunday the woman's husband came to our brother, to tell him not to visit his wife. Other words of reproach were in his heart, but our brother so effectually silenced him that he not only was quiet, but patiently listened while being admonished to repent. The admonition went to his heart; he had needed it, for his life had been tarnished by flagrant sins. Our meetings are increasingly well attended.

Church discipline—Conversions at Altena.

Several of our brethren who are miners allowed themselves to be incited by others to revolt against a change in some mining regulations;—a change which they believed to be to their disadvantage, while the contrary is the case. On a certain Sunday a meeting of the miners at a tavern was arranged, and our brethren, in spite of a warning given them, were present. They were subsequently called before the church, having publicly sinned, to be publicly punished.—They were, however, at first very violent, and would not confess their sin.—But as one member of the church after another in love and simplicity rose and spoke, a pleasing scene took place.—One of the men who had most vehemently defended himself was so overcome that he wept, and entreated us to postpone our decision for another week.—He was not only moved, but so influenced by the Spirit of God that his

ed not only to ensure our for-
ıut called forth new love to-
. On the following Lord's
d his associates publicly con-
r offence.
ı Vollmarstein not many con-
ve of late taken place, there are
ıs of awakening life at Altena,
outstations. Within a short
oung females and a lad eleven
ge have been thoroughly con-
asked this boy how long he
ı present joy in the Lord ?—
, since the day I last preached
I asked, "What preceded your
Lord ?" He replied, " Great
:ount of my sins." " Had you
ıned, then ?" " Yes, I was
selfish, and loved what is
' How did you discover these
ıe sinful ?" " At a meeting at
ou told us, sir, that the human
:e a tree with many branches,
:h branch a peculiar fruit, a
in, is hanging. I began to
heart was a tree full of evil
I feared to die." " What did
" I prayed." " Did you at
ve peace ?" " No." " The
first felt when your sins were
lid it continue ?" " Not al-
ıame." " Do you feel strong
resist sin now ?" " No, God
me strength." The answers
r young girls were not less
scriptural, so that I was com-
say, " Can any man forbid
these should not be baptized,
ɜ received the Holy Ghost as
ı ?"
clear winter night on which,
night, I baptized these dear
ı a rivulet at Rahmde. The
ıf them,—a child eight years
fter being lifted out of the wa-
ıced in her mother's arms ex-
O mother, what happiness !"
of the words, " Out of the
babes and sucklings Thou hast
praise."
ɡ ago a brother at Witten had
› enter a *public house*. There
he found two farmers quarrelling. One of them with oaths and curses asserted his right. He at length turned to our brother, asking his opinion. The latter asked, " Do you believe God is just ?" " Well, yes, I do not deny it," replied the farmer. " What do you suppose God will do then in answer to your imprecations ?" But the farmer, enraged at this, sprung upon our brother. " Now I know you are a Baptist," he exclaimed; " it is they who have raised such a cry against swearing." Our brother regarded it a mark of happy distinction, that people living many miles distant from us should recognize us as those who reprove sins, reproved by no one else.

During the past quarter I have baptized ten believers.

JOURNAL OF W. HAUPT, BREMEN.

Affliction — Visit to Breslau — The church.

March 7.—Travelled to Verden. On my way I visited a farmer whose wife is a Christian. They have a young man in their service who has long been uneasy on account of his sins, but has now found peace in believing. The change in him is so striking, that the whole household are impressed with it, and envy him on account of his happiness.— He announced himself to me as a candidate for baptism. At Verden I conversed with the sister of our late brother Held, bible-colporteur, who died soon after he had begun his labors. This young woman has for years been acquainted with the truth, but closed her heart against it. The death of her mother recently so distressed her, that she at length fled to the Saviour for consolation. " My heart was so hard," she said, " that nothing short of such a loss as mine, could move it; but my loss has been at once my gain."

Visited many of our stations, and on the 11th preached in Bremen. At the close of this service I received a letter announcing to me the illness of my

father, and requesting me to visit him.— I consulted the brethren regarding this journey, and having also obtained the sanction of the committee in Hamburg left Bremen for Breslau in Silesia on the 17th. The nearer I approached my home, the more painfully the possibility that my dear father might have already departed presented itself to me; nor was I less agitated by the prospect of meeting my friends after a separation of five years. At length the paternal abode was reached. O how great is the joy of meeting! It is one to be felt, not described. Here my aged mother again pressed me in her arms; here my brothers and sisters embraced me; and there lay my good old father, emaciated by disease, also stretching out his thin hands towards me. When the first excitement had subsided, I knelt down and prayed with the family. The next day I conversed with my father, whom I found in such close communion with Jesus, that he longed only to have faith changed into sight.

During my stay in Breslau, I visited many members of the church, among whom my youthful Christian days were spent, and I was permitted fully to realize how unalterable a bond of union that is, which binds the hearts of God's children together. In Breslau too I found ample opportunity for missionary labor. Six times I addressed large congregations.

The Baptist church at Breslau is at present in a very desolate condition. It is to be deplored that this most promising field of labor should be quite unoccupied; for br. Priedemann, who has in a measure attempted to supply the need of the church, is fully engaged in visiting the members who live among the Silesian mountains. By the divine blessing, a brother earnest and faithful in his calling might soon gather a flourishing church here. The inhabitants of Breslau number 150,000. I regretted not to be able to yield to the importunate entreaties of the church to remain longer.

27.—This day will ever live in my memory. To-day my father expressed a desire to see his children once more gathered around his bed. At his request I read Genesis, chapters 48 and 49; then he called us to him one by one, and laying his hands on our heads pronounced his blessing upon us. Grief and joy struggled in my soul;—joy, to know that my father was so near his everlasting home; grief, to feel that I was on the point of suffering such a loss. Truly he was a good father, who has not only diligently toiled, but unceasingly prayed for his children. As he blessed me, my heart received an impression, whose salutary influence will, I trust, show itself in renewed devotedness to my work.

From this day my father became daily weaker. When he was free from pain, I read and prayed with him to his evident comfort. All my friends and acquaintances I admonished to turn to Jesus Christ, and I was willingly listened to.

Thus a fortnight quickly passed away, and as duty called me to Bremen, I could not await my father's departure, but prepared to return. With a sorrowing heart I took leave, but in full confidence of reünion where parting is not found.

Baptisms at Bremen—Summary.

April 4.—I once more reached Bremen, where a few days later I baptized two believers. During the past quarter four persons were received into the church. I held sixty meetings and distributed one thousand tracts. On the other hand two valuable members have been removed by death. We mourn over their vacant places in the church, but rejoice to know they are in the Father's house.

LETTER FROM F. GUNSCHHE.

Spirit of inquiry at Mahren.

Mahren, April 19.—After a long, cold winter season spring has returned. Buds and blossoms are beginning to adorn our gardens and fields, and with strong creative power the Spirit of God is working

in the hearts of sinners, causing all things to become new.

How often has the Lord already reproved my littleness of faith; and still He does not grow weary. Often I have said to myself, "Here at Mahren the people know every thing that is needful to salvation; they have been told it again and again, but they will not repent."—Yet now I see what the Lord can do.—Such an Easter festival as occurred this year we have never had. There seemed to be no end to inquiry. Sunday, Monday and Tuesday, till late at night, our room was filled with anxious souls, with whom I conversed and prayed. Seven persons have to-day announced their secession from the national church. These friends will experience much enmity from the world, but they are prepared to suffer the worst for the sake of Christ. It is very needful, that a brother be stationed here to preach, and dispense the ordinances.

JOURNAL OF CARL ALBRECHT.

Baptism by night—The Lithuanians.

Jan. 1, 1857.—To-day, at the close of our German service, we celebrated the Lord's Supper together with twenty-seven new converts. They were baptized last night in the waters of the Kurische Haff, two men being employed during the administration of the ordinance in keeping off the ice. The night was dark and stormy; but a holy calm had taken possession of hearts inaccessible to external difficulties. And to-day, while commemorating our Saviour's dying love, his presence filled the place,—an additional proof that he is with us in our work.

This being new-year's day, and one of such peculiar interest to us, towards evening we met at a love-feast, where, notwithstanding the diversity of language, Lithuanian and German, perfect harmony prevailed. This day has served to renew in us all zeal for the conversion of sinners.

3.—To-day I accompanied several of our newly received members from Russ to Harichken, where my offers to hold meetings have met with a hearty response. A large number of persons assembled in the evening, whom I addressed in Lithuanian. They listened with interest, and many evinced, in the questions put to me at the close, a pleasing simplicity of mind, and an earnest desire to become acquainted with the truth.

Although with the exception of Sabbaths,—when I conduct a Lithuanian service at Memel,—I am constantly travelling, I find it almost impossible to meet all the claims made on me. It is therefore a matter of gratification to us that among our recent converts is a brother who has a gift for preaching, and who is willing to make himself useful in this way. The difference of language impedes intercourse between the German and Lithuanian members of the church, as at the church meetings, for instance, every thing that is said must be interpreted. Still our Lithuanian brethren will not hear of forming a separate church; their attachment to those who have been the means of leading them to Christ is too strong; and besides this, many of them live in various parts of the country around Memel.

10.—Visited a man at R. who has long attended our service without giving any further token of spiritual life. He was glad to see me, saying he had never felt sufficient courage to come to me, but that he had determined if ever I should visit him, to say all that was in his heart. He had evidently passed from death unto life; but fear of man has hitherto prevented him from professsing what he believes. "I have not a friend who will not turn against me," he said; "it is not easy to steel my heart against them all, and still I feel that the Lord has a superior claim upon me." My visit, I trust, served to strengthen his determination no longer to defer the taking up of the cross.

Although in many Lithuanian villages a friendly disposition towards the gospel is manifested, in others this is far

from being the case. In February I visited some of our recent converts, and found that strenuous efforts had been made to win them back to the national church. Our friends are still so inexperienced in the divine life, that they are often, as they say, unable to answer the arguments of those who come to pervert them.

Tracts in Lithuanian.

Feb. 18.—In consequence of encouraging communications lately received from the Baptist Tract Committee in Hamburg, we shall be enabled to publish several new tracts in Lithuanian. A part of my time has been occupied in attending to the translation of them.—The distribution of tracts greatly facilitates my work, and I wish these new ones to be published as soon as possible. Much has been said of the benefits of tract distribution, and still the good effected by tracts among the Lithuanians might furnish an additional and gratifying chapter on this subject. Many persons who were too hardened to listen to me, others who for fear of their neighbors could not venture to converse with me, and some poor people stretched on the bed of suffering, have found our tracts good for reproof, instruction, or consolation as their case might require.

Visiting the sick.

21.—Visited a sick man at Grosuppen. To my inquiry how he felt, he replied, "I forget my bodily suffering, for joy of having been healed in spirit." He said he had formerly often wished for death; but now thanked the Lord for having spared him until my words had shown him who he was, and who Jesus Christ is. At this town I have long wished to preach, but could find no suitable room. I gladly accepted the sick man's offer to hold a meeting in an apartment adjoining his own. The day having been spent in giving invitations to attend, in the evening I addressed about forty persons.

24.—After visiting several inquirers, I came to the house of a young woman who once belonged to us, but through the influence of her friends returned to the church of Rome. I found her on her death bed. She had already received extreme unction, but expressed great doubts regarding her salvation. The women who surrounded her bed were loudly recapitulating her many virtues in order to quiet her. Much grieved, I hastened to the poor woman, and in a few words urged her to look to Christ alone, whose "blood cleanseth from all sin." The women, suspecting me to be a heretic, gave me looks so fierce, that in order to avoid a disgraceful scene, I quickly took my departure. In a few hours the young woman was no more.

March 4.—In proportion to the success attending my labors among the Lithuanians, is the opposition aroused on the part of both worldly and ecclesiastical zealots. Of the latter class is one at K., who recently took a bible, said to be three hundred years old, to a brother and sister, and from this bible, as he termed the book, he proved to them that the baptism of infants is positively enjoined. Mr. and Mrs. K. have been Baptists for one year only; but it required a whole night of argument and persuasion before they were induced to give up their Baptist sentiments. At length, however, the efforts of the adversary were crowned with success, and on the following day they announced to the clergyman of the place their return to the national church. To-day I visited them, but they were deaf to all my remonstrances. Our enemies have thus gained a triumph over us, and boast of this; but we are undismayed, knowing that where truth has been embraced in sincerity, it will, even if departed from, be returned to. I find it, however, very desirable, as often as possible, to see and converse with our brethren who are especially exposed to unfavorable influences.

Further encouragement among Lithuanians.

9.—A meeting held three weeks ago
Kostalen, has been followed by good
lts. Three Lithuanian farmers have
n so deeply impressed with the dan-
of their condition as sinners, that I
ived a letter from them, requesting
to return as soon as possible. To-
I went thither, and found, besides
three above named men, other per-
s, young and old, concerned for their
ation. The meeting I held this eve-
g was even better attended than the
ner one, and the emotion of my audi-
e was so great that often my voice
rendered inaudible. Several wo-
n assured me with tears, that they
never heard of any thing so won-
ful as this great love of the Saviour,
ch caused Him to suffer so much for
ers. They knew long ago that He
been crucified, but now they felt
their sins had caused his death. I
requested to send a supply of bibles
tracts here, as we have not a bible
orteur in Lithuania.

With gratitude I record the blessing
nding my work, which I have reason
hope is conducing to the glory of
l generally, and especially in the con-
sion of sinners. "A wide door and
ctual" is open to us in this vast and
rishing province. May it be ours to
r in and win it for Immanuel.

During this quarter, I have held 62
gious services in Lithuanian, and vis-
159 families.

LETTER FROM A. KEMNITZ.

Glorious work at Templin.

Templin, April 15.—Who can keep
nce when the Lord himself speaks?
u have already received intelligence
the harvest feast we celebrated in
rch, and this month I have to record
milar festival. The wonders of divine
ce as manifested here, are too strik-
to remain "hid under a bushel." On
15th inst. a church-meeting was held.
eight o'clock in the morning already
friends arrived on foot or in convey-
ances from the surrounding country, al-
though the rain fell in torrents. It was
evident that the love of Christ con-
strained them. The spiritual necessities
of the country around Templin being
such as to call for the labors of an addi-
tional missionary, the church appointed
br. M. to this office, who has suitable
gifts, and has already been the means of
conversion to several persons. This
matter being arranged, we proceeded to
the reception of six persons, whose ad-
mission was deferred last month. A
sister, who has been excluded for two
years, but who now with tears of peni-
tence, confessed her sin, and has given
proof of her sincerity, was restored to
the church. Besides these, thirty-one
persons, who gave testimony of their
faith in Christ, were admitted to the
church. With a joy not unmixed with
anxiety we proceeded to this work,
for we felt deeply the importance of
the occasion. Twenty-six persons were
unanimously received; the voices re-
garding the others being divided, they
were not received at present. The en-
tire number of converts received during
the last two months is fifty-four. If we
include those whom the Lord has given
us since the commencement of this year,
it is sixty-nine. We cannot converse
together of these things without tears;
and often it seems to us as if the Sav-
iour's second triumphant advent were at
hand. The sensation created throughout
the country by these conversions is very
great. In circles small and great they
are the theme of conversation, and every-
where the exclamation is heard, "This
is the Lord's doing, and it is marvellous
in our eyes."

Our prospects continue to be glorious.
We need only wisdom and true humility
to receive these tokens of the divine favor
with humility. O that I knew some
brethren whom I could ask to come and
help me to draw in the nets! Pray with
us that some of the Lord's redeemed
may feel constrained to devote them-
selves to the blessed work.

MISCELLANY.

GENERAL VIEW OF THE RELIGIONS OF CHINA.

The religions and popular superstitions of China are but imperfectly understood, even by foreigners who have long had familiar intercourse with the people.— The national faith consists principally in crude traditional notions, which are continually changed and modified by the restless and unsatisfied longings of a people groping in darkness, and by the arts of designing priests, whose interest it is to deceive them. The comparatively few native books connected with this branch of inquiry, contain incomplete and partial views of the subjects of which they treat, and present rather what has been than what exists now. So diverse, multiplied, and confused are the doctrines of belief, that it is difficult for any one to give an intelligent and consistent statement, either of his own creed, or that of others. This subject is uninviting in itself, but in the eyes of those who wish to reclaim this heathen people, and bring them to the knowledge and reception of the gospel of truth, it is invested with a peculiar interest and importance; and the investigation of it will not only enable us better to understand and sympathize with those whom we would influence, but will have the additional advantage of giving us clearer views than we otherwise could obtain of human depravity and our own privileges, by showing how far the heart will wander from God when left to its own natural tendencies.

It will be the object of this letter simply to present facts and religious notions as they now exist, with especial reference to the obstacles which Chinese idolatry opposes to the spread of the gospel.

The religions, like the languages of China, while they have a common stem, vary in different localities to a very great extent. The outward forms of idolatry, and the superstitious practices and customs of places not separated by a distance of more than one or two hundred miles, are in some points almost entirely different. Accordingly, a minute description of the customs which prevail in one part of China may differ from those of another as much as the customs of different nations do in the West. Still a delineation of idolatry as it exists in one place, though it may not agree in detail with what is found in another, will not be far from affording a correct general view of the type of idolatry, and the religious condition of the people throughout the empire.

The religions of China have generally been represented both by natives and foreigners as three, viz., the Confucian, the Buddhistic, and the Rationalistic, or Tauist. This threefold division, however, is not only imperfect, failing as it does to comprehend many forms of belief which are necessary to a correct view of the superstitions of the people, but the very terms religion and sect, when applied to what is found in China, are calculated to mislead the inquirer. Many idolatrous practices exist entirely distinct from either of these systems, and some are common to them all, without having any special connection with any one of them.

Confucianism deservedly holds the first rank, whether we consider its intrinsic merit, the estimation in which it is held by the people, or the influence for good which it exerts upon them. It is, however, destitute of the characteristic elements of a religion, as it almost entirely leaves out of view the existence of a God, the immortality of the soul, and a future state of rewards and punishments. Buddhism and Tauism, with other forms of belief, have been added to supply the wants which Confucianism has left in the human soul; and, so far from dividing the people into different sects, they form together one master-piece of deception, by which Satan has bound the millions of this empire as with a sevenfold cord of ignorance and superstition.

people, unconscious of the mutual nsistencies which exist between these rent forms of belief, receive them all ther, or give particular prominence his or that one, according to their liar circumstances and dispositions. he three systems above mentioned worthy of especial notice, as they are e complete in themselves than any rs, and have had perhaps more influe than the others in forming Chinese racter. They can also be traced to r sources and authors, and be better erstood by referring to the numerous ks which professedly belong to them.

Other forms of idolatrous worship.

here are, however, other forms of the ular superstition, no less distinct in r character, and no less interwoven l all the frame-work of society.— se may be designated by the stateship, the worship of ancestors, and worship of deified heroes and public efactors. Each of these forms of ship has its peculiar temples, distinhed by their peculiar names, and the ples belonging to either of the last classes, far outnumber those either Buddhism or Tauism. Some of the ples devoted to the state worship are fined to the capital; all the others are mon throughout the empire.

he following connected view of the gious systems mentioned above, may f use in forming a correct idea of r comparative positions and charac- tics.

Confucian. system.

onfucianism presents the moral dugrowing out of the several natural tions, and many excellent maxims for regulation of the heart and life, but ithout a God or a form of worship he people. Its doctrines command assent and respect of all, and it is the nowledged standard of right and ng. It has done much to restrain , to promote the peace and harmony ciety, to develop the intellectual and al character of the nation, and to re- in idolatry in its influence on the people, and its tendency to more gross and debasing forms.

Buddhism.

Buddhism may be regarded as the prevailing religion of China. By presenting idolatrous objects of worship suited to the tastes of the people, and particularly by its teachings respecting heaven and hell, it has gained a singular preeminence, and exerts a powerful influence on the public mind. Its temples are seen everywhere, and its priests find admittance to families of all ranks, and are treated with deference, though regarded as belonging to an inferior class. Its outward observances and ceremonies easily adapt themselves to localities and circumstances, and its doctrines affect and modify all the customs and domestic institutions of the nation. Though it can only boast of women as professed believers, men of every class are little less under its influence.

Tauism.

Tauism, though it now resembles Buddhism in many respects, is on the whole more refined and metaphysical. It speaks less of the future state and more of the present, and is distinguished by dealing in magic and charms. Though it prevails to a considerable extent, and has its temples in every part of the empire, it is far inferior to Buddhism in the number of its adherents, and its influence on the people.

State religion.

The state religion does not consist in doctrines to be believed, but in outward formalities to be practised. It is not the design of the state to recommend and secure the practice of this religion among the people; in fact, it has no immediate reference to the people; it simply prescribes the worship of certain gods to its officers, who may, in addition, like the common people, worship anything they please. The worship prescribed by the state may be treated of in two parts or divisions, viz., that practised exclusively at the capital, and that which is common

throughout the empire. The former being little known, and having very little influence on the people at large, need not be noticed particularly in this connection. The gods which the officers in all parts of the empire are required statedly to worship, are Confucius, the gods of the ch'hing-hwang-miao, or "temple of the wall and moat," which contains the tutelar divinities of each city, the god of war, and the god of letters. The object in prescribing this worship is not so much to propitiate these deities, as to secure the efficiency and loyalty of the worshippers, by keeping continually before them the most noted of the great and good of the past as their examples, and holding out to them the hope of being hereafter gods themselves, as their reward. It may be noticed here that all the gods of China, of whatever class, are deified men of a former generation.

Worship of ancestors.

Ancestral worship is universal, but is performed in different places according to the circumstances and means of the individual worshippers. The ancestral tablets which are the objects of worship, may either be deposited in an open case nailed against the wall, or have a room exclusively devoted to them; or are, in the case of wealthy families, deposited with those of the other branches of the family in the common temple erected for this purpose, which is oftentimes a large and imposing building. One or two of these temples may be found in almost every village, and numbers of them in every city.

Worship of deified heroes.

The temples devoted to the worship of deified heroes and public benefactors are far more numerous than those of any other class. They are found of all sizes and descriptions, from the little resting-house, or pavilion, by the road side, containing only one or two small rude images, to large and costly structures, visited on account of the celebrity of their idols, by worshippers from the distance of scores of miles. Some, whose fame and meritorious deeds have given them a prominence in Chinese history, are worshipped throughout a large extent of territory, or throughout the empire. Others, who were formerly inferior officers, have one or more temples erected to them in localities where they were favorably known. The people, in offering this homage to men of a former age, are influenced partly by gratitude for the past, but principally by the desire of favor and advantages in the future.

Distinct from the above forms of idolatry, may be noticed the worship of the dragon, so characteristic of Chinese superstition, and also the worship of heaven and earth, stars, and invisible spirits.

Roman Catholicism and Mohammedanism, though they are everywhere known, and number many followers in different parts of the empire, need not be dwelt upon here, as they are foreign religions, and present the same general features here that they do in the West.

We might naturally expect to find some outward expression of the dissatisfaction of the people with the empty and debasing practices of idolatry, and we have it in the "c'ha" religion, sometimes styled the "wu-wei-kiaw," or religion without falseness. Its adherents are very few, and they are obliged to propagate their doctrines and hold their meetings with comparative secrecy, in order to avoid the suspicion of conspiracy against the government. They profess to reject idolatry, and evince in some instances a real desire to throw off the debasing superstitions of their countrymen. As a general thing, however, they remain far from the truth, contenting themselves with outward reformation and self-imposed austerities. It is hoped that this sect, from which a few have already embraced Christianity, still contains those who are earnestly and truly feeling after God, and will in due time rejoice in the liberty of the gospel. —*Rev. J. L. Nevius, in Home & Foreign Record.*

DONATIONS

RECEIVED IN MAY, 1857.

Maine.

N. Hopkins 5; Mon-
Ephraim Drake 1.25;
ey 1.25; others 50 cts.;
n, L. Waterman, to
enleaf H. Woodman
iel Briggs jr. L. M.,
rren A. W. Kennedy
Sangerville, a friend
, ch., Rev. I. J. Bur-
" a friend of missions
e" 2; Corinth, "a
sciple" 50; 802.00

New Hampshire.

rs. Dr. J. Abbott 2;
, ch. 5; Milford,
" 2; E. Washington,
es Howes 5; 14.00

Vermont.

st ch. 40; Orville
Saxton's River, ch.
bbardston, Rev. Bar-
5; Rutland, J. Graf-
s 7; West Townsend,
10; 75.80

Massachusetts.

nual meeting of the
t Tremont Temple.
rs. Nancy Dana 100;
ch., Thomas Gould
rdoin Square, ch.,
Benev. Operations,
arned tr., bal. 25; a
Rev. Dr. Sears, 1;
, ch. and cong., Dea.
rson tr., mon. con.
inton, Rev. C. M.
50; Cochesett. Hul-
ratt 2; South Abing-
iend, the avails of a
klace, 5; Grafton,
ey Goddard 60; Gro-
of wh. 6.50 is mon.
ay, and 5.50 fr. Sab.
Chelmsford, Central
mherst, members of
al contrib. of 35 cts.
f., coll. by Miss J. C.
11.55; Sheldonville,
con. 8; Woodville,
Auburn, a friend 1;
y, ch., 38; Seekonk,
Bowers 10; a pa-
hree children, for the
ssion, 3; 559.12
1st ch. 25; Worcester,
st. ch., mon. con.
Rev. J. Aldrich, 33.55 592 67

Rhode Island.

ention, R. B. Chap-
Providence, Central
James Boyce, to
a M. Johnnot L. M.,
ch., mon. con. in
May, 53.44; 153.44
gston, Mrs. James
; 1st ch., Mrs. Ruth
; 9.00
Waterman st. ch.,
ev. Samuel Richards
wh. 100 is fr. Mrs.
sene, to cons. Mrs.
Richards L. M., and
prev. dona. of same ch. to
cons. Miss Cornelia E. Bene-
dict L. M., per Rev. J. Al-
drich, agent, 215.25 877.69

Connecticut.

Tariffville, Mrs. J. Caldwell, per
Rev. O. Dodge, agent, 5.00

New York.

Braman's Corner, Mrs. Pru-
dence Ladd 50 cts.; Mrs.
George Howard 50 cts.; Miss
Martha Quick 2; Rochester, a
friend 1; Lockport, 2nd ch., A.
H. Morse tr., 50.25; Cazenovia,
ch. 50; 104.25
Black River Asso., Adams Vil-
lage, ch. 11.20; Watertown,
ch., with other donas. to cons.
Daniel W. Rickerson L. M.,
77.40; per Rev. H. A. Smith,
agent, 88.60
Onondaga Asso., estate of Mrs.
Sally Edwards, for def., per
Rev. H. A. S., agent, 100.00
St. Lawrence Asso., Chloe Ann
Dike 10; Mrs. C. H. Rowley
2; Rev. E. Smith 1; Mrs.
Nancy W. Smith 2; Andrew
Smith 50 cts.; Master Philan-
der Smith 25 cts.; Malone, ch.
33.87; Mrs. Elizabeth Sawyer
1; Miss H. Sawyer 13 cts.; per
Rev. H. A. S., agent, 50.75
Washington Union Asso., Hen-
ry Tefft 25; Elihu Allen 25;
Whitman Joslin 2; P. Moseley
1; White Creek, ch. 25.25;
Cambridge, ch., 38.25; Kings-
bury, ch. 8.18; Galesville, ch.
14.50; Shushan, ch. 23.61;
Hebron, ch. 10; Fort Ann Vil-
lage, ch. 14.52; Fort Edwards
Village, ch. 17; Sandy Hill, ch.
28; Glen's Falls, ch. 15.25;
Bottskill, ch., to cons. John
Stewart L. M., 121.25; per
Rev. O. Dodge, agent, 368.81
Hudson River South Asso.,
Bushwick Ave. ch. 1; Lewis
Gregory 2; Morrisania, ch.
54.54; W. H. Munn 5; R. G.
Hatfield 20; per Rev. O. D.,
agent, 82.54
Saratoga Asso., Schuylerville,
ch., per Rev. O. D., agent, 2.60
Harrisburgh, ch., per Rev. O.
D., agent, 6.44 803.99

New Jersey.

West N. J. Asso., Medford, ch.
2.64; Columbus, ch. 8.78; per
Rev. S. M. Osgood, agent, 11.42
East N. J. Asso., Jersey city,
Union ch., Fem. Miss. Soc.,
per Rev. S. M. O., agent, 50.00 61.42

Pennsylvania.

Beaver Asso., Newcastle, A. G.
Kirk act'g tr., T. Spencer 2;
Holmesburg, ch., of wh. 4 is
fr. Sab. Sch. infant class,
19.46; Philadelphia, Mrs. J.
M. Richards 50; 71.46
Centre Asso., Shirleysburg, ch.,
per Rev. S. M. Osgood, agent, 6.00
Wyoming Asso., Eaton, ch., per
Rev. S. M. O., agent, 8.00 [illegible]

Ohio:

Cincinnati, 1st ch. 53.50; Granville, D. Humphreys 7; 60.50

Indiana.

Friendship Asso., Bloomington, J. W. Sanders, per Rev. A. S. Ames, agent, 10.00

Bethel Asso., New Albany, W. J. Newkirk, W. T. Courtney, C. Bartler, M. W. Sherrill and Rev. W. B. Crisler ea. 5, to sup. a nat. preacher, per Rev. A. S. A., agent, 25.00

Huntington Asso., Wabash, ch., per Rev. A. S. A., agent, 1.00

Elkhart River Asso., Oswego, ch., per Rev. A. S. A., agent, 2.00

Northern Ind. Asso., Macedonia, ch. 1; Westville, ch. 17.21; per Rev. A. S. A., agent, 18.21

Indianapolis Asso., Little Buck Creek, ch. 3.25; Indianapolis, ch., tow. building a mission house at Henthada 14; per Rev. A. S. A., agent, 17.25

Flat Rock Asso., Edenburg, ch., per Rev. A. S. A., agent, 50

Tippecanoe Asso., Attica, ch. 3.20; Covington, ch. 11; per Rev. A. S. A., agent, 14.20

Lafayette, ch. 24.20; Covington, Dr. C. Clarke 5; tow. building a mission house at Henthada, per Rev. A. S. A., agent, 29.20 — 117.36

Illinois.

Chicago, 1st ch., bal. 47.73; Elgin, Miss Jane Smith 2; Millersbury, Mrs. A. J. Slafter 1.75; 51.48

Michigan.

Lenawee Asso. Brooklyn, ch., per Rev. A. S. Ames, agent, 2.25

Iowa.

Des Moines, ch., William A. Galbraith tr., 20.00

Georgia.

Fort Gaines, Miss Julia A. Gould, 5.50

District of Columbia.

Washington, E. st. ch., James B. Clarke tr., 52.92

Canada West.

Beamsville, ch. 20.80; Mrs. Bean 2; colls. by J. W. Stone 14; St. George, William Kitchen 1; Mrs. K. 1; their children, M. 25 cts.; James 25 cts.; J. N. 1. ct.; J. B. Kitchen 1; Paris, Mrs. Spottiswood 2; Mr. Latshaw 4; Mrs. Wolverton, 50 cts.; Boston, ch. 12.25; Mr. and Mrs. McMichael 2; Jno. Nelles 1; Hartford, ch. 2.74; Dea. Dean 1; Mrs. Barber 50 cts.; Mary Barber 50 cts.; S. Merrill 50 cts.; E. Van Lovus 2; B. 1; J. 1; William 1; Deborah 50 cts.; Waterford, ch. 5.06; A. Barber 5; Mrs. Bolby 1; H. Beal 1; Dea. Beamer 1; N. Boughner 1; Vittoria, ch. 8.04; Elder Ryerse 2; P. E. Young 4; Mr. Williams 1; Charlotteville, 2nd ch. 2.82; Simcoe, ch. and cong. 7.40; J. Winch 1; Delhi, ch. 6.54; coll. at evening meeting in Methodist ch. 4.50; Dea. J. Souvreen 1, Dea. F. Souvreen 2; Mrs. J. Souvreen 1; Springford, ch. 4.05; Mrs. Siple 25 cts.; Eben Healey 2; "a mite 25 cts.;" Dea. T. Wilcox 1; Burgessville, ch. 5.87; S. Nichols 50 cts.; J. Moses 25 cts.; P. Snyder 25 cts.; P. Watson 16 cts.; Woodstock, ch. 5.75; Rev. and Mrs. E. Topping 1.91;—their children, C. 25 cts.; J. 15 cts.; William 15 cts.; F. T. 7 cts.; Dea. Burtch 1; Strath Roy Village, missionary meeting 4.34; at Mr. Saxton's 1.75; Canboro village, ch. 4.14; at Mr. Bradshaw's sch. house 3.45; Chatham, Tabernacle ch. 6.12; to cons. Rev. A. Campbell L. M., 171.82; of wh. amt. 116.45 was reported in gross last month, particulars not having been rec'd, per Rev. S. S. Day, agent, [illegible]

[illegible]

2,67

Legacy.

Cornville, Me., Joshua Woodman, per Samuel Woodman, Exr., [illegible]

[illegible]

Total from April 1 to May 31, 1857, $7,44

Donations in Goods.

Condersport, Pa., Mrs. E. A. Jones, 1 box clothing, &c., for Mrs G. P. Watrous, 9.00

Philadelphia, Pa., Dr. D. Jayne & Son, 4 boxes Medicines for Rev. M. Bronson, 198.00 — [illegible]

DONATIONS.

RECEIVED IN JUNE, 1857.

Maine.

Rockland, John Wakefield 50; Livermore, Dea. Thompson, dec'd, to cons. J. D. Thompson L. M., 100; 150.00

Corinna, Rev. B. P. Winchester 1; A. Young 4; Sullivan, Mrs. M. Uram 1; Vassalboro, ch. 7.10; Winslow, ch. 4.24; North Livermore, Fem. Mis. Soc. 3; Albion, ch. 1.60; E. Dixmont 75 cts.; W. Hampden 5.75; Bradford 3.75; Atkinson 1; Charleston 8.75; D. Heinck 5; E. Corinth 6.05; So. Dover 5.31; Sangerville 3; So. Sangerville 2; Guilford 3.18; Abbott, ch. 5; S. Warren 1; Monson, ch. 6.75; Parkman, ch. 2.25; Foxcroft and Dover, ch. 13; Dexter, ch. 3.37; Harpswell, ch. 11.60; per Rev. F. Merriam, agent, 109.45 — 1

w Hampshire.

); Hudson, D.
ton, ch. 10.25;
.50; per Rev.
at, 26.45

Vermont.

nd, 10.00
5; Cavendish,
is 1; Grafton,
ham, ch. 19.28;
ch. 2.62; Lon-
7.25; Sharon,
Rev. H. Ton-
90.40 100.40

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"The widow's
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bster, ch. 12;
Bacon, for the
ion, 10; Shel-
h., J. B. Bard-
221.60
h. 10; 2nd ch.,
fr. Sab. Sch.,
49; Worcester,
of which 36.45
s. Soc., 242.55;
h., mon. con.
ter, ch., mon.
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0; per. Rev. J.
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ch., with other
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11; Wyoming, ch.
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icoke, ch. 3.50;
:h. 5; Caroline,
; per Rev. O.
96.77
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; West Hoosick,
:r Rev. O. D.,
42.79
15 95; Coopers-
; Litchfield, ch.
en, ch. 1.50; W.
0; Mrs. L. Rob-
:ev. O. D., agent, 34.58
31.24; Mrs. E. R.
ord, 1st ch. 2.85;
per Rev. O. D.,
39.09
Asso. 20; of the
91; per Rev. O.
44.91

Saratoga Asso. 11; Burnt Hills, Fem. Benev. Soc. 10; per Rev. O. D., agent, 21.00
Worcester Asso., Maryland, ch. per Rev. O. D., agent, 16.47
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New York Asso., Hastings, ch., per Rev. O. D., agent, 18.60
Black River Asso. 55 23; La Fargeville, ch. 16; Lowville, ch. 10; R. Hopkins and wife 2; Great Bend, ch. 12.50; Clayton, ch. 33; Belleville, ch., of which 6.62 is fr. Fem. Mite Soc., 37.22; Adams Centre, ch. 32.55; Village ch. 10; Martinsburg, ch. 6; Daniel Hall 25; A. S. Gillette 25; Dea. A. Clark 5; Henderson, ch. 10; Leyden, ch. 94.87; to cons. N. M. Shephardson L. M.; per Rev. H. A. Smith, agent, 374.37
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Genessee River Asso. 20.26; Castile, ch. 12.25; Grove and Portage 13; Gainsville, ch. 5; Rev. H. A. Cutler 1; per Rev. H. A. S., agent, 51.51
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Bradford Asso., Troy, ch. 1.03; Smithfield, ch., E. T. Wood 2; Ridgeburg, ch., D. A. Gillette and lady 1.25; per Rev. S. M. Osgood, agent, 4.28
Central Union Asso., Vincent, ch. 17.60; Milestown Union ch. 8.79; Holmesburg, ch., Sab. Sch. 5.26; per Rev. S. M. O., agent, 31.65
Monongahela Asso., Greensbo-

ro', ch. 1; Flatwoods, ch. 13.50; per Rev. S. M. O., agent, 14.50
Philadelphia Asso., New Britain, ch. 29.25; Lower Dublin, ch., of which 40.20 is fr. Fem. Mite Soc. 74.70; Philadelphia, 5th ch., of which 131.50 is fr. Fem. Miss. Soc., 431.50; to cons. Miss Mary Richards and Miss Annie Richards L. M., by Dea. W. H. Richards; and Judson Ford L. M., by Dea. S. Ford, per Rev. S. M. O., agent, 535.45
Pittsburg Asso., Freeport, ch., per Rev. S. M. O., agent, 5.20 — 602.08

Ohio.

Centreville, ch. 16.00
Medina, ch. 18.50; Columbia, ch. 10.30; coll. at Cleveland Asso. 15.40; per Rev. Henry Davis, D. D. 39.20 — 55.20

Indiana.

Manchester, ch. 20.00
Elkhart River Asso. 5.03; Lima, ch., for mission house at Henthada 7.15; per Rev. A. S. Ames, agent, 12.18
Northern Ind. Asso., Macedonia, ch. 2; Rev. J. Mustin 1; Mrs. Walterhouse 25 cts.; Mrs. Merrill 25 cts.; per Rev. A. S. A., agent, 3.50 — 35.68

Michigan.

Wahstenaw Asso. 8.81; Dexter, ch. 4.10; Pinckney, ch. 12.10; Clinton, ch. 8 20; Lima, E. Smith 1; per Rev. A. S. Ames, agent, 34.21
Lanowee Asso. 16.70; Brooklyn, ch. 4.75; per Rev. A. S. A., agent, 21.45
Hillsdale Asso., per Rev. A. S. A., agent, 4.14
St Joseph's River Asso. 10.80; Srurgis, ch. 6; Edwardsburg, ch. 9; Liberty, ch. 1; per Rev. A. S. A., agent, 26.30
Kalamazoo Asso., Galesburg, ch.; per Rev. A. S. A., agent, 5.49
Jackson Asso. 31.51; Aurelius and Onondaga, ch. 15; per Rev. A. S. A., agent, 46.51 — 138.10

Maryland.

Taneytown, ch., of which 5 is fr. Rev. D. Cummings, 9.00

Cherokee Nation.

Cherokee ch., Miss. Soc., Rev. E. Jones, Sec., 45.00

New Brunswick and Nova Scotia.

New Brunswick and Nova Scotia For. Miss. Soc., J. W. Barss, tr., for nat. preachers under Rev. A. R. R. Crawley, in Henthada, 200; Chatham, N. B., Charles Lloyd, to educate Kanoke, under care of Rev. Dr. Mason, Toungoo, 10; Horton, N. S., Rev. A. W. Sawyer 12, 222

Canada East.

Danville Asso., per Rev. A. Gilles, 18

Canada West.

Western Asso. 32.10; Walsingham, ch. and cong. 22.25; per Rev S. S. Day, agent, 54.57
Grand River Asso. South, per Rev. S. S. D., agent, 41.90
Niagara Asso. 7.04; Canboro' Village, ch., in part, 2.25; per Rev. S. S. D., agent, 9.29
Grand River Asso. North, 31; of ten subscribers 7 ea. to raise the amount to 100, tow. a L. M. this year, Alexander Kennedy and Rev. Geo. Wilson, 14; Brantford ch. and cong., morn. & eve. col. 50; Arnold W. Sherstone, 2; D. B. Davison, a child, 25 cts.; St. George's ch., Dea. C. C. Smith, 2; per Rev. S. S. D., agent, 99.25 — 205

In Foreign Countries.

France, Denain, ch. 18.87; Paris, ch. 7; 25.87
Greece, Athens. Thomas G. Dickson 5; Demetrius Sakellarius, 3; per Rev. A. N., Arnold, 8.00 — 33
3,928

Legacies.

Cambridge, Mass., Mrs. Elizabeth Hovey, per Geo. Cummings, Ex'r, in part, 2,500.00
Hastings, N. Y., Hannah Godfrey, per C. A. Wilson, Ex'r, per Rev. O. Dodge, agent, 15.00
White Creek, N. Y., Cornelia A. Perry, per Rev. O. D., agent, 200.00
Lawrence, Ind., Thomas Townsend, in part, 100.00 — 2,815
6,735

Total from April 1 to June 30, 1857, $14,173

Donations in Goods.

Cambridge, Mass., Old Cambridge ch., 1 globe and planetarium, for the Henthada Mission, 34.00
Taunton, Mass., Miss Harriet W. Gould, 1 communion table cover, for the ch. at Nowgong, Assam, 4.50
Philadelphia, Penn., Dr. D. Jayne & Son, Medicine for Rev A. H. Danforth, 8.00
Providence, R. I., Perry Davis & Son, 1 box Pain Killer, for Rev. D. Whitaker, 6.00 — 52

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VOL. XXXVII. SEPTEMBER, 1857. No. 9.

AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

JOURNAL OF MR. LEHMANN.

Berlin and its outstations.

April, 1857. — In Berlin the Lord has ot withheld his blessings, but our pro- ress has not been so marked as at some rmer times. Our statistics show a ight decrease, but the decrease is only pparent, arising from the dismission of me forty members to form the new urch at Seehausen. Apart from this rge diminution, we should have been ble to report an increase of thirty-six uls. Other churches have had much reater increase, especially that at Me- el, which is now the largest in Prussia. ur prospects in Berlin are pleasing. everal promising inquirers are applying r admission. Mr. Millard, a zealous nglish brother, agent of the British and oreign Bible Society, has removed ither from Breslau. He speaks Ger- an fluently, and has engaged to preach i my absence. I have taken much ains with our singing-choir, and great nprovement has been realized in this nportant part of worship. The reli- ious instruction of our children in the abbath school and on a week-day has een regularly continued. The young en's association, also that of the young women, and of mothers, have been kept up successfully.

We have two or three new outstations. At Luckenwalde six were baptized a few weeks since. Brn. Messing and Thies have preached regularly at the outsta- tions, while my own labors have been confined to the capital. We have made a new effort to maintain a regular ser- vice in another portion of the city, but it was interrupted by my journey. At Frankfort on the Oder, the attendance on religious meetings is much increased, and the labors of br. Zeschke in this large field meet with much acceptance and are crowned with success.

Under date of April 3, Mr. Lehmann gives an account of a visit to Elbing, where he had been invited to attend a council to delib- rate and give advice in respect to difficulties ex- isting in the church. Before the work pro- posed at Elbing was concluded, he visited Königsberg, the capital and royal residence of East Prussia, around which the stations of Memel, Stolzenberg, Rositten, and Elbing are situated, and where it had been determined the last year to form a new station. The members there,— thirteen in number,— had subscribed three hundred and fifty dollars yearly for the support of the mission, and invited Mr. Joseph Lehmann, son of our brother Lehmann, to be their pastor. Here Mr. Lehmann preached to a crowded audience in a private house. A police officer was pres-

ent to observe what was done, who afterwards expressed his gratification with what he had witnessed. An effort was made, without success, to procure a suitable hall for future meetings. Thence he proceeded to Tilsit, and afterwards to Ragnit, where, immediately on his arrival, he addressed a congregation that was about to separate, and another meeting was appointed for the next day.

Having received pressing invitations to visit various churches in this region, including Memel, where, on the last night of the year 1856, 27 converts were baptized, Mr. Lehmann left Ragnit on Saturday, April 4, and proceeded under many difficulties, on account of the breaking up of the ice in the river and the inundated state of the land, to that city. A chapel has recently been built here by the church, who also support their pastor without foreign aid. On entering the house of Mr. Niemetz, the pastor, his attention was attracted by the voice of singing; and, the doors of the adjacent room being thrown open, a choir of warm-hearted brethren and sisters, who had waited some hours for his arrival, welcomed him to their company; whereupon he "thanked God and took courage."

Memel — Missionary spirit.

April 5. — In the largest chapel our churches as yet possess, I preached on the Sabbath, morning and afternoon, to a crowded audience in Memel, among whom police officers were present, watching. The Sabbath school is again interdicted; we saw, however, about thirty of the children, who are instructed secretly in private rooms. Afterwards a church meeting was held, and in the evening I preached and administered the Lord's Supper; so that, as everywhere, I had my full daily work.

Mr. Lehmann here explains, that so much labor was put upon him, on the above-mentioned Sabbath, at the instance of Mr. Niemetz, the pastor, who was suffering under despondency. A member of the church, having become prejudiced against Mr. N., had sought to create a party among the brethren, affirming that Mr. N. preached the law and not the gospel, that he was an unconverted man, &c. The object was to displace the pastor, and secure the recal of Mr. Doerksen, an humble and faithful brother, who had previously sustained that relation. The result of the whole was the exscinding of the offending member, whose folly and unjust prejudice became so evident that the church acted with one accord. Mr. Lehmann proceeds—

Apart from this matter, I was very much pleased and edified by all I saw and experienced in Memel. The spirit of fraternal love is general. Wherever I visited with br. Niemetz, we were received with the utmost cordiality and affection. I saw again the system of working for the mission in full operation. The association of young women, and that of the younger married women, made dresses and other articles for the benefit of the cause. The elder women earned handsome amounts by picking oakum. The brethren helped by their contributions. A love feast is held quarterly in connection with these efforts, at one of which I was present. The amount reported as the proceeds of the first quarter, is 117 thalers. Besides this, one thousand dollars have been laid aside, the interest of which is to be devoted to the support of the Königsberg mission. The church also sustain their pastor and two missionaries. Thus great activity is displayed.

The missionary concert took place on Monday evening. A crowded congregation listened with eager attention, while I recounted most of the late occurrences in the missionary field, both in Germany and among the heathen. It was a most interesting and blessed meeting.

Having done all in my power to encourage and strengthen the brethren in this most important field, I left April 8, for Königsberg. Here I was met by some of the faithful brethren, and made farther efforts, though without success, to procure a hall for public worship.

The next morning Mr. Lehmann proceeded to Koppelbude, and thence, by a drive of several hours, to Glautinen, the residence of a forester whose acquaintance he had formed. Here he was hospitably entertained, and in the evening preached on the sufferings of Christ to a crowded and attentive congregation.

erity of the churches at Rositten and Stolsenberg.

e following day I was driven to ten, by a brother who had come on se with his carriage. It was Good ıy,— celebrated generally in Ger-, and also by most of our churches. in the forenoon and afternoon I :hed to very crowded congregations. urch meeting also was held, and the ance of baptism was to have been nistered, but was postponed. I had t intercourse in the intermediate s with the blind pastor, Mr. Mat-. When I entered this village the time, several years since, I was ed to use the greatest caution, be-e persecution then fearfully pre-d. Now, the aspect of things has ged wonderfully. The members of church form a strong body, including worthiest and wealthiest agricultu-. They have erected a meeting e of their own, and enjoy full ty. They gather in the village in e groups after their meetings, and pposition is any longer made. How derfully does our Lord rule!

he next day I proceeded to Stolzen-, a village so well known in our ion. The pastor, Mr. Weist, was out several years ago from the ch at Berlin, and has been instru-tal in the conversion of many. Un-his supervision the church at Stol-berg has become two bands, — Stol-berg and Rositten,— which unitedly ld be perhaps the largest church in ssia. Great preparations were made the following days, and in protracted versation we reviewed both the past the present.

April 12. — This was Easter Sunday. early prayer meeting was held at the pel. At nine o'clock, I preached to rowded congregation, from Acts 4: 14. Church meeting followed, when onsiderable number were examined, d most of them received as candidates baptism. In the afternoon I preached m John 20: 1, — Mary at the sepul-re. Again a rich blessing was enjoyed. At an adjourned church meeting, the examination of candidates was continued, and several more were received. In the evening we proceeded for the administration of baptism a long distance into the country to the estate of one of our brethren, where, at my first visit, several years ago, I preached in a barn to the assembled throng. Near it was the baptistery, — a pond through which a brook winds its way, surrounded by steep green banks, bordered with hedges, and rising on every side like an amphitheatre. Hearing a noise, and seeing some persons behaving very rudely, we feared that a disturbance would be attempted. Br. Weist was requested by some to postpone the ordinance till early the next morning; but he was firm in his resolution. While he addressed the candidates in the house and made preparation, I arranged that our members, who were there in vast numbers, should mingle themselves generally among the people and separate them. Our fears all subsided when br. Weist, the pastor, appeared in his baptismal dress, leading one of the candidates in white, and followed by a long procession of the rest,— all in white. The imposing scene evidently impressed the spectators, and a great calm and the strictest attention prevailed. Mr. Weist, after a very clear and powerful address, proceeded into the water, baptizing successively seventeen candidates, with due dignity. We thanked God fervently that he had overruled the scorn of our enemies, and granted us such tranquillity and peace. I afterwards addressed the baptized in the midst of a crowded assembly in the house, and praying and laying on of hands and a hymn closed the memorable scene and the memorable day. "Bless the Lord, O my soul!"

The second day of Easter week is generally celebrated in Germany, and I preached again in the morning from Luke 24, — The disciples going to Emmaus. In the afternoon a love-feast was celebrated, with a large attendance. After enjoying the good things offered in a peculiar and rustic way, there were

speeches, and I again occupied a long time in recounting to the friends many of the most interesting facts relating to the kingdom of Christ in America, England, and in our German churches. Singing and conversation were continued till a very late hour, according to our custom. Thus closed the momentous days spent here. Sweet is the remembrance of them, and I trust important will be the results.

Bladiau — Religious services prohibited at Konigsberg.

14. — Proceeded to Bladiau, one of the outstations of Stolzenberg, in company with Mr. and Mrs. Weist. We were most affectionately welcomed, before reaching the village. We saw the meeting-place; but as it was found much too small, another was provided, and in the evening a great assembly was gathered. For want of accommodations almost all were obliged to stand; but so great was the interest of the people in hearing the word of God, that all remained rivetted to the spot without showing any signs of weariness.

At two o'clock the following morning, accompanied by six or seven of the members, I proceeded two German miles on foot, to the nearest railway station. The clear, starry sky, the gradually dawning day, the songs of Zion, and the fervent conversation, strengthening our faith, rendered this night-wandering highly interesting. We reached the station at five, when, after taking an affectionate leave of my weeping companions, I proceeded the fourth time to Königsberg.

It was supposed that this would be a more favorable time for obtaining a room for a place of worship. But after a day's careful and minute searching, I was again disappointed.

It was intended that I should preach here again in a private house. This was prevented, however, by a decree of the President of Police addressed to one of the brethren. In this decree it was said that religious services had already been held twice by foreign Baptist preachers, and that this would no more be permitted; — that such services would not only be prohibited at once, but such preachers would also be expelled from town. I perceived hence that my son will not have an easy task, and that Königsberg must be taken, like Jericho, by blowing the trumpets. I had not time to press the holding of a meeting in defiance of the civil power; but in a quiet and secluded room I gathered the few brethren, prayed with them, and expounded to them the word of God.

Elbing — Dirschau — Gogolin — Hammerstein.

From Königsberg Mr. Lehmann returned to Elbing, where he occupied on the Sabbath the pulpit of Mr. Penner, who was sick. Half a dozen members of the church were dissatisfied with the ministrations of the pastor, and resolved to bring about a disruption of the pastoral connection. But all the residue of the church were strongly in his favor. As no union could be effected, Mr. L. prevailed upon the discontented members to do nothing decisive until the Conference of the German Union.

20. — Left Elbing, where the people had manifested great affection, and where I had enjoyed much. Crowds gathered at the railway station, and sweet fruits and rare and precious flowers were thrown into the carriage. Thus I was favored above all the other passengers, and was enabled to see how great is the happiness of the people of God. In the afternoon I reached Dirschau, and soon saw several members. After preaching, a church meeting was held, when it was proposed to form this out-station of Elbing into a separate church. Many circumstances seem to favor such an arrangement.

21. — Recrossed the Vistula at Grandenz and proceeded to Gogolin, the residence of a wealthy farmer, late a Mennonite, from whom I had received an urgent invitation. As they rarely see a Christian brother, I spent here several days, and found the state of things improved. I visited in the neighborhood and preached in the house, invitations

been sent abroad to those who
ome and hear.

Gogolin, Mr. Lehmann hastened to
erlin. Near Friedland he fell in with
Pilgner and Wruck, who had come
him. The latter, Mr. Wruck, a col-
of the Berlin church, who was located
ew place, had already suffered im-
nt and confiscation of goods for
old bibles.

d many of the members, who
erally poor. In the evening most
assembled in the house of br.
where I endeavored to strength-
faith and hope.
Sabbath. I preached again twice,
veral visits and held in the even-
eeting similar to that of last
. I found among the brethren
terest, and adherence to the
of God. Br. W. labors usefully
nall scale. There is reason to
at the cause of God here will
.
Proceeded to Hammerstein, and
lially received. Here as in many
aces, emigration to America con-
thin the ranks of the believers.
any visits, and preached in the
to a large company.
Travelled on foot, — twenty-
nglish miles, — to Bublitz. On
y, we visited in Friedenshof a
ation of Separatists, who are nu-
in Pomerania. They adhere
o Lutheran views, but are op-
o state churches and strive for
oration of primitive gospel order.
e very cordially received in their
valley, and invited to remain
ach in the evening.

verts revisited — Summary.

We were received hospitably
n by Mr. and Mrs. F., whom I
two years ago, and with whom
elebrated the Lord's Supper in
st, on the summit of the Gollen
mountain.* I rejoiced much to find these two dear disciples clinging fast to the Saviour. It was chiefly on their account that I passed through this part of Pomerania. We spent eleven hours together to mutual edification, conversing and celebrating the Lord's Supper. I closed by giving them a more extended address, admonishing them to hold fast the way of salvation. We maintained entire seclusion, that we might not be disturbed. These friends do not often enjoy the fellowship of the saints, and it is more than a year since they have been visited; hence, I rejoice so much the more in their faithfulness, and in the zeal with which they spread the sacred Scriptures and religious tracts.

Passing through Stettin, Mr. Lehmann preached in the chapel, but reported the church to be in a state of unhappy dissension. Thence he returned to Berlin, after an absence of from six to seven weeks. In reviewing the incidents of his journey, he says —

The Lord's wonderful dealing is exhibited in East Prussia, where the germ, planted in humility and hope, has yielded glorious fruit. There is no field of labor where the truth as it is in Jesus has spread so widely and become rooted so deeply. In the neighborhood of Königsberg — embracing the churches of Memel, Rositten, Stolzenberg, Elbing and Goyden, — are 101 preaching stations and 1,141 church members. These all strongly desire to have a centre in Königsberg, where at present only thirteen scattered members reside.

Our churches in Prussia are twenty-two in number, outstations 257, members 2,744; increase last year, 264.

Mr. Lehmann closes by referring to the work of grace in Templin, noted in the Magazine for August. "Nearly ninety members have been added to the church this year, and new cases of conversion are constantly reported."

* See Mag. for Nov., 1855, p. 445.

LETTER FROM W. ZESCHKE.

A believing schoolmaster—Baptism.

Frankfort on the Oder, May.—The Lord continues to establish his kingdom here, and to enlist new soldiers beneath his banner. Last month I held several well attended meetings at F. The schoolmaster told me he had by letter, and later verbally, informed his superintendent of his conviction of the scripturalness of the baptism of believers, and the invalidity of its administration to infants; at the same time requesting instruction in case he should err. The superintendent spared no pains, both from the Scriptures, and by reasoning, to prove the baptism of infants to be correct, but could not refute our friend. The latter was at the same time informed by his superior, that in case of his abiding by his new views, he would be dismissed from his present office. He was likewise requested to converse with no one on the subject. He is now awaiting a summons from the superintendent, after which he intends judicially to declare his secession from the national church. He hopes, by taking this step so deliberately, to prove to his colleague that he has well weighed what he is doing.

Soon after my return I went to Cüstrin to baptize a brother. We were obliged to administer the ordinance in the village of Mauschnow, as it would have probably caused a disturbance in the town. Even the clergyman of Cüstrin intended to be present, and had requested the curate to call for him; but no doubt they found the way to Mauschnow too long. On this occasion, although it was cold and unpleasant, we had much enjoyment. Several inquirers from Frosle and Golzow were present. On the ensuing Sabbath our services were unusually well attended. The house was crowded, so that the doors could not be closed. A sick man whom the Lord has healed in spirit, we received into membership.

On Monday I proceeded to Loppen, to baptize a young woman who has been recently converted. But her position as a servant prevented her from leaving her master's house. At Fubel I conversed with two persons, of whom one was received by the brethren and baptized by me. My next station was Friedeberg. Here br. G. has long stood; but the Lord has at length rewarded his faithful, persevering testimony by converting four persons. Among these is a young female, who has already suffered much persecution for her faith's sake. She had attended br. G.'s meeting against the will of her uncle and guardian, who in consequence drove her from his house. She has already been received, however, into the family of a Christian friend.

The meetings at Friedeberg are well attended, although the Lutheran clergyman makes it the chief object of his pastoral visits to warn the people against us.

At Landsberg, I was accosted by a young man who said his mistress wished to converse with me. I found her to be a believer, and convinced that it is her duty to be baptized; but she does not wish to take this important step without her husband, for whose conversion she is much concerned.

At Wepritz and other places, I held meetings, which were well attended, evidently the result of a widely-spread desire for instruction in the truths of the bible.

My time and strength are entirely claimed by my work, and much more might be effected, if we had more working brethren at command. Thus, for instance, I have been requested by many Moravians to come and hold meetings among their community; but I find it to be impossible. It is, however, my consolation to know that the Lord will, as of old in Israel, raise up the right men at the right time; for he is "the same yesterday, to-day, and forever."

FRANCE.

LETTERS FROM FRENCH PASTORS.

The following extracts, translated from letters of French pastors, show something of the spirit of the brethren, and the nature and success of their work. Though destitute of the supervision of a missionary from this country, it is evident that the cause is not deserted by the Head of the church.

The gospel in a sick chamber.

Mr. F. writes from ———, June 18:

The Lord does not cease to work in our country. In unpleasant weather, when we are unable to hold our meetings in the woods, not only is our house too small to accommodate the whole assembly, but even our chapel at L—— is scarcely spacious enough; and if we were able, it would be very necessary to attempt to enlarge it.

Since the opening of our chapel, I have embraced every opportunity to speak of the truth which saves to a gentleman and his family near whose chateau the chapel is situated. If I have hitherto despaired of seeing this family accept of Christ for their Saviour and the gospel for their rule of life, it is so no longer. One morning, about three months since, Mr. —— came to my house, and, as soon as he saw me, began to weep bitterly, saying,—"Mr. F., what a trial! my daughter is going to die. She wishes to die in your communion. She has long known that the truth was with you, but she has been afraid of the world, and the priests, and has also been anxious about the future. But alas, her future is—to die! Still I hope God will pardon her sin."—I consoled the weeping father as well as I could, and we arranged that I should call on his daughter after the visit of two physicians, whom he had just engaged to go to L———. As soon as he had gone, I told my wife that the young woman would not die, and I retired to pray.

At the appointed hour I went to the house. As soon as the sick girl saw me enter the room, she summoned all her strength, and said to me mournfully, "Mr. F., I am glad you have come; I should not be unwilling to die, if I were sure of being saved." I replied, "I am glad also that you sent for me to speak to you of the way of salvation. I do not come to tell you that you have any merits which can save you; on the contrary, you deserve to be lost. It is a painful truth; but I could not be faithful to your soul, if I did not declare it to you. Hear what the word of God says." I then read Rom. 3: 9, seq., and showed her that all men have merited eternal death, and that she, as one of the human family, had also merited the wrath of the Almighty. To every charge laid against the race of man by the apostle, she answered, "That is true." The father and mother also answered, "That is true." The mother added, "Alas, when we are not in affliction, we are neglectful of these truths. It was necessary for God to smite us, in order to awaken our souls."

When I reached the end of verse 18, I said to her,—"All men have sins or the germs of sin, which the Holy Spirit ascribes to the entire race. But as we deem ourselves less guilty, on account of the perversity of our hearts, when we see that we have companions in sin, endeavor to forget others and to think only of yourself. It seems as if the apostle meant to describe you in particular, when he said in v. 11.—'There is none that seeketh after God.' In fact, ever since you have been in the world, what have you sought? You have sought education, knowledge, the praise which the world gives to youth, to fortune, and to amiability and virtue. You have obtained all these things; but while this has been the principal occupation of your mind and heart, you have neglected God. I do not say that you have entirely forgotten Him, but that you have not given Him that which is his due. Consider the universe which his hand has formed, and you will be convinced that he cannot be satisfied with so little. Remember that you have received everything from Him, and you will be alarmed at the ingratitude of your heart, which has inclined towards God but coldly and only at long

intervals, under the force of trials and only to escape the tortures of remorse. After all, do not estimate the greatness of your sins by any human standard, but by the divine standard. Man is vile, accustomed to sin. Sin is his element, and he looks upon it as a trifle: but it is no trifle in the sight of God. If you would understand how guilty sin is in the sight of God, see how Adam was driven out of Eden for a single sin, trivial in the sight of men. Or contemplate Christ on the cross, and then say if you have not deserved condemnation?" "O yes," she said. "I feel that I have richly deserved it." The mother assented. I proceeded —"Nevertheless, the same chapter which declares that man is lost in himself declares that he is saved by another, even Jesus Christ, accepted by faith as the propitiation for sin." I then read the remainder of the chapter, explaining particularly the 22d verse and these words in v. 25—"To show, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." I showed her that God could not pardon the guilty after the manner of kings,—that his justice would prevent; but that in order that He might be just, and yet be able to pardon the sinner, He had assumed in Jesus Christ the suffering due to our transgressions. As I proceeded in my explanation, the countenance of the young woman was lighted up with joy, and she exclaimed,—"What happiness! what happiness!" I closed the visit with prayer. The father and mother and the whole house were in tears. I left also deeply moved, and with the hope that "salvation" had "come to this house." My hope has not been diminished since; on the contrary, it is increased.

Though not wholly recovered, the young woman was present at our worship in the grove last Sabbath, obeying the command (Ps. 96: 8.) "Render to the Lord the glory due unto his name; bring an oblation and enter into his courts."

In the happy days when the honored Foreign Secretary was with us, he visited, *in* company with myself, our chapel at S—— and the family above referred to. On that occasion he said to me, "God is able to convert this family.—We must pray that he will." The secretary will learn with joy what God has begun to do for them.

Pleasing interview with an officer.

On Easter day I received a note from the justice of the peace of ———, in which he requested me to come to his office the next day at nine o'clock, A. M. I obeyed the summons. When I had seated myself opposite to him, I said, "Sir, I am sorry to be the cause of trouble to you and of continual occupation." "I am chiefly sorry for you," he replied; "for as for myself it is to such things that my time is devoted. Mr. F.," he continued, "I have received a letter from the Procureur Imperial, which concerns you. It appears that you constantly receive many people at your house. The officer wishes to inquire if you are determined to persist in receiving everybody there?" "Sir," replied I, "I am at a loss how to answer you. On the one hand, I do not wish to be accused of resisting the authorities; I sincerely wish it were possible for me to submit to what they require of me. On the other hand, you will easily understand that profound religious convictions cannot be destroyed by a prefectoral court. That is my feeling, sir; you can express it in such words as you please." "Sir," said he, "I understand you perfectly. So we will say that you cannot promise to hold no more meetings, that it would be too hard for you."

I was touched by this exhibition of good will and brotherly kindness. A smile of gratitude came over my face, and, thanking him, I said, "That is it, sir; you can answer the procureur in that way."

"The Procureur also inquires whether you are a minister,—a Protestant minister?" "From the point of view taken by the government, perhaps I am not a minister; but from the point of view of my own people, I am a minister." "Well, it is precisely on this point of view that the Procureur places it." Then he took the

r of the officer, and read something this—"Consequently you will ask F., if he is determined to persist in ving everybody to his house, and ber he is a Baptist minister, and her he has a certificate showing that a Baptist minister." "Yes, sir, I a Baptist minister. I have been ned by the laying on of hands, and e a certificate to that effect. Not ing what was to be the nature of conversation, I did not bring this r; but if you will have patience, in minutes you shall see it." Having d till my certificate of ordination brought, he took a copy of it. On g to the signatures, he made some rk at nearly every name which he d, such as,—"That friend of yours nearly my own name;" or, "There who lives almost within my dis- On coming to the name of Dr. . Parker, he said, "Have the kind- o give my respects to that brother you write him. I have just seen regret in the Macedonian that he es to serve on the Executive Com- e. Ah," said he, "you have s abroad and in lands far distant." we had done with the business of rocureur, he was unwilling to let ave, and he wished me to converse im, as a friend converses with his l. "Surely God is good to Israel, to such as are of a clean heart."

Baptism at ——.

morrow, I set out for A——, to e the young woman who was led rist by a sermon of our br.———. all baptize in four or five weeks at —. My heart swells with grief e can no more invite br. Willard baptisms.

Trials and mercies.

L—— writes from Paris, June 27:

—Our dear friends of the church —— have made a noble effort to me with them some time longer, that the Committee would soon to their aid, and not abandon them entirely. I remained with them as long as my resources were not exhausted. I foresaw that I should soon be penniless, and that it would be impossible for me to continue to preach the gospel in this country, and at the same time support my family, although I should labor with my hands. I had therefore determined to set out for America with br. Ledouble in October last; but in view of the sacrifices which would be imposed on our poor brethren of the church, and also inasmuch as the final decision of the Committee was not yet made, I determined to delay my departure. But I can delay no longer. If therefore I am not sent again by the Union into my field of labor in the month of September, I am decided with some of our brethren from ———, and———,to set out for America on the19th of that month.

Having tried all possible means to remain with our friends at ———, or at least to pass the Sundays with them, I have at last been reduced to the painful necessity of coming to Paris to seek the means of sustaining life. I established myself here with my family April 8, and entered into the service of a coppersmith. Though the master of the establishment promised to leave me to my liberty on the Sabbath, I found that I could not remain with him without profaning the Lord's day, and hence I am now here in Paris with my family, without work, and with no other consolation than that which springs from obedience to the commands of God.

* * * * *

We are still ignorant what the decision of the Committee will be in respect to the work in France. I am unable to give you a minute statement of the work at ———, on account of my distance from that place. But I have just learned by a letter from one of the brethren of ———, that several souls with whom I supposed I had labored in vain have been recently awakened. One is to be baptized on Sabbath next.

The pastor D—— writes,—

At P—— the work continues to go on

well. Our congregations on the Sabbath are full and attentive. We have many persons who make progress.

CHEROKEE MISSION.

LETTER FROM MR. E. JONES.

Fourteen baptised — Calls for more laborers.

July 4, 1857. — I have great pleasure to add to my last* the encouraging intelligence of the accession of fourteen more to the number of converts, who, we hope, have been brought to a saving acquaintance with the Lord Jesus Christ, as the only hope of sinners. Nine of them, — four Cherokee men and three women, and two black women, — were baptized at Notley, about twenty-six miles south west from this place, on Sabbath, June 14, by br. Tanenole. They had large and interesting meetings there, and the gracious work was still going on, but without adequate help. At the same time br. Downing had large meetings on Grand River, which were favored with much of the presence of the Lord. Several backsliders were restored to the fellowship of the church, and one, who professed to have found peace in believing, was baptized by br. Downing.

On Saturday and Sabbath, June 20 and 21, at our regular monthly meetings at Flint, four persons, — two Cherokee men and one woman, and one black woman, — were received by the church and baptized by J. B. Jones. The congregations were large, and much seriousness prevailed.

The calls for preaching are so pressing in every direction, that we are unable to follow up the work at many places where the indications are most favorable.

NINGPO MISSION.

LETTER FROM DR. MACGOWAN.

Usefulness of a native woman — The gospel in cities and country-places.

Ningpo, Feb. 28. A few weeks ago we had an opportunity of observing the utility of faithful native members in disseminating the elementary truths of the gospel. In company with two assistants of the mission, I spent a day in visiting several hamlets in which our widow sister, Mrs. Pau, has friends, to whom she had communicated much of what she knew of the truth. She was unable to accompany us on that visit, but had gone over the ground not long before with br. Knowlton and an assistant. Her friends and relatives had heard so frequently from her, that I found them tolerably well acquainted with our religion, and quite ready to receive instruction. If we should be able to keep up these visits, some earnest inquirers would no doubt soon present themselves.

As we become better acquainted with the country people, we have increasing evidence that they will more readily embrace the gospel than the residents of cities. From the accounts brought back from the central prefecture of this province by the assistants lately sent there, (the native place of one of them,) we have ample assurance that missionary efforts would be attended with speedy and wide-spread success. Buddhist idolatry has very little hold on them, and their local superstitions are of a simple character. Doubtless there are many spots in the interior quite prepared for receiving the seed of the kingdom, and from which abundant harvests might grow. One such place was Thistle Mount, far in the interior of Kwangsi, where without foreign agency a church was formed which has shaken the empire to its centre, and which, but for the Irving-like mysticism that invaded it, might have become as potent an agent in spiritual warfare as it proved to be in its religio-political crusade. This movement having become thus mis-directed, we are taught that the printed truth, in order to be truly useful, needs the living teacher to prevent its perversion. At Amoy also the success that has attended missionary labor has

* See Mag. for June, p. 181.

not been in the city, but in country villages.

The good seed not lost — Visiting the people.

About three years ago we visited a region of country hitherto unknown—Kwanhai*—not far from this city, the inhabitants of which were noted for indifference to Buddhism and idolatry generally. We distributed tracts and addressed the people. Since that time those people have more or less visited our chapel. Last year the English Episcopal mission opened a preaching room in that place, amidst great opposition on the part of literary and wealthy men. The inquirer who parted with a portion of his house for that purpose was in jeopardy of his life. Yet, though there is not less enmity to be encountered on the part of the men of influence, the common people hear gladly, and many ask for baptism. With the exception of the work at Amoy, missionaries have witnessed no such spiritual awakening as at that new station.

Villagers and country people are fearful of all strangers, even of those of their own land; when, however, their confidence is secured by friendly and familiar intercourse, having no personal knowledge of the vices of foreigners, and being therefore comparatively free from prejudice, they are far more open to conviction than the people of the ports. On several occasions husbandmen have attended our chapel, and have shown much interest in Christianity; but when we have offered to visit their neighborhood they have declined, and in several cases have discontinued their visits to us on coming to town. Much delicacy is required in making domiciliary visits among this people, as thereby one is likely to bring ridicule and persecution on his host. It is always necessary to ascertain first if the foreigner's presence would give no offence.

State of the country—The insurrection.

The anomalous state of affairs now existing in China shows that we are among a people who need to be specially studied, and that knowledge of them gained on the spot is all important to one having transactions with them. At Shanghai, the Americans, in connection with the English and French, are performing custom-house duties for the emperor, the venality of the Chinese officials rendering that measure necessary to prevent foreign merchants from smuggling. At Fuhchau we have stopped the payment of duties altogether, until satisfaction is rendered for the murder of an American citizen; while at Canton we are exchanging murderous shots with the imperial batteries. How different is it in the West! If an unfriendly gun is pointed at the remotest port of our coast, the whole land becomes in a blaze! But here a capital may be laid in ashes, and thousands slain by an invading force, and the adjoining province will look on with unconcern, anxious only to avert the hostile body from its own shores. Hence so long as collisions with foreigners are confined, as they probably will be, to Canton and Peking, the people of the intermediate ports will be glad to be neutral. The imperial government itself, so long as foreigners do not attempt to force themselves into Peking, will be sure, in view of the unsettled state of the country, to endeavor to confine hostilities to Canton. For these reasons we are not likely to suffer any interruption in our work.

The semi-religious insurrection has reached a crisis in its history. Intestine quarrels have resulted in the massacre of thousands of their bravest men, and in the execution of their ablest chiefs. It is supposed, as the chief authors of the blasphemy and imposture which have characterized the party are among the slain, and as the survivors are less dangerous men, that an improvement may be looked for. Time will disclose also whether the surviving chiefs possess the requisite military skill and administra-

* See *Magazine for Aug., 1853*, page 371.

tive ability to continue the movement. Many missionaries fear that, if successful in overturning the reigning dynasty, the party of Hung Siutsuen Taiping will be detrimental to the cause of truth. We are more hopeful. That chief, the originator of the party, still survives, and appears to have been the dupe of impostors. Certain it is, that it was during his absence that the Thistle Mount church became infected with heresy, and that he was controlled by the arch blasphemer who finally perished in grasping after the nominal sovereignty of the body whose virtual chief he had long been. No Koran or book of Mormon has been issued, nor have the sacred Scriptures suffered mutilation at their hands. Accepting the Bible as a standard of appeal, the new government, if ever permanently established, can not fail, we should think, to exert an influence for good on the destinies of all Eastern Asia.

The Karens of Burmah and the hill tribes of China.

Like most missionaries, I am prone to regard my own particular field as of primary importance, and entitled to a lion's share of attention; and it is not contrary to, but in accordance with, that feeling, that I rejoice in every accession of strength to the Karen Mission. For there is reason to believe that those people are intimately connected with some of the hill tribes of China, and, in short, that there are perhaps as many Karens in this country as in Burmah. If so, the evangelization of those in the latter country cannot fail to be the means of extending Christianity into the provinces of Sz'chuen and Yunan, or even into Kweichau, Kwangsi and Hunan.

The hill tribes of China are generically termed Miauty, children of the soil, or aborigines. Our knowledge of them is very imperfect, being derived from the lowlanders, with whom they have been more or less at variance from the dawn of Chinese history. Glimpses of them, *as they now exist*, are afforded occasionally in the documents known as the Peking Gazette. In a recent number of that publication there was an appeal to the emperor from the hereditary chieftain of several aboriginal villages in the district of Lushan Yachau prefecture, bordering on Thibet, against the laird of another group of villages. To a foreigner the main point of interest in the litigation is the charge of heresy and rebellion, brought by one party against the other. What they mean by heresy we have, unfortunately, no means of knowing. We know that Buddhism has made little or no progress among these simple worshippers of nature. They are not idolaters, and it was probably owing to the iconoclastic character of the Taiping insurgents that so many Miauty joined them in Hunan.

We have discovered evidence of the existence of a Jewish colony in Chingtu, not far from Lushan, nor yet from the original seat of the Karens, a century before our era. Now as the Jews of Chingtu seem to have disappeared about that period, when the Huns were expelled from China, we are of opinion that they fled to the mountains, and if they were not the progenitors of the Karens, the latter at least are indebted to them for their remarkable Scripture traditions. Our brethren in Burmah will be able at no distant day, we hope, to explore that least known, and, in many respects, most interesting portion of Central Asia. Perhaps even now Karen preachers might be able to traverse the mountains of Yunan and Sz'chuen, and, like Dr. Mason and some of their other teachers, be able, while promoting the cause of missions, to make contrbutions to the science of ethnography in which all Christians are interested.

LETTERS FROM MR. KNOWLTON.

Peril of foreigners—Prospects of the mission.

Jan. 26, 1857.—Yesterday was the day, as report had it, appointed for the destruction of all the foreigners in Ningpo.

me of the foreigners here placed sufficient confidence in the report to take precautionary measures for the safety of their families by sending them on board vessels in the river. Others remained their own dwellings, or took refuge th their friends who were better protected. But the day passed quietly away, d with it many fears; for, as it was e last day of the year, it was particuly auspicious for the execution of any sorderous plot. But we are still by no eans safe, and several families left toy for a more secure place at Shanghai. ow long the remainder of us will be le to remain here is uncertain.

The last accounts from the insurgents nfirm the reports that the eastern and rthern kings were killed, and that ae-ping-wang is still alive, shut up in s harem, yet wielding a mighty power. Our missionary operations are of course r the present circumscribed, and may on be suspended entirely. A letter om Dong, who is stopping at his father's ouse in Kinghwa, informs us that he nsiders his father, his uncle and another slative, believers. He is endeavoring assist them in their inquiries, and in the udy of the Scriptures.

As I said in my last, China must be pened. Her three hundred and sixty illions must receive the offers of the spel. What part, I again ask, are Amerian Baptists going to act in this great and glorious work? When the Chinese in arnest begin to receive the gospel, naions will literally be born in a day. I fer this, so far as the circumstances of he Chinese are concerned, chiefly from he denseness of the population, their ocial habits, their clanships, and practice f acting in great masses together, and I ay add the fixedness of their abode in distinction from roving tribes. When the great harvest days in China come, who will be here to reap?

Baptism of a convert from Chusan—A new field.

March 12.—I have to record this month the reception of the first fruits of the tour I made a year ago last autumn, at Chusan. The last place visited in that tour to the western part of the island was Seaw Saw. At that place an ignorant man, by the name of Poon, for the first time heard the gospel. He was a heathen and not a Catholic, though the Catholics here in China are, as a general thing, as ignorant and superstitious as the heathen. The truth made an impression upon his heart, and he could not rest until, as we trust, he found peace in believing in Jesus. He has, since first hearing the good news, been constant in his attendance upon the Sabbath services at the room at Tinghai, though he lives so far off as to be obliged to rise before light in order to be at the morning service. He had for some time requested baptism, but was so ignorant that we thought it best for him to wait until further instructed; he finally was baptized on the 1st inst.

The last of last month I visited a village about six miles south of Ningpo, to which no foreigner had ever been. A man from the village invited me to go, and came and accompanied me to the place. The assistant Gyin accompanied me, and we found nearly the whole village assembled together. They gave good attention, while we discoursed to them some two or three hours.

I am feeling more and more anxiety as the time for giving up the place now occupied at Chusan draws near, with reference to securing another place there. And as the Committee cannot at present aid, I have concluded to make an effort to do something towards securing funds to purchase a place.

Hongkong as a missionary post.

You remark in your communication of Oct. 13, that the brethren have inferred too much from an incidental allusion to the possibility of relinquishing the Hongkong mission! I have not inferred any such suicidal and injurious work as that. I am heartily glad to learn that the Committee have taken no steps to that end. I earnestly hope they never

will. Every port in China is a great centre, from which millions may be reached with the gospel. Hongkong I regard as an important field. It extends its influence and has a footing beyond the island, upon the main land, and converts are multiplying among the villages. The church has about double the number of members that the Ningpo church has.

The mission cause in China is destined to go forward and triumph, though it is in many respects the hardest field in the world, and though Baptists may be rejected of God as unworthy of a part in the glorious work. I cannot but hope that though the present prospects of the operations of the Union in China are so dark, the members of churches which claim to be so pure in their organization, and so "apostolic" in all their principles, will ere long become conscious of their ability and obligation to take a front rank among the hosts marshalling for the spiritual conquest of this vast empire.

Visit to Chusan.

24.—I visited Chusan on the 13th. When we preached, our room was full as usual. A few are inquiring. Spent three days in the city (Tinghai,) and then went to the village where Wong, the old disciple, lives. It was at his request. The village contains about sixty families, all living in little stone huts huddled, as all Chinese villages are, as thickly together as possible. We spent two days talking to these people. Their appearance was not very flattering; still we were much encouraged by the interest which some manifested. We spent half a day at another village, about a mile distant, where an inquirer lives, who, I trust, is truly converted. Many listened very attentively to the truth. We visited several other villages, among them Seaw Saw, the residence of the convert Poon.

TAVOY MISSION.

JOURNAL OF MR. ALLEN.

Villages on the sea coast.

In a journal dated Tavoy, March 19, Mr. Allen gives an account of four jungle tours. Besides these labors, he had preached to some extent in the city.

My first tour was to the villages on the sea shore, Monmogon, Pontaen and Kyouksin. At Monmogon the people listened as usual without disputing, but seemed no more inclined to embrace the truth than when I was with them a year ago. At Pontaen I have felt encouraged from the first. One man, Moung Loon, whom I have found nearly every time I have visited the place, says he has not worshipped idols since I was there last year, nor has he yet embraced the Christian religion. He said he never could worship idols again. Another man, Ko Shway Yat, at whose house I always stop, seems to have made a little advance. Last year when I visited him he had just put one of his sons into a kyoung;—I asked him whether, if another of his sons should wish to embrace the Christian religion, he would oppose him? He said, he would. When I put the same question to him this year, he said he would not oppose, but let his children embrace whatever religion they might choose. Several others listened very attentively, and promised to call on me when they came into town. At the lower village, Kyouksin, I found nothing to encourage me at all. The people are ignorant fishermen. They seem to have no relish for books or religion.

The river-villages — Numerous listeners.

My second tour was to villages on the river on the opposite side from Tavoy. The first day I spent at Kymeoigin, where there happened to be a pwai, or festival. Hundreds came from villages above and below. I took up my residence in a bamboo court house, which had been erected for the goungyoke. I had not been seated long, when that official himself, with whom I had some previous acquaintance, came down the hill on which the festival was held, followed by a number of his under-officers. We soon entered into conversation, which

was listened to by hundreds seated on all sides, among whom were a number of *thugels*, or subordinates. The goungyoke belongs to the higher class of Burmans, is well educated and a close reasoner. Our conversation increased in animation as it advanced, but not in a single instance was he able to sustain his cause. He was finally obliged to admit that his religion is like a superstructure without a foundation — that to sustain a religion without a God is impossible.

After we had passed over the entire range of Buddhism, and all present by the silent nod assented that its claims are unfounded, I turned and preached unto them "Jesus and the resurrection." I felt that if ever I had help from above it was on that occasion. Not a mouth was opened to dispute, but all paid the best attention, and occasionally gave assent with a nod that the words spoken were true. After an hour or more, the official took a most respectful leave; but many remained, to whom I discoursed and gave tracts.

At about 11 o'clock a procession was formed, with the Burmese official at its head, and all passed by the court house to the hill on which the pwai was to be held. I was invited to go, but of course refused.

All day long I was thronged with visitors; and although it was very hot I did not cease to exhort and preach to as many as were ready to listen. There must have been several hundreds.

In the evening the official came again, and we had a long talk on astronomy and geography. He rejected the Burmese idea that the earth is a flat plain, but could hardly believe that it revolves around the sun, instead of the sun revolving around the earth. I now learned for the first time that he had been partially educated in the government Burmese and English school at Maulmain.

The next morning I continued my journey down the river, finding villages almost within sight of each other for several miles, and preaching to them to the utmost of my power. I found many ready listeners. After an absence of several days I returned home, having invariably invited people to come to my house whenever they came to the city.

Tour to the mouth of the river.

For several years I had been meditating a visit to all the villages on the west side of the river to its mouth, a distance of about forty miles. These villages mostly lie back from the river, and but few are accessible by boat. I resolved, therefore, to go in a boat to the mouth of the river, and then walk back, spending as much time as I could at each village.

At the close of the first day and turn of tide, we reached in descending a village called Ka-det-ngai-tsake (Little Ka det Landing.) The priests of this village had left their kyoung and become common men. There happened to be a festival or pwai on the evening of our arrival, and hundreds had assembled by land and water. I went up alone to the spot where the crowd had assembled. On approaching, I could hear one and another say, "There is Jesus Christ — there comes Jesus Christ" — (a term by which all missionaries are known.) Soon I was seated and in conversation with the head men.

After a conversation of half an hour, (for preaching to heathen is more of the nature of conversation than preaching,) I found I had taken a seat too near the kettle-drums. The clatter of these, together with the noise of the multitudes, had almost drowned my voice, and I was obliged to raise it to its highest pitch in order to be heard. This soon created a severe headache, and I was obliged to retreat to a zayat, whither my men had carried my goods. I invited all to come who wished to listen further, but only three followed; the fascinations of the pwai had a stronger hold upon them than the truths of the gospel. The next morning I went again, and invited people to come out a short distance to an open shed, saying I would preach to

them. Few, however, came; and as I did not wish to risk my aching head again among their drums, I was obliged to leave them and return to the zayat.

At 2, P. M., the tide again favoring, we went on our way, and at dark reached a place called Enga-wen-dwin. Here a spring of cool water (the only one I have ever seen in the country) bubbles out from the foot of the mountain, from which we slaked our thirst. Here we found but two houses and an open zayat. In the latter we took up our abode for the night.

Kyoung-nee-man on the ocean side — Cordial reception.

In the morning, after trying to tell the people of the two houses of Enga-wen-dwin how they might be saved, I started for a village a mile or two below. Preached to all I met on the way — some three or four houses being scattered along under the mountain, whose very base was washed by the ocean. On arriving at the village, called Kyoung-nee-man, I was at once struck with its beauty. It is situated on an elevation which overlooks the sea, and where, at all seasons of the year, can be inhaled the bracing breezes of the Indian Ocean.

The people were no less cordial than their village was lovely. I was at once invited to a house, which was soon filled with listening hearers. After discoursing to them for more than an hour without a word of opposition, I stopped and asked if they had understood what I had been telling them. They said they understood all. They then invited me to come and lodge in the kyoung, saying that their priests had all left. To this I, of course, readily consented.

After breakfast and the tide serving, having walked back to the upper village, we put our goods into the boat, and descending to Kyoung-nee-man, moored our bark at the foot of the hill and placed our effects in the kyoung. Here we remained two nights. I never *had* more attentive listeners than at this village. They all assented to the reasonableness of the gospel, but they were not quite ready to receive it. The kyoung in which we stopped like all kyoungs, had a great quantity of idols. I proposed to the people to throw these idols into the jungle, saying that if the idols would return of their own accord I would also worship them; but if not, the people should forsake them and worship the eternal God. To this they would not consent. Still, on leaving the village, I could not but feel that the time is not far distant when these villagers will receive the gospel.

The village next below is called Kyouk-woot-pyn. Here also the priests had all left the kyoung. Many of the people of this place are addicted to the use of strong drink, introduced by Malays, who have a village just below. Here also we spent two days, one the precious Sabbath, during which I preached more than five hours. We took up our residence in the kyoung, where we had listeners the greater part of the time.

The return by land — Taget-tan.

On Monday morning I dismissed the boat, and reserving three men to carry bed, eatables, and books for distribution, started on the homeward track by land. The first settlement we reached was called Zalute. In this village also the priests had left the kyoung; but one from Maulmain had taken up his residence there. He took a few men and came to the zayat where I was, to let them see how easily he could silence Yayshu Kreet (Jesus Christ); but he soon retired, under the laugh and ridicule of all the bystanders.

The people of Zalute did not listen well, nor did I find a person there who could read intelligibly. I therefore cut short my visit and hastened to the next village, eight miles distant, called Taget-tan. This is a large and beautiful village, numbering seven or eight hundred inhabitants. Here, too, is a large kyoung, but, like most others in this region, for-

aken of its priests. It was about sunset when we arrived. We took up our abode in a fine zayat near the kyoung, and were soon surrounded by ready listeners. For an hour I discoursed to them; all listened in the most respectful silence.

In the morning, before the sun became too hot, I went out into the village and commenced discoursing to a man who was hewing timber. Soon a congregation of about sixty gathered around me, to whom I told the story of "redeeming love." The greater part listened in silence, occasionally assenting with a nod that the word spoken was true.

I was so deeply impressed with the importance of occupying this village as an outstation, that I told the people I would come and live among them, and bring my wife and children, if they would let me occupy the kyoung. They all agreed that *I* might come and live in the kyoung; but they could not consent to let a woman reside in the house of their gods. After promising to renew my visit, I left them, apparently to the regret of all.

Arrest of a priest.

During this day I met a man recently from Maulmain, who seemed to be well educated; was acquainted with some of the missionaries there, and was a relative of some of our best disciples. He was attended at the time by a government peon, and bore an official dignity. Before we parted I inquired his business, a question invariably asked among Burmans. He gave me an evasive answer, and thus we separated; he went south and I north. The next day I was sitting in a kyoung, in a village called Tabyayshoung, when I perceived a stir among the young priests. On inquiring the cause, I was told that a god (priest) had come; and one of their number went out to welcome the new arrival. Going out to the road, I found the above mentioned man from Maulmain with the government peon, and the priest whom I had encountered at the village of Zalute. On inquiring of the Maulmain man, he showed me a writ from a Maulmain magistrate, stating that the priest was a fugitive from justice; that he had stolen a golden idol worth rs. 500; and that the bearer was authorized to arrest him. The priest was soon safely lodged in Tavoy jail, waiting an opportunity to be taken to Maulmain.

Mr. Allen on his way homeward preached in eight or ten other villages, and a few days subsequently set out on another trip of ten days, down the east side of the river. He did not meet with so good listeners on this side as on the west; the people were richer and had more priests. Still, he was remarkably impressed even here with the comparative scarcity of priests.

Scarcity of priests.

Formerly there were six, ten, or twenty priests in every village. Now nearly half of the villages have none at all, and but few have more than two or three. It is almost impossible for parents to keep their sons in the kyoungs. To do this at all, they have to take them from their own villages, transport them across the river, and place them in a kyoung on the opposite side, where they are strangers. Even then they will run away and leave the kyoungs. This is an encouraging feature in one respect. When the priests all leave the kyoungs, the people will be more free to think and inquire; and I cannot but believe that they will be more anxious for religious schools and school teachers. Yet one thing is certain,—without the Spirit of God shed upon us and them, they will never become true Christians.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Quarterly meeting — First fruits in northern Bassein.

Bassein, March 15, 1857. — I returned only yesterday from our first quarterly meeting for this year. The meeting was

one of usual interest, but we were disappointed to learn upon arriving at the place, Po Dau, some fifty miles above Bassein, that the brethren from Henthada would not be present with us. Br. Douglass remained until Friday evening, when he returned, being anxious to make immediate preparations for a trip to Rangoon, for which he left last evening.

There was a good attendance at the quarterly meeting, though not so large as on former occasions, when the place of meeting was more central. Several of the preachers were detained by sickness in their families, or by other urgent duties; but most of the absentees reported, by letter or otherwise, the reasons of their absence.

There is nothing of special interest to be noted in the accounts from the churches; but neither is there any "diminution of interest or effort" in the service and work of the Lord. Several report new worshippers and baptisms. The whole number of baptisms for the quarter is 120. Of this number, forty-seven are reported from two of the Pwo churches. Twenty of these I had the privilege of baptizing a few weeks since at Tee Hai, the new and growing church in Shwey Loung, the large Pwo district lying about midway between Bassein and Rangoon.

Forty were baptized at Po Dau during the meeting, not a few of whom are from Lay-Myet-Na, away in the extreme north of the Bassein district, and of whom mention was made in our last annual report.* At that time a number had fully decided to become Christians; the missionary has since continued to labor among them, and these are the first fruits.

The churches and preachers in Arracan.

The delegation appointed to visit the churches in Arracan report those who still remain there as steadfast in the faith and mindful of their obligations to support the gospel institutions. As one good effect of this visit, Shwey Nyo, one of the two pastors who have been remiss for some two years past in attending the quarterly meetings and reporting their churches, was heard from by letter at this time. The other, Sa Gay, deposed for immorality at the annual meeting, we were pained to learn, gave no signs of penitence.

Some of the pastors complained of a disposition on the part of a few of their people to absent themselves from worship without good reason.

The presence of Burmans in and near their villages, and practising their heathen customs, is a source of serious annoyance to others. This is partly owing to the fact that now many of the Karens are living in much more eligible situations than formerly, — as, for instance, on the banks of the large streams and main thoroughfares, — and hence are much more liable to disturbance than when hid away in some secluded jungle, or on some small and unfrequented stream. But still we tell them they must avoid, as far as possible, all such commingling with the heathen, by letting it be distinctly known, that they have selected such and such places for themselves, where they wish to dwell in peace and quiet as Christians, and by warning off, at once, all others.

There is a marked and continued improvement in the mode of building their houses and chapels. They are not only larger, but in many instances have an air of comfort and even refinement, which a few years since was almost entirely wanting. The substitution of good sawn timber for bamboo and rough jungle wood is doubtless, in many instances, the principal cause of this improvement.

Labors of native home missionaries.

The most cheering feature of this meeting was found in the reports of the ten or twelve missionaries, who have been out during the quarter. The year 1856 seemed remarkably barren of any direct results of missionary labor; but the fruit of seed then sown is now beginning to appear. All, I think, with

* See Mag. for June, p. 295.

exception, reported cases of
nversion.
's, " At Noi-yea-gon, far north
, three houses worship." A
n was left there to teach them
another place are some twenty
rs ; — a teacher was left there
o had learned to read, and five
e asking baptism.
Bau went over nearly the same
id found appearances far more
ng than at any former time.
en houses seem in earnest in
e kingdom of heaven.
, Shwey Min, labored in Thee
rge district lying directly east
, and visited a number of
Two houses, some ten persons,
rs.
wa reports among other en-
cases fifteen houses at Bo-bay-
y and anxious to receive a

Meh, who went as far as the Hen-
rict, reports, as the result of la-
yike Pee, five houses of new
rs, containing some twenty-
rty persons.

to the above five new con-
orted by four of the pastors,
g due allowance for those who
ure but for a season," I think
t down the number of hopeful
r the past quarter at, at least,
f fifty.

ntributions — Schools.

ntributions for the quarter
115. 15; balance from last
. 72.
nount does not meet present
A " circular " was therefore
t the suggestion of the preach-
r themselves, urging upon the
the duty and necessity of in-
eir contributions.
be borne in mind, however,
deficiency, if such it may be
not owing to any lack of in-
chiefly to the fact that this is
eason in which most of them
their contributions. For in-
stance, some give but once in the year, and most, we think, but twice. We have advised them to make their offerings quarterly, as a better arrangement for the future.

Not a few have been in the habit of waiting until the close of the year before sending their contributions, so as to hand them in together with the church letter at the annual meeting. In this way it probably happened that the contributions for the last quarter of 1856 reached an amount larger than on any previous occasion, viz. rs. 358. 15. 3. This is too important a fact to be passed in silence.

Six missionaries are under appointment for the present quarter, and a seventh was added conditionally, who, it is probable, will labor with the others.

A majority of the villages expect to sustain their schools as usual, and we hope with increased numbers and efficiency. The three academies will also be continued, although we have as yet received no assurance of aid from government in reply to our application for the same. The Home Mission Society are prepared to aid in part, in case the above fails.

Five young men have just left this for Maulmain. This is the first company for the season. Others, we expect, will leave in the course of a few days. — Twenty-five — the whole number allowed for Bassein — we have little doubt, will soon be filled up, as there are already on the ground nine, who remained at Maulmain when the others returned at the close of the last session.

RANGOON BURMAN MISSION.

LETTER FROM DR. DAWSON.

Under date of May 13, Dr. Dawson, who had but recently returned from his visit to Arracan, gives the following account of " the great fire " which occurred in Rangoon on the eleventh of April.

The fire at Rangoon.

When the fire first broke out, it seemed as though the west end of the town, in

which all the poor are congregated, would escape; but soon the wind shifted, and on it came, like a mighty rushing torrent of fire, sweeping everything before it. The scene was appalling, and is described by those who witnessed it as "terrific and sublimely grand." Amid shrieks, and cries, and bitter lamentation, crowds of people were seen running in different directions to save themselves, or in search of friends and loved ones who were lost. At one time it appeared as if the very heavens were pouring down a shower of fire upon the devoted town. Blazing mats, thatch, burning cloth, cinders, leaves and dust were carried along by a whirlwind, darkening the sky, and scattering destruction and death to many homes and families. The exact number of persons, especially of sick individuals and young children, who were burned to death by this terrible fire, will probably never be known. Fourteen bodies were discovered, and many persons are still missing. Among domestic animals which were about the houses, a large number was destroyed. In short, the ruin was complete by the dreadful visitation of that day.

In the local newspaper of this morning, there is a statement of the estimated losses occasioned by the fire.

Number of houses burned down,	1327
Value of said houses, in rupees,	1,712,368
Value of property destroyed, "	6,191,610
Government property, "	17,181
Total, rupees,	6,208,791

From these figures you will be able to form some idea of the amount of the loss and the extent of suffering entailed upon the people of Rangoon, by what is now popularly called "the great fire" of 1857. Its effects will be felt by the sufferers during at least the next six months. All building work is now brought to a close by the setting in of the rains. Instead of comfortable homes, thousands are compelled to take shelter in the merest little huts. Provisions and all the necessaries of life have run up to double their former prices.

Losses of the mission.

The property destroyed belonging to the mission consisted of a Burmese plank chapel, a family dwelling house, outbuildings, a zayat and fences, and was valued at about rs. 1600. Our personal property was composed of clothes, bedding, furniture, crockery, about five hundred volumes of books, (many of them very valuable,) a costly set of surgical instruments, medicines, kitchen utensils, saddlery and shoes. The value of the whole, in the aggregate, cannot fall short of rs. 3000. A small box of papers, two broken chairs and a few other articles, were afterwards picked up on the plain.

Dr. Dawson was expecting to secure a temporary but eligible residence in the course of a few days, and "in a neighborhood admirably adapted for a preaching station."

MISCELLANY.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Buddhism—its origin, temples, and priests.

The Buddhist religion was introduced into China from India about the beginning of the Christian era. The popular traditions relating to the great Buddhist *deity*, generally known as Buddha, though called in China "Fuh," are of that marvellous character calculated to work upon the imagination and blind faith of an ignorant people. He is represented as having been born in a regal palace, an heir to luxury and power, which had no charms to attract him. It is believed that, on his appearance in the world, a halo of glory encircled him, which was visible throughout all the surrounding

country, and the earth around him spontaneously produced a profusion of lotus flowers. One of the first acts which he performed was that of walking seventeen steps towards the north, south, east and west, with one hand pointing towards heaven and the other towards the earth, declaring in a loud voice, "In heaven and earth there is not another greater than I." Many accounts are given of his remarkable strength, and natural endowments, so exceedingly overwrought that they might be expected to excite the suspicion of the most credulous. He left his home at an early age to lead the life of a recluse, and after years of self-imposed austerity, attained to the perfection of virtue, and ascended to heaven as a god, leaving many remarkable proofs of his super-human power. Besides other advantages of a vague and indefinite character which the worship of this god is supposed to confer, that which gives this system such a hold on the minds of the people is the promise which it offers to them of escaping hell, and bettering their condition in the future state.

Buddhist temples—their style, location, &c.

Temples consecrated to the worship of this deity are found in every part of the empire, and are numerous, costly, and imposing. We see in China the same disposition manifested by other nations of the past, to perform idolatrous ceremonies in "high places." The theory of Buddhism requires its temples to be built in retired situations among the hills for the sake of the quiet and seclusion which such places afford. Accordingly most of the buildings connected with Buddhism, which are not erected in cities and towns for the convenience of the inhabitants, are found in the most beautiful and romantic situations which the country affords. The largest of them are, to a certain extent, built on a common fixed plan, which may be described as follows: They are composed of several separate buildings in a line directly back of the front one. If the nature of the ground admits of it, each building in the rear rises several feet above the one in front of it, and is reached by a flight of stone steps. The paths leading to their temples are often disposed with much taste and art, winding through beautiful groves of pine and bamboo, over fine arched bridges, along luxuriant hedges and fish ponds, and affording oftentimes beautiful views of natural scenery.

Various images—their different offices and functions.

Entering the wide front door of the first building, you see before you a large image in a sitting posture, its face bearing the expression of a contemptuous smile. This idol is called Mi-leh-fuh; its office is to guard the entrance to the temple, and it is smiling at the foolishness of mankind in spending their lives in the vain pursuit of worldly vanities. Immediately behind this image, and facing the back opening or door, is a standing figure, dressed in mail from head to foot, and holding in the hand a large battle club. This image is called Wei-to'-p'u-sah, and is regarded as the guardian deity of the temple, protecting it from evil spirits, thieves, &c. The spacious interior of this, as well as the other buildings, is undivided by partitions or upper floors. The roof is supported by numerous large pillars. Besides the two images in the middle above described, there are four others, called the Sz-kin-kang, or "four golden heroes." They are very large, and in a standing position, two being on each side of the building. One, holding a large umbrella in his hands, is called To-wan-tien-hwa'ng, or "the all hearing heaven king;" and it is said that when he spreads his umbrella, it darkens heaven and earth. The one with a large guitar is called Tsang-cha'ng-tie'n-hwang, or "add length heaven king," probably with reference to his supposed power to confer longevity. He is supposed to awe and subdue evil

spirits and demons by touching the chords of his instrument. One holding in his hand a sword and having a fearful countenance, is called Ch'i-kwoh-tien-hwang, or "grasp empire heaven king." The remaining one, who is represented as holding in his hands a dragon, and trampling under his feet snakes and reptiles, is called the Kwang-muh-ti'en-hwang, or "clear eyed heaven king." These four gods are regarded as the protectors of the people generally, and particularly of those who believe in Fuh.

The second building, which is the principal one, is larger than the first, generally about seventy feet deep, ninety feet wide, and forty or fifty feet high. It is called the Ta'-hyiang-p'an-tien, or "great glorious precious temple." Its chief deities are three large images of Fuh, called the past, the future, and the present Fuh. They are situated in the middle of the building, in a line facing the front door, and are represented as sitting on large high pedestals, surrounded by lotus flowers. In front of these immense images, which are about twenty feet high, is a tablet inscribed to the emperor, no doubt to secure his favor to the sect. On the two sides of this building, may be seen either the eighteen Lo-han,—persons who are supposed to have been absorbed into Fuh,—or the twenty-eight Sing-sin, which represent different stars. All these are human figures, about as large as life. Immediately in front of the three large images of Fuh is generally seen a standing veiled image of Kwan-shi-yin p'u-sah, one of the principal Buddhist deities, which is represented as a young virgin, dressed in white embroidered robes, and is executed in the best style of Chinese art. This goddess is supposed to have appeared on the earth at different times and in different forms and characters. She is represented and worshipped as the Sung-tsz-neang-neang, or "conferrer of sons," the thousand-handed Kwan-yin, the seven-faced Kwan-yin, and also as a male deity of the same name. The "conferrer of sons" is generally represented with a child in her arms. This female deity is the one in which the Roman Catholics recognize such a strong resemblance to the Virgin Mary, as to attribute its existence to Satanic agency. It is evident that the natives are in a measure acquainted with this dislike of the Romanists, as it is reported among the people, that "they hate Kwan-shi-yin because she killed Jesus." Behind the three large images of Buddha, you sometimes see the thousand headed Kwan-yin, or Sung-tsz-neang-neang mentioned above, and sometimes one of a variety of other idols. In the back part of this main building it is not uncommon to find a separate shrine erected to the god of war, and to other favorite objects of worship.

Other buildings and idols.

As the plan just described is invariably followed in these first two buildings, Buddhist temples, wherever found, present these well known characteristic features. Other buildings and idols are, however, added indefinitely; and the buildings are generally erected behind those just described. The idols which they contain are very numerous, and in the disposition of them no regular order is observed. Most of them represent persons who are supposed to have been absorbed into Buddha, of which class there are in all more than five hundred. Some are taken from the popular deities of the people, and some even from the gods of Tauism. All these gods have their fabulous legends, which, though they might interest the curious, it would be as impossible as useless to give here. Sometimes lower side buildings are erected and divided into apartments, which are occupied by smaller idols of all sorts and appearances, from one to two, three, or more feet in height. Several hundred of these idols may be found in the same building. It is not uncommon to find in these side apartments several rooms representing the

different divisions and tortures of hell. The god Ti-tsang-hwang, "earth concealed king," is supposed to preside over these regions. It is said that he was unwilling to become Buddha, until he had rescued all the spirits in hell.

Side buildings are also erected for the accommodation of the priests, generally with an upper story. The dining-room is often large enough to seat several hundred persons, and the kitchen is supplied with kettles, some of which will hold two or three barrels.

General appearance of these buildings—Interior decorations—Costliness of some of the idols.

The general appearance of one of these large establishments is grand and imposing, calculated to inspire, in the minds of the vulgar, feelings of reverence and awe. The structure of the buildings indicates also not a little architectural taste and skill. They are well proportioned, and in each one the plan of the interior is suited to the size and number of the idols which it is to contain. The large roof is generally made of the best tiling materials, and will last more than half a century without repair. It is covered with fretted work, and grotesque figures of elephants, lions, horses, men, &c. The interior is ornamented with elaborate carvings in wood and stone; and a great variety of inscriptions on the walls and pillars, and over the heads of the idols, written in large gilt letters, serve at the same time the purposes of decoration, and of setting forth the names, characters, and powers, of the different divinities.

These idols are made some of the different metals, some of stone, and some of wood or clay. The largest are made of a framework of wood covered with mortar, and are generally gilded on the outside with gold leaf, though in some cases they are painted with different colors. It is considered essential that each one, large or small, should be supplied with artificial entrails, which are lodged in the body through a hole in the back. These represent the living spirit, without which the god would be regarded as worthless. They consist generally of representations, in silver, of the heart, and other internal parts of the body. Sometimes pearls and precious stones, or live snakes or reptiles, are either substituted or added. These images are generally well executed as to their forms and postures. It is worthy of notice as indicative of the character of the people, and the art with which Satan suits the forms of idolatry to the minds of his deluded victims, that there is nothing horrid or indecent in the appearance of any of the idols of China, and none are represented as influenced by debasing passions; all are supposed to be virtuous men, or heroes of the past. They have also less of sameness in their appearance than might be expected, as they present in different degrees and combinations the expressions of pity, love, mirth, thoughtfulness, fierceness, and anger. None but small children are presented in a state of nudity, and it is a question whether this example, though from poor idolaters, should not teach an important lesson in taste and civilization to us, who, copying the models of Greece and Rome, extenuate the promiscuous exhibition of nude figures, by a professed admiration of "the beauty of the human form divine," while we at the same time call in all the arts of fashion to disguise it.

In small towns and places without the means for building a large temple, the principal Buddhist idols are, by being made of a smaller size, grouped together in one building, and made to answer the purposes of those who may not have the time or means requisite for going far from home to worship in a larger temple. The number of the larger class of Buddhist temples in Ningpo is more than ten; the smaller temples and nunneries number about fifty. The original cost of one of the largest temples, with the buildings connected with it, is from thirty to fifty thousand dollars. A large

image covered with gold leaf, is said to cost about two hundred dollars.

The priesthood — The circumstances which bring individuals into the sacred office.

The priests generally become such at an early age, either because they have lost their parents; or because their parents are unable to support them; or because they are born under an unlucky star, and fortune-tellers predict that they will be delicate and short-lived. Of those who become priests in after life, some are led to this step by the loss of their parents, or of their wives and children; some by domestic difficulties; some by idleness; and some take advantage of the retirement and disguise of the priesthood, to escape the punishment of their crimes. The number of those who really understand and believe the doctrines of Buddhism, and enter the priesthood to obtain any advantage, except that of having rice to eat, is very small. Accordingly they show little attachment to their order, and generally apologize for becoming priests, by saying that they had brothers to take care of their parents, and for their continuing such, by saying that they have now no other way to obtain a living. When a child enters a monastery as a priest, (buildings connected with Buddhism, may be termed either temples or monasteries,) he is placed under the charge of an older priest as his preceptor, whose duty it is to teach his pupil letters. In rare instances priests attend to this duty themselves; sometimes they send their pupils to study for a time with other children in the schools of the country; most priests, however, grow up unacquainted with letters, and exceedingly ignorant. They generally assent to everything you say, and only defend their own religion by saying, that it is after all identical with yours. They take vows of celibacy, profess to live on a vegetable diet, and wear no clothes made of wool or the skins of animals, as they consider it a crime to take away animal life. They also shave the whole head, and wear garments peculiar to their order. Many of them have marks burned on their heads or arms, as the means and evidence of merit. Not a few have one of their fingers burned off for the same reason.

Different classes and orders among the priesthood.

With regard to the different orders and classes of priests, little is known by the common people, or even the better informed. It appears that there are two general divisions of Buddhists, viz. the Hung-kiao and the Hwang-kiao, or the "red" and the "yellow religion;" referring no doubt to the color of the dress belonging to them respectively, where they both exist. Each of these divisions has its own Lamas, some of whom reside in Peking. In this part of the empire the Hung-kiao is unknown. The Lamas of the Hwang-kiao have only a nominal authority over the priests; they are never seen here, and it is hardly known that they exist. The highest hierarch of real authority has the jurisdiction over the monasteries of a district, and is called Sang-kang-sz. He is recommended by his fellow priests, but appointed by the district magistrate. Judging of the priesthood by its chief representative living in Ningpo, we should be obliged to assign to it a low place in the scale of morality, as he is addicted to opium smoking, gambling, and other vices.

The priests of the Hwang-kiao are divided into three orders, which are generally kept distinct in different monasteries. The Shen-ho-tsz, who are most numerous, are distinguished by their making comparatively but little noise in their worship. The Tá-nien are distinguished by their use of cymbals, and a great variety of other noisy instruments. The Tsi-tien sect is comparatively small, and is confined principally to the capital of this province; they differ from all other priests in the fact that they professedly eat meat and drink wine. They

count for the distinguishing peculiar- of their order by the following story, ich was no doubt an afterthought, de- ned to excuse their unpriestly pro- nsities. They relate of Tsi-tien, the nder of their sect, that a friend once nt him a brace of fowls by a servant. he servant, on the way, ate the wing one, for which Tsi-tien reproved him. he offending man replied, that if a iest might eat two fowls, it was hard r him not to be allowed to eat a wing. i-tien immediately ate the two fowls, d reproduced them from his mouth ive; one flew away, but the other was able to do so, having but one wing. he disciples of Tsi-tien, while they sim- y follow the example of their master, ake no pretensions to his superhuman wer.

Internal arrangements of the monasteries.

Each large monastery has its superior d overseer, which stations are filled by iests distinguished for their influence d intelligence. They are chosen by rsons outside of the priesthood, who t as a board of managers. Some of the unger priests are engaged to a certain tent in servile employments about the onastery, or in tilling the soil, but ese duties are for the most part per- med by hired laborers, while the iests live a life of ease and indolence. ome spend the most of their lives in he same monastery, but not a few have roving propensity, and have travelled er the most or all of the eighteen rovinces. They easily beg their way s they go, and find convenient lodgings the monasteries of their order. They nerally carry with them a passport, or commendation, from some superior ith whom they are acquainted. With- t this, however, the laws of their or- r give them the privilege of stopping any place for rest and refreshment. hen they choose to remain for a time any monastery, they can do so if there a vacant place for them, and they are fficiently well recommended to obtain

The best recommendation consists in qualifications for earning money. Each monastery is regarded as a large household. The wants of all are provided for by the superior, and when priests earn money, part of it goes to the establishment and part is kept by themselves. In consequence of the travelling propensities of these priests, large monasteries present striking instances of the confusion of tongues, and oftentimes priests cannot understand each other without a third person to act as interpreter. The number of priests in a monastery varies from one to several hundred, and is regulated by the size and resources of each particular place. The resources of the monasteries are derived from the voluntary contributions of the people, money paid to the priests in remuneration for their services at funerals, &c., the proceeds of public worship in the monastery, and the proceeds of the lands with which many of them have been endowed.

The specific duties of the priesthood are chanting and performing different ceremonies in the temples, performing idolatrous ceremonies among the people, and begging. The chanting is performed morning and evening, partly in the native and partly in the Sanscrit tongue, and is learned from books, and by imitation. It is carried on in connection with the burning of incense and candles, prostrations, the beating of drums and bells, and balls of wood, &c., and pacing backwards and forwards in front of the idols. These ceremonies are performed in the second or principal building. The whole exercise lasts about an hour. In case a monastery is out of repair, or money is needed for any other purpose, priests are often sent to raise subscriptions from door to door. Wealthy individuals, and sometimes officers, give large sums for repairing temples, influenced partly by a desire to be seen and praised of men, and partly by a desire to secure happiness in a future state.

Connected with most of the large Buddhist establishments there are some

priests distinguished from their class by living in rude huts or caves among the hills, in the greatest retirement and austerity. Their time is spent in keeping the taper lighted before their gods, reciting their chants, cooking their simple meals, and idleness. While professing to seek this retirement for the sake of meditation, they seem almost to lose their power of thinking, and spend their time in listless indifference to everything around them. They are supported by the contributions of friends and temple worshippers, and supplies from the monastery with which they are connected. It is commonly reported and believed that those who live thus attain to great longevity and require very little sustenance to support life.

Secluded priesthood.

There are other priests who spend their time in closed rooms or cells. These are found principally in the larger monasteries. They commence their secluded life with considerable formality. On an appointed day they enter the room or rooms which are to be their future abode, and all the doors are sealed by numerous strips of paper, with large characters stating the day when the confinement commenced, and how long it is to continue. Only one small hole is left in the wall, through which articles are handed in and out. Here the blind devotee immures himself for years, and perhaps for life. Priests sometimes take refuge in these cloistered cells, to escape punishment after having broken their vows by the commission of crime. Rich men, believing it important to lay up a store of merit, and at the same time being too much engaged in laying up other treasures to do it for themselves, sometimes make an arrangement with a priest as follows. The man of wealth agrees to give him a certain amount of money for living in a state of confinement for a stipulated period, providing him at the same time with his food. The priest on his part promises to perform numberless prayers and prostrations, and at the expiration of the prescribed period, part of the merit is made over to his employer and part of it is retained by himself. Priests of this class are favored with many visits from curious people, who visit the temple and carry on no small amount of gossip with them through the hole of the prison.

There is a class of persons who escape the vows and austerities of the priesthood by the following compromise.—Numbers are devoted by the fortune-teller to the life of a recluse, whose parents are too superstitious to disregard the decree, and have too much parental affection to give up their child. In such cases the parents choose a priest, who is willing to sustain the relation of master to the child; the child, as pupil, pays his respects and worship to his chosen teacher, presents are exchanged, and the child is henceforth regarded as nominally the disciple of the priest. He is permitted, however, to stay at home and live in all respects as ordinary men, except that he is often called by way of pleasantry or ridicule, "the young priest," and occasionally exchanges presents with his master.

Connected with Buddhism there is a large number of nuns and nunneries. With regard to the worship performed in these nunneries, the manner in which they are supported and their affairs conducted, they differ very little from the monasteries. With regard to the character and practices of their inmates, it can only be said, that, with few exceptions, they are worthy of no other name than disguised brothels.—*J. L. Nevius, in Home and Foreign Record.*

AMERICAN BAPTIST PUBLICATION SOCIETY.

The thirty-third annual meeting of this society was held in Boston, May 12. The receipts from all sources, including the sale of books, amounted to $48,147, 71; the expenditures to $48,053,56. The total number of the Society's publications is 501, of which 237 are bound volumes. The number of new publications issued during the year is 38. The entire

of the year are equal to 23,438,-
8 mo. pages. The circulation of
Young Reaper" is 50,000 copies
ly. During the year fifteen libra-
ave been sent to indigent minis-
nd nineteen to destitute Sabbath
ls. The total amount of grants of
and tracts gratuitously distributed
08,75.

ing the year, 68 colporteurs have
d in the service of the Society in
tes, and 1 territory, and also in
a and Sweden. Those in Amer-
ve preached 2,617 sermons; held
prayer meetings; visited 40,385
s and 276 vessels; sold 23,463
volumes; given to the poor 2,909 vol-
umes and 202,972 pages of tracts; organ-
ized 55 Sabbath schools; constituted 21
churches and baptized 351 hopeful con-
verts. In Sweden the colporteurs,—five
in number,—have baptized 492 per-
sons; making a total of 843 converts
baptized during the year in the two
countries.

It is only three years since, in June,
1854, the first believers were baptized
in Sweden, excepting some sixteen in
the South, who were baptized in 1848
and 1849 by F. O. Nelson. The follow-
ing table gives the statistics of the Swe-
dish churches in January, 1857.

STATISTICS OF BAPTIST CHURCHES IN SWEDEN.

ies	Pastors and Assistant Pastors.	Members, December, 1856.	INCREASE.				DECREASE.				Net income.	Members, December, 1856.	Children in Sabbath Schools.
			Baptized.	Received by letter.	Restored.	Total.	Died.	Dismissed.	Excluded.	Total.			
	Pastors.												
lm, .	A. Wiberg, ...	49	43	3	1	47	2	8	5	15	32	81	80
n, .	Dgs. Erik Erikson, ..	172	48	....	....	48	....	....	....	....	48	220	90
s, .	Martin Olof Erson, ..	8	42	5	....	47	....	....	3	3	44	52	30
....	Bock Anders Hauson,	15	15	....	....	15	....	....	....	....	15	31	16
....	Massa Anders Peison,	105	23	....	....	23	....	1	1	2	21	126	46
ll, .	Jonas Engberg, ...	93	100	....	....	100	....	....	....	....	100	193	40
p, .	Aron Engstorn, ...	...	56	....	....	56	....	....	....	....	56	56	....
....	.....	....	5	....	....	5	....	....	....	....	5	5	....
....	Lars Vickman, ...	....	3	....	....	3	....	....	....	....	3	3	....
....	Olof Olson, ...	....	4	....	....	4	....	....	....	....	4	4	....
....	N. P. Asen, ...	....	5	....	....	5	....	....	....	....	5	5	....
....	Bengt Olson, ...	....	24	....	....	24	....	....	....	....	24	24	....
....	Per Larson, ...	....	20	....	....	20	....	....	....	....	20	20	....
ing, .	C. M. Carlander, ...	3	6	1	5	12	....	....	....	....	12	15	12
....	J. P. Lemgirst, ...	8	12	....	....	12	....	....	....	....	12	20	....
....	.....	1	11	....	....	11	....	....	....	....	11	12	....
d, .	A. J. Gahn, ...	5	18	....	1	19	....	....	1	1	18	23	....
, etc.	.....	1	14	1	....	15	....	....	3	3	12	13	....
....	O. L. Lindberg, ...	....	7	....	....	7	....	....	....	....	7	7	25
; ...	.....	....	5	....	....	5	....	....	....	....	5	5	....
....	Frederik Forrs, ...	....	19	....	....	19	....	....	....	....	19	19	....
, ...	B. N. Nelson, ...	*16	....	....	....	....	....	....	....	....	....	16	....
	Assistant Pastors.												
.....	P. F. Hejdenberg, ...	....	....	....	....	....	....	....	....	....	....	....	....
.....	C. Mullersverd, ...	....	1	....	....	1	....	....	....	....	1	1	....
.....	Nordell, ...	....	1	....	....	1	....	....	....	....	1	1	....
ed, .	Nas Per Peison, ...	..	10	....	....	10	....	....	....	....	10	10	....
.....	Sas Per Peison, ...	....	....	....	....	....	....	....	....	....	....	....	....
.....	Forss Olof Jonson, ..	....	....	....	....	....	....	....	....	....	....	....	....
es, 21	Ministers, ... 24	476	492	....	....	....	....	....	....	....	485	961	339

hese are remaining of the 52 who had been baptized in 1848 and 1849, by F. O. Nelson, *whom the greatest part* have removed to America.

THE PRESENT STATE OF TURKEY, SOCIAL, RELIGIOUS AND POLITICAL.

To give a view of the social, religious, and political state of Turkey at the present time, such as to leave a correct impression, would be impossible. All is motion, all is in a state of transition, passing rapidly from change to change. And these changes are the changes of an empire stretching from the Pruth to the Tigris; inhabited by more than 16,000,000 in European Turkey, and about the same in Asiatic Turkey, not calculating 5,000,000 of the Sultan's subjects in Africa. All this mass of humanity in Turkey is, more or less, fermenting and pressing on towards a new state of things, and this grand movement has decidedly a religious character, pervading the social reforms desired and hoped for.

Such a ferment must strike the mind of every thoughtful beholder with solemn awe, and enkindle in the heart of the philanthropist, and still more in the Christian, the ardent desire of giving to these changes a healthy character and right direction. A crisis affecting all classes, from the shepherd to the statesman, has been brought on gradually, within a quarter of a century, by the spread of the gospel, and has lately received an unexpected impulse by political events which form one of the greatest pages in modern history—a crisis in which the greatest of all questions, viz., "What think ye of Christ, whose son is he?" is so obviously one fermenting cause, as it can alone be the means of a happy solution. Such a crisis must, I say, bring on great events—whether for better or worse.

The prospects of Turkey would indeed be dark, if we were to look alone to her own state. Her religious interests would indeed be doomed to ruin, if the conflicting claims of Islamism, Popery, and the Greek forms of Christianity are left to settle the question between them. For Christ and his gospel no room would be left. Even if the Mussulman, fairer than *his fellows*, were willing to see a little flock of true Christians dwelling humbly by his side, Greek and Popish intolerance would, singly or unitedly, expel them, and, humanly speaking, nothing could be more easily accomplished than the extermination of the truth from Turkey.

According to the best and most recent statistics existing, European Turkey (to which we must look particularly, as it will doubtless most seriously affect, if not wholly decide, the fate of the whole) contains the following tribes and religious sects, viz., Osmanlees, 1,055,000; Slavonic tribes, 7,700,000; Wallachians, 4,300,000; Albanians, 1,600,000; Greeks, 1,050,000; Armenians, Jews, Tartars, and Gypsies, 380,000. The Slavonic tribes, now a particular object of interest to the Christian no less than the statesman, are subdivided as follows, viz: Bulgarians, 4,500,000; Servians, 1,500,000; Bosnians and Greeks, 1,450,000; others, 250,000—7,750,000. In religion, about one fourth are professed Mohammedans; of the remaining three fourths, about 650,000 are Catholics, 125,000 Jews, and 10,080,000 Greeks or reputed Greeks, showing a large preponderance of the latter, and consequently of Russian influence. Should this majority gain the political control in the country, the Mohammedans—the Mohammedans averse to anything like idolatry—may flee across the water into Asia to escape. The Protestant would soon find himself recklessly oppressed.

But neither are the Catholics without some serious advantages in Turkey, and they will not be slow in turning them dexterously to account. Although they are numerically weak, their clergy and their laity are superior in intelligence to the Greek priests and people. Turkey has a common boundary with Austria for 1,260 miles; France has access by water; most of the embassies and legations at the capital, most of the consulates in the country, are in the hands of the Catholics; nearly all the dragomans of the embassies (even the Protestant embassies) are Catholics, and the influ-

f these men is great, even to the and third rate dragomans. The ics have monasteries and nunner- aining laborers for the field, and ary means for all their measures, e name of the Jesuits is Legion. 'hile the hands of the Greek hier- are being strengthened by Russia, esuits have Austria, and particu- France, for their protectors and ters in every time of need.

r from these circumstances, there at first sight no escape for Turkey, our small band of native Protest- nd of the churches planted here ere as lights in dark places; but hstanding all, there is hope; there rospect of triumphs of the truth and glorious, such as were never lebrated in these lands. The hope missions and of the native Protest- s bound up together. They will if the means requisite are used, the doors which God has opened tered before it is too late. But if faithfulness should cause the door closed, no one can tell the disas- results which may follow. For, fter all the extraordinary fluctua- of the minds of the people since mmencement of the late war, it rs that a great advance towards iversal emancipation of the mind he conscience has been made.— igh the Hatti-Scheriff has hardly to be acted upon, and although it d rather calculated to rouse the ering fanaticism of the Moslem t the handful of Protestant sub- till it is plain at present that the Testament is pouring new light the minds of millions. It has d a ferment never before wit- in Turkey.

is the Hatti-Scheriff by any means pty letter. Many of the Greeks island of Crete, who had for a me outwardly professed Islamism, inwardly they were Greeks, have ed lately to their church, and ot been molested. Quite recently, e informed, two Mohammedans, (probably after reading the New Testament without understanding it sufficiently) desired baptism from the Armenian Patriarch. He, afraid of bad consequences, asked privately the permission of the Porte, and obtained leave to baptize them.

At a late session of the Divan at the Sublime Porte, the question arose, whether the paragraph on religious liberty, in the Hatti-Scheriff, really implied that a Mohammedan could change his religion with impunity; and the majority of the Pashas answered the question in the affirmative. The case of a boy was lately brought to the Sheikh-ul-Islam (the religious head of the Mohammedans) for decision. His father deceased was a Mohammedan, but his mother surviving was a Greek; the paternal relations of the boy claimed him to bring him up according to the Mohammedan law; but the mother contested the case, and the Sheikh-ul-Islam decided that by *the new law* the child should remain with the surviving parent, and when of age choose his own religion.— The mind of the population is beginning to be familiarized to the idea, that a Mussulman who has ceased to believe in the Prophet may become a Christian without being molested. And from this we expect a great turning to the Lord; for Popery and the Greek church can only fill with terror the minds of serious Mohammedans, on account of the rank idolatry which their creed justifies. This difficulty, Catholics and others feel and acknowledge, and they look with jealousy and fear upon the probable success of Protestant Christianity among the Mohammedans.

The vast number of so-called Greeks in the Turkish empire is a mere illusion. Their true number has been given above. The other so-called Greeks are, in reality, Bulgarians, Albanians, &c., &c. Great efforts are constantly being made by the Greek party to represent all these nations as Greeks in order to make the impression on the rest of the world that they, the Greeks, are the

majority in European Turkey, and that, therefore, the land belongs to them, and that the Greek empire ought to be restored. Yet this is all a mere *pretence*. All these nations now claimed by the Greek party are entirely different tribes, and were subjected, ecclesiastically, to the Greek Patriarch and Synod by the Turks.

The Bulgarians long for independence in their church, which is synonymous with nation here. This is denied them, and they despise the Greek bishops, who are generally bad men, rapacious and overbearing.

The struggle is more and more approaching its crisis. It is now the prevailing impression among the enlightened and intelligent Greeks, that notwithstanding all the efforts made to prevent it, the Bulgarians will soon separate themselves from the Greeks and establish their own church government.—And experience has proved to demonstration that the gospel, with its attendant blessings, will be hailed far and wide by the Bulgarians, and probably by all these nations, just as fast as it can be offered to them. Thousands of the Scriptures have been circulated among them without objection. Editions are soon exhausted. New editions are being printed in England and Turkey; and even translations are actually going on, and the only difficulty is how the few and feeble missionaries are to meet the constantly growing wants of Turkey, and how the necessary funds are to be obtained.

The social state of Turkey, with its constant progress towards civilization forced upon the Government and the country, powerfully tends to scatter the darkness of superstition, bigotry, and intolerance, and to cause all the slumbering energies of those races of whose availability for great and good purposes, of whose recoverability to Christ and eternal salvation, none can doubt. Steam navigation, railways and banks, generally established by foreign hands and influence, are all means tending to help on the civilization of Turkey.

The work of the American missionaries in Asiatic Turkey has been most successful; many churches of Protestants have been planted in various parts of Asia Minor and Syria. But still in the present practical bearings of facts, most important to us is this—viz., if the American missions in Turkey remain confined to Asia Minor and Constantinople, and there more particularly concentrate upon the Armenian work, Turkey in Europe will be swept away by the two chief forms of idolatrous worship. They will take that part of Turkey, which, as the higher position, commands the rest, and secure those nations which must and will probably take the lead for ages to come; whilst the native Protestants will not only form a small minority, but also occupy that lower ground which the enemy can sweep with perfect convenience. Turkey in Europe is inhabited by more than sixteen millions of the most industrious people of the empire, and must ultimately decide the destiny of the whole.

But let no one underrate the importance of Asia Minor—the providential establishment of missions there; the blessing of God upon that great work, our mission on the western borders of Persia.

The growing influence of England throughout these realms, the prevalence of an excellent evangelical spirit in England and Scotland, reaching forth the hand of Christian co-operation to America—all proclaim loudly the importance of Asia Minor. The Lord has sent us these years ago, before we were aware of the importance of the field, and we cannot retire from our post. But while we press towards the East, we must not leave our rear unprotected by abandoning Turkey in Europe. We must occupy both, or we shall lose both. And we can do it. We trust there is piety enough among our friends to furnish the means, and there are pious men and women in

› come out and occupy
in the vast field; and
native brethren, whose
ng, to join in this great

›g all the disadvantages
has blessed the preach-
›l in Asia Minor, and
re needed everywhere.
the agency of mission-
has found its way into
ntains. Kurdistan waits
od. Scores of villages
›eive the gospel; many
d protection. A great
Moslem, is now preach-
› his own subjects. A
t heathen tribe on the
Black Sea are desirous
›me among them. But
publish details. If the
of England and Amer-
ith their own eyes the
things in Turkey, they
l wills it! God wills it."

Christian Times.

NATIONS.

D IN JULY, 1857.

Maine.

ab. Sch., to
n Mrs. John-
Kong, China, 25.00
58; Vassal-
›rridgewock,
J. Davis 35
Frask 1; N.
Jay 50 cts.;
11.55; Peru,
h. 6.80; Ma-
aine 3.03; N.
Norway, ch.
4.75; Paris,
. Cummings
. 1.75; Tur-
ds, ch. 5.25;
; East Mon-
.itchfield, ch.
›r, ch. 1.50;
. K. Robin-
Rev. Hugh
per Rev. F.
110 41 — 135.41

Vermont.

Jona. Draper,
›ey, Mrs. Lu-
cons. Judson
L. M., 100.00

Massachusetts.

Boston, Charles st. ch., Dea. Moses Hadley tr., mon. con. 13.88; Old Cambridge, ch., J. B. Dana tr., 560.06; Brookline, ch. and cong., Dea. D. Sanderson tr., mon.con. 20.47; Dorchester, Mrs. L. C. Clapp 2; Jamaica Plain, ch., Sab. Sch., for the Charles Edw. Capen scholarship, Siam, 25; Mt. Holyoke, pupils of the Fem. Sem. 77; Lynn, Dea. Jonathan Bacheller 150; Newton Upper Falls, Miss Eliza Jameson, for the Assam Mission, 20; 868.41

Rowley, ch., in part, 9.55; West Boylston, ch. 60 95; Kingston, ch. 8.82; Worcester, 1st ch. 10; Pleasant st. ch. 9.10; East Abington, ch. 14.11; per Rev. J. Aldrich, agent, 112.58 — 980.94

Rhode Island.

State Convention, R. B. Chapman tr., Pawtucket, 1st ch. 75.00

Connecticut.

State Convention, W. Griswold tr., Hartford, South ch. 382.40; New London, 1st ch., of wh. 30 is fr. sab. sch., to sup. nat. preachers under direction of Rev. M. H. Bixby, and 10 fr. Miss E. Cait, 40; Waterbury, ch., of wh. 20 is fr. Sab. Sch., 46; Branford, ch. 10; Tolland, ch. 2; Woodstock, 2nd ch., Ladies' Society 13; Brooklyn, ch. 7.06; Willington, ch., of wh. 14 is fr. Ladies' Miss. Soc., 34; Plainfield, Union ch. 16; Suffield, 2nd ch. 5; S. Windsor, ch. 10; individual sub. 2.60; 568.06

New Britain, ch., in part, per Rev. J. Aldrich, agent, 12.50 — 580.56

New York.

New York city, Tabernacle ch., a poor widow 10; Copenhagen, Lydia White 3; S. Trenton, Welch ch. 15; Evans, Lewis Goodrich 2; Brooklyn, Rev. James Clarke 10; 40.00

Worcester Asso. 42.83; Jefferson and Gilboa, ch. 10; Maryland, ch. 8.25; Jane I. Springsted 3; Richmondville and Fulton, Fem. Benev. Soc. 7; Summit, 1st ch. 50 cts.; per Rev. O. Dodge, agent, 71.58

Hudson River South Asso., Harlem, ch. 15 25; Yorkville, ch. 2.50; Mt. Vernon, ch. 20.28; Morrisania, ch. 12; per Rev. O. D., agent, 50.03

New York Asso., Abyssinian ch., per Rev. O. D., agent, 8.34

Union Asso., Bedford, ch. 16.75; Mrs. B Savage 3; Banksville, ch. 15; Cross River, ch. 2 85; Yorktown, ch. 10; Peekskill, ch. 16; Carmel, ch. 54.50; Wm. Watts 5; per Rev. O. D., agent, 123.10

Otsego Asso., Brookfield, ch. 6.25; Plainfield, ch. 17.71; W. W. Walker, with other donas. to cons. Mrs. Mary Louisa Hurlbert L. M., 40; Rev. H. H. Fisher 5; S. B. Cone and

wife 1 25; Burlington, 1st ch. 3.50; per Rev. O. D., agent, 73.71
Hudson River North Asso., Woodstock, ch. 4; Westkill, ch. 5; per Rev. O. D., agent, 9.00
Cortland Asso., Dryden, ch. 2; Groton, Fem. Mite Soc. 25; per Rev. H. A. Smith, agent, 27.00
Niagara Asso. 27.64; Rev. S. Ransted 5; Newfane, ch. 10; Somerset, 1st ch. 10 82; West Somerset, ch. 23 60; Akron, ch. 3.31; Ransomville, ch. 10.44; Hartland, ch. 50 cts.; with other donas. to cons. Rev. John Gundy L. M., per Rev. H. A. S., agent, 91.31
Onondaga Asso., Fabius, ch. 28.60; Mrs. Ann N. Keeney 1; Mrs. A. G. R. Bacon 2; per Rev. H. A. S., agent, 31.60
Madison Asso., Delphi, ch., per Rev. H. A. S., agent, 8.28 — 333.90

New Jersey.

Greenwich, ch. 19.00
West N. J. Asso., Upper Freehold, ch., per Rev. S. M. Osgood, agent, 12.00 — 31.00

Pennsylvania.

Pittsburg, Union ch., Alex'r V. Verner, Miss. Tr., 50.00
Clearfield Asso., per Rev. S. M. Osgood, agent, 6.47
Monongahela Asso., Washington, ch.. of wh. 13.61 is from sab. sch., 63.50; Pleasant Grove, ch., Rev. J. Scott and fam. 1.16; Mary Jane, Sarah and John, little children of Rev. Wm. Scott dec'd, 11 cts.; Waynesburg, ch. 6.53; South Ten Mile, ch., of which 8 is fr. Thos. Harvey, tow. sup. of Sau Quala in Toungoo, 17.60; per Rev. S. M. O., agent, 88.90
Philadelphia Asso., Upland, ch., of wh. 17 is fr. John Pretty, gardener, proceeds of sales of garden plants, per Rev. S. M. O., agent, 51.80
Wyoming Asso., Braintrem, ch., per Rev. S. M. O., agent, 7.50
Welsh Asso., Pittsburg, ch., Rev. D. Owen 10; Ebensburg, ch., Rev. D. D. Jenkins 7; per Rev. S. M. O., agent, 17.00 — 221.67

Ohio.

Lorain Asso., per Rev. Henry Davis, D. D., 30.34
Cincinnati, Moses st. Sab. Sch., For. Miss. Soc. 15; Cleveland, 3d ch., Wm. M. Maxon tr., of wh. 1 is fr. sab. sch., 21; Auburn, ch. 3.50; Homer, Mrs. Jane G. Wheeler 2; Miss Harriet B. Steward 8; Raccoon, Welsh ch., Rev. D. Williams, per Rev. S. M. Osgood, agent, 4; Coalport, Welsh ch. 18; 71.50 — 101.84

Indiana.

Northern Ind. Asso., South Bend, ch, per Rev. A. S. Ames, agent, 10.00

Illinois.

Winchester, ch. 10; Griggsville, ch. 43; Higginsville, Hopewell, ch. 20; 73.00
Batavia, Mrs. E. Park 5; Mrs. Way 5; Mrs. Miller 1; Sab. Sch. 1.32; per Rev. O. Dodge, agent, 12.32
Chicago Asso. 20.63; Dundee, ch. 6; per Rev. J. D. Cole, agent, 26.63
Fox River Asso. 20.46; Little Rock, ch. 4.75; Big Rock, ch. 7; Newark, ch. 50 cts.; per Rev. J. D. C., agent, 32.71
Rock River Asso., Byron, ch. 2.77; Burritt, ch. 5 23; Dixon, ch. 4; Ohio, ch. 2.70; per Rev. J. D. C., agent, 14.70
Union Asso. 6.35; Union Grove, ch. 5; per Rev. J. D. C., agent, 11.35
Ottawa Asso. 41.37; Vermilion, ch. 11; Norwegian, ch. 2.50; Amboy, ch. 9; Mt. Palatine, ch. 2.15; Sublat. ch. 10; Rev. N. Alvord 5; Lamoille, ch. 120; Wethersfield, ch. 5.25; Princeton, ch. 5; per Rev. J. D. C., agent, 211.27
McLean Asso., Pleasant Hill, ch., per Rev. J. D. C., agent, 9.00
Quincy Asso., per Rev. J. D. C., agent, 64.28 — 465.1

Michigan.

Manchester, Rev. E. Terry 2; Mrs. D. S. Terry 3; 5.00
Kalamazoo River Asso. 9; Otsego, ch. 3 14; per Rev. A. S. Ames, agent, 12.14
Grand River Asso. 23; Lowell, ch. 4.50; Ionia, ch. 11 75; Prairie Creek, ch. 8 30; Rev. J. Goodman 50 cts.; Portland, ch. 1 25; Grand Rapids, 1st ch. 10.33; per Rev. A. S. A., agent, 59.63 — 8[illegible]

Iowa.

Cascade, A. Middleton, per Rev. S. M. Osgood, agent, 8[illegible]
$3,3[illegible]

Legacies.

Shaftsbury, Vt., Nathan H. Bottum, per Norman Bottum, exr., 120.00
Burlington, N. J., Rev. Joseph Mayhn, John Mulford, Jr., exr., per Rev. S. M. Osgood, agent, 806.75 — $92[illegible]
$4,37[illegible]

Total from April 1 to July 31, 1857, $13,4[illegible]

Donations in Goods.

Boston, Ms., A friend, linen and cotton for Mrs. Mason, Toungoo, 2.00
Boston, Ms, Tract Soc., 1 box bibles, testaments, tracts and small books, for the Henthada Mission, 20.10
Brooklyn, N. Y., Armstrong Sab. Sch. Juv Mis. Soc., 1 box clothing, &c., for Mrs. Jewett's family and school, Nellore, 40.00 — 6

THE

MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

NINGPO MISSION.

JOURNAL OF DR. MACGOWAN.

A large portion of the province of Chihkiang, in which Ningpo is situated, has not been visited by foreigners. The districts which are readily accessible by boats from Shanghai and Ningpo, are well known; but there are extensive regions to the south and west, requiring land-travelling, of which we are comparatively ignorant. This is owing mainly to the expense of journeying by land, which precludes missionaries from making exploratory tours. I was glad, therefore, of an opportunity of making an excursion inland, in company with and chiefly at the expense of a gentleman in quest of health, partially an invalid in consequence of partaking of arsenic in bread, when the Chinese at Hongkong attempted to exterminate the foreign residents by poisoning.*

The line of travel which was adopted led through several cities to the south west in the department of Shauhing; thence, pursuing a northwest direction, through the department of Hangchau and across the Tien-muh mountains into Huchau, the chief city of which formed the farthest point of the journey; thence, quitting the highlands, the return was by boat through the water courses of the plain. Twenty-six days were spent on this tour of 348 miles of land travelling and 280 by water. A few of the notes jotted down on the journey are subjoined.

Tour to Huchau—The setting out.

March 25.—We embarked from Ningpo in a small boat the previous night, and having proceeded up the minor branch of the river as far as it is navigable, found ourselves at daylight at a large market village called Rivermouth, where we had distributed books on former occasions. The stock we carried on this journey was not large. As the porters demanded exorbitant sums for burdens, it was necessary to limit ourselves in this as in other things desirable on a long journey. The books therefore were kept in reserve for distribution only in the cities least accessible to missionary agency.

Serpent worship—Sinchang.

We started early in three sedans, the third for a Chinese teacher; who, with chair-bearers and porters, made in all seventeen persons. Subsequently several more were added, making us at times a

*See Magazine for May, p. 147.

body of twenty-two. It was a rainy, comfortless day. We were glad to find lodgings in an ancestral temple, on the floor of which we were partially sheltered from the elements. Near the village in which we spent the night is the Celestial Well monastery, connected with which are several pools or pits, supposed to be inhabited by dragons. After Buddhism, a sort of serpent-worship plays the most important part in the popular superstition. Here, as in many other places, the imported and the indigenous worship are united. The Intendant of Ningpo sends a deputy in the dry season of every year, to sacrifice to the dragon and to pray for rain. Besides this official service in times of drought, farming people also come, at the same time; and in order to move Heaven to relieve the parched land, some even immolate themselves by drowning in the pool frequented by the dragon.

26.—Before quitting our place of rest, Backlane, we prescribed for a score of ophthalmic cases. At the close of a hard day's journey, we again found shelter at a temple dedicated to a prince who ruled over this part of China above nine hundred years ago. Temples of this class to local divinities, like the ancestral temples, are without priests,—some poor villager or invalid member of the clan being entrusted with the care of edifices of this description. As the journey of this day led over a steep porphyritic mountain, we were too late to receive visitors, and were obliged to start next morning before many were moving.

27.—The weather being more favorable, we had opportunities of conversing with the people. Partook of our lunch at a temple dedicated to a distinguished caligrapher, a scholar of the tenth century, who introduced the style of writing commonly employed in printed books. Here a merchant made some very earnest inquiries respecting a bankrupt foreign firm at Shanghai, through which he had been impoverished. He could give attention to nought that did not concern what he thought his highest interest.

At night we put up at a neat Buddhist monastery, composed of five priests. An inscription over one of the images was highly suggestive; but it failed to elicit anything of interest. "Buddha is the heart"—or, the heart is Buddha — indicating the pantheistic phase of that ancient and wide-spread system. The oscillation of mind in the East has not been unlike that in the West. It is some consolation to know that no form of error that has ever appeared in the West can be presented to the Chinese as a new discovery. May we not hope therefore, that heaven-born truth will, from its very newness, soon become acceptable to the thinkers who control the Chinese mind. Image-worship was the only part of their religion that our hosts understood, and they seemed too indolent even for that.

28.—The day was spent in travelling to the city of Singchang, near which is a celebrated monastery, that of the Big Buddha temple, where we proposed spending the Sabbath. We reached the place of destination at dark, having passed through a district in which the inhabitants were engaged in washing an oxide of iron from the beds of streams. The ore comes from disintegrating rocks in the hills where the rivulets have their source.

The Sabbath in a monastery.

29.—We were so exhausted by four days' mountain travelling, that we were compelled to recline much of this day. It was our practice to spare our bearers by walking up and down precipitous passes, and, as these were numerous, the Sabbath was more requisite for us than for those by whom we had been carried. In the afternoon of this and the following day, we made ourselves acquainted with this remarkable place. On our arrival we found nearly all the fraternity—there are sixty monks—in the smoky kitchen. Connected with every establishment of the kind is a priest who is styled "guest-

ıster," whose business it is to provide · travellers;—for monasteries are al-ıys hotels, and generally superior to e best inns. On quitting the family, it is called, a new name is conferred ı the priest; and as these are meant be significant, we usually translate em.

Perspicuous Purity led us to what he nsidered a comfortable room, but hich, being on the ground floor, expos-l us to rheumatism. It was too late to lopt our usual plan of wandering over e range of buildings in search of nother. Before retiring to rest we ere obliged to receive a visit from xpansive Beneficence, the abbot, who ıme ceremoniously robed—yellow shoes, ɔwn of the same color, and a sort of itre on his head—champing pea-nuts s he entered. The interview was neces-ırily brief.

On Sabbath afternoon many priests, ith attendants and worshippers, gave s a hearing in a hall which we were llowed to occupy. The dialect spoken ere differs considerably from that we re accustomed to use, and but for the ıssistant who accompanied us, our re-ıarks would have been but imper-lectly understood. As it was, how-ever, they all had the privilege of learning the prominent truths of the gospel. The assistant has long been an applicant for baptism; and though we have no confidence in his piety, we believe that he was very useful on this journey from his knowledge of Chris-tianity and his readiness to preach. He held the audience until the vesper-bell called the priests to service.

I subsequently followed the priests to a lofty cave, where they were chanting orisons to the praise of Shak-yamuni. A subordinate part of the performance,—the carrying about of holy water, and the adjustment of in-cense sticks,—was committed to boys, who, as soon as I entered, commenced a series of singular gestures that at-tracted my attention, and caused the priests themselves to laugh outright. It appeared, on inquiry afterwards, that my companion in the fore part of the day, having no one to converse with, had gathered around him all the pupils of the monastery; and, acting as a sort of drill-sergeant, had made them tolerably expert in the first motions of raw re-cruits. His awkward squad were so proud of their new acquirement that they could do little else, and, on my en-trance into the place of worship, they saluted me with all the gestures they were masters of. Expansive Benefi-cence was not present. On turning into a cloister, I saw him partaking of a col-lation with two matronly ladies on a pilgrimage from the city of Singchang. We were lulled to sleep by the guitar of one of the brotherhood, thankful for once to have an opportunity of listening to Chinese music with which no impure associations were connected.

Big Buddha image—Idol temples.

30.—The Big Buddha monastery is so named from a gigantic image of Buddha, hewn out of the solid rock, in a recess of a hill to which by hewing and masonry the appearance of a cave is given. Per-spicuous Purity obligingly furnished us with a ladder, by which we ascended to the lap of the sitting image, and took measurements. It is nearly fifty feet high from the seat, and as wide from knee to knee, the posture being the usual one for Buddha, cross-legged. The index finger is six feet long. The finer parts of the statue are of plaster, and the whole thickly covered with gold-leaf. It is the largest image in the empire, and is therefore one of great celebrity. It dates from the fifth century. That we might get a better view of the gigantic curiosity, P. P. led us to a gallery front-ing the cave. Here, observing the mangled remains of a rat and a spotted cat close by, we asked him for an expla-nation. He absolved himself from all responsibility in the matter by saying that heaven had conferred a murderous disposition on the cat, and that that ani-

mal had been brought to the monastery by people of the world.

Connected with the romantic dell in which this establishment is placed, are many other temples; — one to the goddess of Mercy, one to the Supreme Ruler, one to the Thousand Buddhas, another to Chu Hi, the founder of the politico-atheistic school, and others to local divinities. The Thousand Buddhas temple derives its name from a cave containing that number of small earthen images. It is the boast of the priest who has charge of this place, that the buildings connected with the establishment were erected at his own cost. For more than twenty years he has laboriously cultivated a small plat of ground, with the proceeds of which, every few years, he made additions to the temple; he is still enlarging and improving it, although in his seventieth year. We found him attending to his apiary. The "busy bee" had aided him in that work of merit. Poor man! He was so absorbed in the contemplation of his meritorious conduct that he could converse on nothing else, nor give ear to any address that did not bear upon the extension of the temple.

We regarded the temple erected to Chu Hi or Chu Futry by the literati of the place with peculiar interest,—partly because we were not aware that the great philosopher had temples and enjoyed image worship, and partly because of the baneful influence he has so long exerted in this part of the world. There are signs, however, of a reaction, and at an opportune period in the history of China her thinkers are disposed to revert to their more ancient and sound philosophy. In the contemplated transition from the commentators of the middle to those of the earlier period, the scholars of China will be met by the claims of Christianity, and in the search for truth find more than their best sages ever knew.

Quitting Big Buddha monastery at noon, we travelled thirteen miles and reached the city of Ching or Dzing. Finding no inn equal to the Longevity temple, situated near the south gate, we put up there for the night, after a stroll on the walls and through the principal streets. Conversed with visitors in the evening.

31.—In the early part of the day, our men stopped to refresh themselves at a temple to a deified magistrate of the Sung dynasty. Here a large crowd of elderly women were assembled, chanting and counting their rosaries. Instead of the beads usually employed for keeping count, they had bits of straw about an inch in length, neatly strung like so many little tubes. Our men quarrelled with the priest, who averred that they had not paid for all the pancakes eaten; the defendents charged the brothers with cheating. To put an end to strife, we went away on foot; the porters and bearers soon followed; but how the affair was settled, we thought best not to inquire. They were to the priests in the proportion of four to one.

Most of this day's journey led over lofty passes and along gorges of the wildest description. The few hamlets we passed were inhabited by people who had seldom or never been out of the mountains. They could neither understand us nor our men. Our appearance alarmed them, and it was with extreme difficulty that at night we obtained shelter. When it was dark, we applied for admittance, having been refused at several places, at the largest house in a paper-making hamlet; and as our whole party were already in the court, and its proprietor was an aged widow, it was thought best to entertain us as the least of evils. We soon made friends with the family, and became mutually pleased.

Christian books in the interior—Hospitable reception.

April 1. — On emerging from the mountain to-day, we entered a populous plain. While engaged in dressing the leg of a beggar boy, whose foot had fallen off from mortification, a military officer and his train came by. He left his sedan and watched our operations with

affected surprise. After giving a man, ho stood on the roadside frying doughnuts, a few cash to repeat the dressing a w times for our patient, we entered in- conversation with the officer, who, as e found, was on his way to the provinal capital on business relative to the ansmission of taxes. On offering him book, we were glad to learn that alough he had never met a foreigner fore, yet he had Christian books in his session and professed to be thankful r more.

Towards the close of the day, as we ere entering the town of Maplebridge, gentlemanly young man accosted us imperfect English, urging us to spend e night with him, pointing to a large ansion hard by. We declined at first, there was yet time to make a few iles more before dark. But we were able to resist his importunities, and re glad that we yielded. Our host, r. Luh, who is a tea and silk merchant d has dealings with foreigners, spared pains to make our stay agreeable. nder many difficulties he had acquired few English phrases, which, by conantly conning over, he was able to utter th tolerable distinctness. In the urse of the evening he took out his tle pocket book, and read in English account of the creation, and fall, and epitome of Christian doctrine. He d once spent an hour with a missiony at Ningpo, who uttered these words owly, by which he was enabled to put wn the whole, employing a system of s own Chinese characters for the Engh sounds. His extensive house was ell supplied with scriptures and tracts, ocured at Shanghai and Ningpo. lthough the aim of our young host was become a better merchant, to be able transact business with foreigners with- t the aid of a linguist, yet being of a achable, ingenuous disposition, we hope at by continuing his studies and interurse with missionaries, he may some ay render more assistance than he asks f us. He is the chief of his clan, which the principal one in the town.

2.—Our kind host managed to detain us till noon; and, finding that our dollars sold for fewer cash than we had calculated on, he advanced us twenty dollars, lest we should fall short. He is coming to Ningpo to improve his English by residing with a foreign merchant. When he showed us over the range of buildings in which tea was soon to be roasted, we observed a prominent shrine to the god of the kitchen. In reply to the expostulations addressed him on that subject, he extenuated it as a harmless custom, which the laborers all expected.

At noon we embarked in a boat, descending an affluent of the Tsientang, leaving the city of Chuki on our left, glad to change our mode of travel for a short time,—the motion of a chair being very fatiguing on long journeys.

A dilemma—Distributing books.

3. — Found ourselves this morning ascending the Tsientang, towards the city of Fooyang. Missionary efforts had with some opposition been already made in parts of the country we had been traversing; but between Fooyang and the mountains to the north-west, the ground was untried. We had no fears of being turned back, if we could safely pass that city; its proximity to Hangchau, the provincial capital, where reside vigilant officials and a stern governor known to be unfriendly to foreigners, rendered us anxious as to the result of the attempt we were about to make.

Of late it has been an object with missionaries to ascertain what districts of the country are open to them as such. Assuming the Chinese garb would have rendered the passage safe, but very unsatisfactory. To have been sent back in a cage, as was predicted, would have entailed on us some inconvenience, and not a little ridicule, if nothing worse. An Englishman could not forget that at the south his head would have been worth a little fortune to a villager who might take him captive. Instead of tract-distributing and sight-seeing, we decided on riding through the city in

our chairs, entering at the south gate and going out at the opposite. In disembarking and in the passage we were observed by many, but by going at a rapid pace, no crowd could collect. Our Chinamen had begged us to avoid the city.

On reaching a hill a short distance beyond the north gate, we regretted our temerity. We discovered that our baggage train was missing! After some delay and peering with the glass, we became satisfied that our porters had been intercepted. It became necessary therefore, in order to avert corporal chastisement from them, for us to return quickly and present ourselves at the tribunal. We had proceeded but a short distance towards the walls, when a messenger, whom we had previously dispatched, met us with the welcome intelligence that our bedding, boxes, bundles and money had been conveyed by a shorter route, and would be found awaiting our arrival at a village towards the western boundary of Fooyang, which all our men were in haste to reach. By this time a considerable number of people had collected around us, and with them we commenced distributing our books. We found here, as in other unvisited places, that the gift was not unfrequently declined, simply from fear that we had a sinister object in view,—some trick which would involve the recipient in trouble, and explanations often were of no avail. Others, however, were always found in a crowd, who gladly received the little volumes.—Towards the close of the day we passed from Fooyang into Yuhong, and procured lodgings at a small monastery.

4.—The temple at which we lodged last night bore the designation which is conferred upon the scholar who stands highest at an examination for the provincial degree, somtimes rendered "master of arts." One who had attained the highest place among these graduates, becoming disgusted with the world, sought for peace in the austerities of monachism, and founded this establishment some four hundred years ago. Every generation witnesses a few cases of this kind of reflecting men, whose aspirations the world cannot satisfy, and who flee from society to cultivate virtue and obtain merit in picturesque, sequestered valleys. Such are very different from the vulgar, sensual priests almost every where met with,—our hosts affording an example of the latter description. They kept sheep and pigs for the market, which, with the rearing of silk worms, made them well to do. Their violation of a fundamental tenet of their order gave them no concern. It is not in China only that monasteries have been founded by well-meaning men, and subsequently perverted to exceptionable purposes.

Visit registered in stone.

We halted at the district city of Linngan, where we distributed books, placing one in each house of the main street, besides giving to persons whose attire indicated the ability to read. The time spent here allowed opportunity for explaining our vocation to several groups of citizens.

A short distance beyond the city, we found some of the gentry assembled in a temporary building, as a committee for raising funds for rebuilding a bridge hard by. They pressed us to sit down and partake of the refreshing beverage of the land, and accepted books with thanks. On leaving them, our companion contributed towards the building fund, to the delight of the public-spirited men present, who were proud to show on their subscription list a foreign name. As subscribers' names are always cut in a stone monument by the side of the work they aid in constructing, there will be in that place an enduring evidence of our visit; of less consequence and less permanent, however, than the mark which the perusal of a portion of God's word may, with his blessing, impress on some mind in that community.

At the close of the week we found ourselves near the monastery of Buddha's Delight, which seemed a favorable place for affording rest to our wearied frames.

5.—Buddha's Delight stands isolated i a vale, having many villages and ham- its within a short distance. When our rrival became known, the building was rowded with visitors, among whom we ad many patients. Persons of note in ie neighborhood, were presented each ith a book, and some instruction was nparted of a general nature. At the lose of the day we repaired to some of he hamlets, to return calls that had een made. Our companion, having a uperior telescope with him, rigged it on mulberry tree, and gave the villagers view of the moon. The wonder they elt was more than they could express, nd it would be equally difficult here to lescribe.

The Illuminating Monastery—Sacrifices to the god of rain.

6.—The Tienmuh Shan, or Heaven's Eyes mountains, were visible from Buddha's Delight. Taking an early tart, we reached the Dragon Spring riory, at the base of the Eastern Tien- nuh. This establishment is connected with the Illuminating Monastery, on the nountain. The ascent was easy,—a oad having been constructed at great ost for no other purpose than to render acile the journey of worshippers to this elebrated place. Foreigners were ever seen on this mountain before, and ll whom we were unable to enlighten n the subject supposed that we were ilgrims from afar, accumulating merit y going on that mount to worship. The road consisted of stone steps, some- times cut in the rock of the hill, some- times quarried, alternating with level places.

The Illuminating Monastery is in a shady gorge, about seventeen hundred feet above the plain. It is a wealthy institution, in better condition than any we have yet seen, containing, however, only about sixty priests. It dates from the sixth century. The abbot, Abstruse Law, and the guest-master, Overcome Sin, received us courteously. Every thing indicated this to be a favorite of the higher classes. Neatness and clean- liness, and even comfort, appeared in every department. The reception-hall resembled the counting-room of a first- class merchant. On a tablet was pen- cilled the current value of the dollar, the common bulky copper coin being seldom brought up so high. Overcome Sin never thought that we could read Chinese, and soon after our arrival adroitly wrote on the tablet a much low- er figure for the dollar. This stroke of business and other transactions of the same kind were done with so much blandness and suavity that we had not the heart to complain. No priest who cannot courteously cheat, nor one who could be cheated, would be thought fit to receive guests.

From the Illuminating Monastery we ascended to the summit of the Eastern Tienmuh. It was a toilsome journey up a narrow pathway; but the magnificent prospect compensated for what it cost. On the highest peak is a rude stone shrine, containing a stone image of the Dragon god. Last year the country suffered much for want of rain; on which occasion the governor despatched a dep- uty to sacrifice to this god, noted far and wide as possessed of pluvial power. The portly deputy ascended as far as the monastery, and then deputed a subor- dinate officer to climb up and go through the ceremony. Besides these official pilgrimages on extraordinary occasions, the country people come of their own accord to offer prayer for rain. Numer- ous stones were set up on end as memen- toes by those who accomplished the feat of reaching the summit, which has an altitude of nearly four thousand feet.

Catholic madonna in a Chinese temple.

We spent a day at this monastery. As we were on the eve of departure, my companion discovered in the shrine of a priest's cloister a porcelain madon- na, with rosary and crucifix attached. What a suggestive fact! How great the task of expelling image-worship from this land, when some of the acutest

minds of Christian countries uphold the practice! Before this very image some Sorbonne professor or some crowned head may have long bowed with reverence, or, what is also very possible, it may have received the homage of some of our own priest-ridden fellow citizens. When idols are utterly abolished, what will become of madonnas?

7.—Exhausted by the ascent of yesterday, we were able this day to go no further than the Western Tienmuh,—a journey of four hours, made chiefly by moonlight. On reaching the great monastery at this place, composed of six hundred priests, we found that our companion, who had preceded us, had again improvised an observatory, and was busy in showing the moon to the wondering brotherhood.

8.—Spent nearly the whole of this day among this sacerdotal community, too wearied however to converse with many. A large number of the priests were addicted to the vice of opium smoking. Several of them asked for remedies, as did also a number of the literary laymen connected with the establishment. As an explanation of the sensual character of the present race of Buddhist priests, it is enough to state, that, with the exception of a minute fraction of the number, they were all purchased by or given to elder priests in boyhood, on account of the poverty of their parents. With no more religious feeling than is to be found in the same number of ordinary people, leading a life of idleness and celibacy, they cannot but be addicted to more vices than the busy men around them. We lodged in a temple half way towards the summit of this, the highest of these two Eyes of Heaven.

9.—A most fatiguing journey over the mountains into the adjacent province of Nganhwui. The department which we thus skirted, Ningkwo-fu, has long been the theatre of civil war. Here the rebels have long had the mastery. They had recently retired a day's journey beyond the departmental city to a stronghold, and consequently peace reigned in the region we visited. Here we parted with the last of our books;—the cities and country which we had yet to visit having been traversed by missionaries and being accessible from Shanghai, we did not retain a single copy.

We met none but villagers. At night we put up at an inn, the Tranquil House, a tolerably good place to one who does not care where he sleeps, and is indifferent to what he eats. The people here, as elsewhere, were friendly; they cared neither for imperialist or revolutionary cause; a Buddhist Manchu, or a Christian Chinese dynasty, would be equally acceptable. Peace and protection was all they cared for. They received books without reluctance.

The Confucian Pass—A temple to Confucius.

13.—Returned into this province by the Confucian pass, where we observed what is rarely seen in China, a temple to Confucius, containing his image. A temple of the kind exists at Peking; and at the Ningpo district temple is a stone image to the sage, disinterred from the ruins of an ancient building, sculptured before the use of his image was interdicted.

The towns we passed through in reaching the large city of Huchau are already pretty well known. We had no books to distribute, nor did we meet anything specially noteworthy. In the streets of Huchau we had evidence that our Shanghai brethren had commenced the cultivation of this field. "Give us some of Jesus' books," said persons in the crowd. However crude may be their conceptions of Christianity, formed, it may be, from the perusal of a tract, something is gained by the distribution of tracts, if it were only to familiarize the popular mind with the idea that the Lord Jesus is held up by foreigners as the Saviour of the world.

18.—Soon after midnight I reached home. Journeying the whole week in boats, and being unprovided with books,

here were few opportunities of conversing with the people.

Itinerating even leisurely is a mode of missionary labor that promises less immediate result than the continued exhibition of the truth to one community. At first sight, to roam over a province may seem an important missionary enterprize. But experience shows that "line upon line, precept upon precept, here a little and there a little," is the most effective form of labor.

TOUNGOO MISSION.

LETTER FROM MR. WHITAKER.

The work progressing — Desire for baptism.

April 25. — The first week in February I attended the Bghai Association.* On my way thither I was favored with the company of Rev. Mr. Hazledine, chaplain, as far as Isa-ten, the second Christian village. He was much pleased with what he saw of the native Christians, and has since used his influence with his people in our behalf very effectually. I baptized a number at P-ken, Isa-ten, Pa-la-khe and The-pwai, at all of which places the cause seems rapidly progressing. At Pa-la-khe I was detained a week by a severe attack of fever, induced by excessive fatigue in climbing the mountains. I arrived, however, at Kher-wai at the time appointed, though very weak in body.

It was necessary that I should return to the city immediately after the Association. Taking a different route, I passed through three villages never before visited by a missionary. In every place the state of things is hopeful in a high degree, but by no means equally so. At Ker-wan-der-ka the people are regular in the observance of the Sabbath and in attendance on public worship, and are very desirous to become Christians, as they say, i. e. to be baptized. On my arrival, a large proportion of the adults presented themselves as candidates for the ordinance, but were manifestly without grace or knowledge. They first tried entreaties to induce me to accede to their wishes; then, presents, to bribe me; and finally they threatened to return to heathenism. I questioned each one separately, and pointed out, so far as possible, the deficiencies in his knowledge or experience. Of course there is but little of the fruit of the Spirit to be found among them. And yet it is to be hoped that the fact of their request not being granted, may lead many to seek after the true knowledge of Christ.

At Koo-tha a different spirit seemed to prevail. Under the guidance of their faithful preacher and teacher, Tha-que, they seemed to be quietly seeking after a more perfect knowledge of the way of life. Four, after examination, were received and baptized.

School at Khler-la.

Several boys came with me to the city for the purpose of study. Others followed, and soon I had a school of twenty pupils, all of whom professed to be preparing for the gospel ministry. In instructing them and in preaching to such as called, my time was spent till the first of the present month, when I went with my family to Khler-la, — the place selected as the location of a Karen high school.* Our object was to get the school in progress before the monsoon set in. The pupils who were with me in town accompanied us, and the number was immediately increased to one hundred and twenty, — about thirty of whom were preachers and teachers, who left their charges to spend a month or two in study. I gave my whole attention to instructing them in the Scriptures. I adopted the plan of writing my comments, and requiring the pupils to copy; hoping by this means to give

* An account of the Association, from the pen of Dr. Mason, was printed in the Magazine for August, p. 291.

* See Magazine for June, pp. 163, 165.

them something in a permanent form that would aid them in instructing their people. Pwai-pau gave instruction in arithmetic, and Myat-kau in reading, writing and the catechism.

The season is too far advanced to think of returning to Khler-la to teach. I secured, however, a well qualified teacher to take Pwai-pau's place in teaching arithmetic, so as to leave him at liberty to give instruction in the Scriptures. I shall continue to write my comments and send to him. There is reason to hope that the school will go on prosperously.

At Dr. Mason's suggestion I have also undertaken to translate Mr. Cross's Arithmetic into the Bghai dialect. It has proceeded as far as the 103d page. The work is much needed in the Bghai schools, — but I shall excuse myself from secular works in future, so far as possible. I have now a few pupils in town, and funds enough for a very good normal school during the rains.

The difference in temperature between Khler-la and Toungoo city is about 10°, Fahr. At the former place there is a constant cool breeze that seems like autumn in America.

DELAWARE MISSION.

LETTER FROM MISS H. H. MORSE.

The mission school—Death of pupils.

Delaware, K. T., July 23. — The mission school has been in session nearly fourteen weeks, and the term will continue till near the close of next month. Some of the pupils are now visiting their homes. The number with us is forty-three, — a large majority of whom are between the ages of six and nine years; — proportionably much younger than those who attended last term; — the winter seniors having, as I suppose, graduated, and left their places in school to be filled by their younger brothers and sisters.

Two of the winter group, Rebecca and Phebe Kendrick, have within a few weeks gone, as we trust, to their home in heaven. The latter, twelve years of age, died May 11th; the former, two years older, was buried yesterday. Both were members of the church, and died, as they have lived since their connection with it, quietly trusting in Jesus. They were in Mr. Pratt's family several years. Phebe died with us, but Rebecca was absent with an older sister.

We miss them greatly in the family. They were particularly fond of music, and one or the other of them, when in health, was usually at the seraphine while we were taking our meals. But while we listen in vain for the sound of their pleasant voices and cheering notes, they are enjoying, I trust, richer, sweeter music than earth affords, where sickness and death will never more interrupt it.

Visit of Delaware chiefs.

Less than three weeks since, Capt. Ketchum, head chief of the Delawares, died at a very advanced age. It is supposed he could not have been very far from an hundred years old. The week following his death, his successor and associate-chiefs, with several of the leading men in the nation, — eighteen in all, — paid their respects to Mr. Pratt at an early hour one morning, visited the school, went over the new house, spent the forenoon, and dined with him, and remained in pleasant conversation till late in the afternoon. They expressed themselves entirely pleased with what they saw and heard, and finally mounted their handsome horses and drove away in the very best of spirits.

As a result of their visit, their sons and daughters, then at home for a season, have some of them been returned, and other new ones added, so that our number is complete, and, if all our absent ones return, exceeded. Very few of the number would be considered capable of taking care of themselves. A few of the oldest girls spend most of their time out of school, sewing with Miss Ordway,

after their portion of the morning's task is accomplished.

I hope at some time to speak of something cheering concerning our spiritual affairs. At present, I cannot.

FRANCE.

LETTER FROM PASTOR D——.

Baptisms.

P——, Aug. 3. — Four persons, — two males and two females, — were baptized at D—— on Lord's day, July 12. The pastor of the church there writes on the 17th, — "We had a good day. Nearly seventy were present at our meeting. Every one appeared to be deeply impressed. O for many such occasions!"

Mr. F—— writes from ——, July 28, — "Last Sabbath I baptized in a small forest, near ——, five men and one woman. The Lord was sensibly present. Every thing was done in a private way, so as not to attract the notice of the authorities, who are constantly on the watch to arrest us. Nevertheless a considerable number of Roman Catholics were present. A hundred and fifty persons could hardly assemble at one place, all dressed in their Sunday apparel, without attracting attention; especially when the reapers are every where in the fields, — for with us they take no pains to keep holy the day of rest. And accordingly, the reapers first suspected what we were about to do, and came one by one to be with us. Many approved what they saw and heard. May the 'day-star arise in the hearts' of some of our new visitors."

On the second of August, three were baptized at P—— in the presence of a considerable number of spectators. The ceremony was deeply solemn. Many were visibly affected. The day was a real feast-day, both to the newly baptized and to the church which received them into its bosom. I have hope that the seed sown will, with the divine benediction, bring forth fruit.

Besides the above, a young woman was baptized at ——, by Mr. F——, June 21st, and a woman at ——, the same day, by Mr. ——.

Thus eleven have been added to our churches within a few weeks.

GERMANY.

Mr. Oncken has furnished the following journals of German preachers.

JOURNAL OF W. HAUPT, BREMEN.

The good seed not lost—Prohibition of dissenting worship.

April 8.—To-day I was called to the hospital to visit a young girl, whom in health I had often admonished to seek the Lord. I now found a great change in her. Her levity had vanished, and she confessed her conviction that she was suffering justly for her former disregard of the truth. She rejoiced, however, that I had spoken to her when I did, as many words then spoken served now to comfort and enlighten her. This young person's bodily restoration is doubtful, but not her acceptance with Christ.

9. — Held a well attended meeting at Scharnbeck. The newly confirmed youth* of the place gave the first proofs of their piety, by disturbing our devotions. I went out and remonstrated with them, but without effect. Alas! for this pernicious "making of Christians."

18.—Preached at Verden and the vicinity. A brother has recently been informed, that according to new laws no religious services of dissenters are to be held here; indeed, if the letter of the law is adhered to, I may not even pray with the friends, while every species of profane assembly has the sanction of the authorities. During my stay here a young girl applied for membership and was received by the church.

* In the Lutheran church of Germany, children are confirmed at about twelve years of age. From this time they are accounted Christians, and are admissible to the communion. ED.

24.—In walking to A., I was joined by a sower. The man inquired whether I had any knowledge of sowing. "Certainly," I replied, "it is my office to sow good seed." "It is not likely to be better than mine," replied the man. But when I had explained that the "seed is the word," and what are the fruits of this seed, he was much interested, and went with me as far as he could to hear the glad tidings, for such they appeared truly to be to him. When we parted he said, "I hope God will lay his blessing both on the seed you have been sowing in my heart, and upon that I have put in the earth. I am glad you have taught me to look to Him for it." I added tracts to the Testament the man bought of me.

May 3.—At Braake I conversed with an inquirer,—a young man, who when I was last here threatened to make me feel the consequences of my fanatical labors. Curiosity had then induced him to listen at the door of our meeting-room; and although he left vowing vengeance, the sharp two-edged sword had pierced his own heart, and he was led to exclaim, "Lord, what wilt thou have me to do?" The work of the Lord here has for some time languished. Five young persons, however, who have recently been received, are full of love and zeal, and help to reanimate the failing courage of the older members. The service I held was better attended than ever before.

Meeting with a Catholic—The stations on the Weser.

16.—On the steamer to Bremerhaven, I sought to commend the truth to a young man whose garments proclaimed him to be a Roman Catholic priest. He warmly defended his own belief, but permitted me to do the same of mine. He had once, he said, read a heretical book, and only by much prayer and fasting conquered the uneasiness to which it had given rise in him; but now his feet were again, he said, firmly established on the foundation of the fathers. I told him, while we esteem the sayings of many of the wise and holy of the past, we cannot forget that they, like ourselves, were human and liable to error; whereas the word of God, being given by divine inspiration, contains the revealed will of God. Somewhat of the old "uneasiness" appeared in the manner of the young curè, as he replied, "You may be right, as Protestantism permits the free investigation of these matters. I for my part prefer to accept the belief laid down for us in the creed of the Church." I begged him to employ the right of investigation, which is the prerogative of every man when truth is concerned; but he turned from me in evident agitation, and I had no opportunity of addressing him again.

The stations on the Weser—Summary.

Our stations on the banks of the Weser being very numerous, I was travelling almost the whole of this quarter, and rejoice to be able to report favorably of the spiritual state of our brethren, to whose faithful testimony it is owing that I have willing hearers, in places where formerly I met only with opposition.

Although the people are now occupied to a late hour in the fields, they are ready on returning home, after a hasty supper, to listen for hours to the glad tidings. At Adelheid I had, without knowing it, among my audience a person of ill repute. I read a chapter in the gospel of John. The person in question appeared much affected, but at the close of the service, pride having got the better of her, she expressed her indignation to the brethren for having invited her here to be insulted. They at length persuaded her to converse with me, and I succeeded in inducing her to follow the example of Mary Magdalene, at the feet of Christ.

At F. our services have found great favor with the people, and a pious schoolmaster of the Lutheran church has felt constrained to hold similar meetings,—not to oppose us, but to help to benefit the people. These "irregular" religious

assemblies have, however, been entirely interdicted, besides that the poor schoolmaster has drawn upon himself the odium of having dissenting tendencies.

During the past quarter, seven believers have been added to our number, two at Bremen and five at Elsfleth. I have held fifty-six religious meetings, and distributed many tracts. Six brethren in Bremen have continued the circulation of loan-tracts, but met with much opposition, rationalism having obtained a great prevalence, even in the so called pious old city of Bremen.

JOURNAL OF C. A. KEMNITZ, TEMPLIN.

Continued interest at Templin—Missionary spirit.

April 1.—The extraordinary blessing showered down upon us since the commencement of this year has not diminished, and our prospects are very encouraging. Scarcely a meeting is held either at Templin or in the surrounding country, where some anxious inquirer does not remain to converse with me. This evening a mother and daughter, who are numbered among the most esteemed inhabitants of Templin, came to me full of concern for their salvation. Hitherto their goodness has been a hindrance to their coming to Christ, and now their badness offers an equal impediment; but our conversation, I trust, served to impress upon them the willingness of the Saviour to save "to the uttermost."

2.—Baptized three believers at Prenzlau. One of these, a young man, has given up a lucrative employment, because it involved Sabbath desecration; he now performs the work of a common laborer.

5.—Conducted, with other Sabbath services, the monthly juvenile missionary meeting. I rejoice to observe the missionary spirit increasing in our little ones;—a pleasing testimony to a similar spirit in their parents, in this as well as in other matters, there is no doubt. The tone of mind evinced by parents finds repetition in the children. Every month the savings of the children are gathered in, and it is pleasant to see the joyous countenances with which the mites are put into the Lord's treasury.

9.—A girl from H. came to see me. She had walked many miles in great distress of mind, owing to the report of the anticipated destruction of the world in the month of June. I could of course quiet her fears as regards the date of the world's destruction, but told her that she had not the less cause for anxiety as long as her sins were unforgiven. She felt her sinfulness, and promised to seek pardon in the blood of Christ; she was also much concerned for the salvation of her friends, whom she entreated me to visit.

13.—Another harvest-day for the church at Templin. From 8 o'clock in the morning till the same hour in the evening, I was almost uninterruptedly engaged in gathering in the fruits of the month. Many brethren from far and near had assembled with us, and joined with us in glorifying God for the conversion of twenty-seven persons who were admitted for baptism. This is a wonder in our sight. It seems as if none here are to remain untouched by the truth. Our services are so well attended, that the largest meeting room we can secure is too small to hold all who come. We hope the Lord will soon provide us with a suitable chapel. Indeed, we do not doubt that He who is so miraculously adding living stones to His temple, will give what is needed for our accommodation.

Ecclesiastical oppression—Statistics of the church.

20.—On the occasion of br. B.'s death, his mother was informed by the authorities that they would graciously permit his interment in the church yard, and not in the place usually assigned to Baptists, (among malefactors,) provided she would pay a fee, which is not demanded on other occasions. A service at the grave was likewise prohibited. A

large concourse of persons had assem-

at the churchyard. When the coffin had been lowered into the grave, we sung, and I offered prayer. Scarcely had I ended when the clergyman of Warthe touched my shoulder, and the following dialogue ensued. "Mr. Kemnitz, in the paper sent to Mrs. B. there was a decided prohibition of public speech at the grave." "Neither have I made a speech, I have only prayed." Mr.—— "My congregation will be displeased with me if I permit such irregularities." "A Christian congregation cannot object to the offering up of a prayer." Mr. —— "Well, I will not argue the point with you, but an address you must not give." I assured him this was not my intention. Several persons had, however, been so impressed with the prayer and singing, that they accompanied me to my abode, where we conversed of spiritual things.

29.—At Storkow I announced a meeting to be held every Sabbath by a brother who lives there. He was informed that it must not exceed half an hour in length. Against this also, we have protested.

31.—It is to-day twelve years since the first member of our church was baptized here. From the beginning twenty-nine have been excluded, eleven have died, and thirty-five have removed to other places. During the five months of this year, seventy have been added, none excluded. At the anniversary festival we enjoyed our Saviour's presence. In reviewing the past half-year, we are filled with amazement at the goodness of the Lord, who is owning our unworthy labors with such signal success; but more even than at this, my heart rejoices at the internal prosperity of the church, which developes itself in unity of spirit and action.

The gospel triumphant—Opposition.

June 22.— The rich ingathering of souls, which commenced with this year, has continued up to the present time, so that at our church meeting held a few days ago, I had the joy of questioning twenty-two candidates for baptism regarding their faith, and of receiving answers which caused us all to acquiesce in their reception. From 8 o'clock in the morning till 7½ at night, I left the meeting-room only one half hour. The number of our converts since January is 114. Our spirits rejoice in the Lord. Throughout the surrounding country there are indications of awakening life. We are compelled to strengthen our stakes and lengthen our cords, and to build a more commodious meeting-room. The members, now 275 in number, are putting forth strenuous efforts, towards the accomplishment of this object, and I do not doubt the Lord will supply what is wanting.

Our adversary, the devil, in the meanwhile is making the usual attempts by external means to suppress the work that is of God. Efforts are made to hinder our meetings. At one place the officer dissolved our assembly; and when I produced a "permission" from the higher authorities, he declared that the time allowed us not being stated, he must limit it to half an hour, from eight to eight and a half o'clock, nor would he allow us to remain together longer. He declares that he is guided in his conduct by considerations of morality and propriety, while at the same time the public houses are thronged till ten o'clock. I have addressed a remonstrance to the government at Potsdam.

Impediments are also being put in the way of baptisms. Owing to the great number of baptisms, I could not always make announcements of them; but they were performed in strict privacy, with only the usual number of deacons. For baptism thus quietly administered to three persons in April, only one verse being sung on the occasion, I am fined fifteen dollars or to suffer a fortnight's imprisonment. The judge has declared it to be a public meeting held in the open air. I have sent in a remonstrance.

To-day I have received a new sentence, to pay five dollars for having, as

; is stated, baptized four hours later han the time announced to the authori-ies. This afternoon, however, the tes-imony of witnesses in my favor was aken, and the fine annulled.

We are kept constantly on the alert, ut we are undismayed so long as we ee the Lord's house prospering. Our nly regret is the precious time we lose, y the frequent attendance at judicial ourts, &c.

LETTER FROM MR. SCHLESIER, SCHLESWIG.

Persecution in Denmark.

Schleswig, June 18.—In April, 1856, I was sentenced to pay a fine of twenty dollars for having committed the crime of preaching the gospel to my fellow men. I addressed a petition for redress to the king of Denmark, but in vain. Having refused to pay a fine unjustly imposed upon me, I was two days ago, June 16, deprived of a piece of cloth worth fifty-six dollars, to be sold by public auction, in order to cover the unpaid fine, which from judicial expenses has by this time risen from twenty to forty-four dollars. I was informed that if the sale of the cloth did not bring in the amount charged against me, a second confiscation would take place.

Our friends at Eckernförde have met with no better treatment. They had assembled May 24th at Molerledz to read and pray; in returning home they were attacked by gens d'armes, knocked down and beaten by them, and commanded to disperse. Some of these friends have been fined two, others one dollar. The magistrate who awarded them this sentence was personally very friendly to our brethren, and demanded no payment (as is usual) for himself. At a recent visit to these brethren, we were discussing these matters, when a gens d'armes entered and inquired whether we had forgotten that only four persons of our sect might be assembled, and what character this company bore? I stated my ignorance of the law referred to, and that we had met to take a friendly cup of coffee together. The gens d'armes took down our names, and we await further instructions.

Such constant annoyance is not easily endured; but I rejoice that none of us have lost courage. The most painful part however is, that not the authorities, but the clergy, are the moving power of all our sufferings. We see however that the daughter is true to her mother. The church of Rome burned heretics. The Lutheran church imprisons and robs heretics of their property, saying, "We regret so to do, but we have a law whereby ye must be judged, and according to that law you must be banished from the country." Help us to pray that we may continue "steadfast, unmovable," with our eye fixed on the crown of glory prepared for the faithful soldiers of the cross.

JOURNAL OF F. RINGSDORFF, VOLLMARSTEIN.

Bible-class—Trials—Baptism.

June.—Our services, during the past quarter, have been well attended, and one added weekly, for females. This latter service will, I trust, prove serviceable to those who take part in it, as it is for conversation on the Scriptures and prayer, and induces thought regarding the parts of Scripture to be discussed, while it also gives our sisters an opportunity of expressing their sentiments freely.

One of our most highly esteemed brethren, a deacon, lies dangerously ill. He was one of the first fourteen whom br. Köbner baptized at Vollmarstein four years ago, and is one of our chief pillars. The father of this friend, when his son became a Baptist, turned him out of his house, and made out an exorbitant account for expenses, &c. Since then he has had many trials, but he has gone forth refined from the furnace, and, though young in years, enjoys the respect and confidence of the church.

Recently a woman has been converted and added to the church, whom temporal distress has been the means of leading

to God. Her husband, a drunkard, returning home one evening in a state of intoxication, drove her from the house. In her misery she remembered a verse she had learned as a child, "The Lord is nigh unto all them that call on Him." She fell on her knees on the cold earth, and entreated the Lord to turn the heart of her husband, so that she might have shelter for the night. Then she returned to the house, and her husband received her kindly. During the night the woman tried to thank God for his mercy, but she could not; on the contrary, her manifold sins and offences against Him rose before her mind. But she could not rest satisfied until the debt of gratitude was paid, and she could thank the Lord not only for his temporal benefits but for the greater mercy of having changed her heart.

In June I made three journeys; one to Soest, one to Altena, and one to Soarn, where I formerly was three and a half years clergyman in the National church. My successor, Rev. Mr. L., received me in a friendly manner, and regretted not to be able to let me preach in the church, the consistory having prohibited this. My former parishioners showed much good feeling towards me; some of the good seed that has long lain dormant seems now to be springing up. A schoolmaster has formed a young men's association, that has led to the conversion of several youths. At Soest I baptized the sister of an evangelical clergyman. The girl's parents were much opposed to this step, and, hearing I had come to Soest, sent her to a friend in order to prevent her seeing me. Here, however, our young sister fell on her knees, and so earnestly entreated the Lord to give her an opportunity of "fulfilling all righteousness," that her friend, hearing it, was moved to compassion and permitted her to spend the whole of the following Sabbath with us, when her baptism and admission to the Lord's table took place.

During the past quarter I have baptized twelve believers.

JOURNAL OF MR. DE NEUI, IHREN.

Interest in East Friesland.

In my recent journeys through East-Friesland, I several times enjoyed the hospitality of Separatist Reformed clergymen. These friends evinced much interest in our work; indeed, they possessed that infallible token of a regenerate heart, joy over the extension of Christ's kingdom, by whatever instrumentality this may be effected. I was invited to preach in large churches at B. and S.; but I had appointments which, for this time, prevented me from doing so. The clergyman of A. has three unbaptized children. He says he considers it the duty of every man to act as conscience dictates. He does not consider infant baptism scriptural, and therefore does not baptize his children; yet he is willing to administer the ordinance to those children whose parents believe it to be right. I sought to show him the fallacy of his reasoning on this point, and he promised to ponder my words.

Throughout East Friesland an increasing interest in spiritual things is perceptible; all the more to be appreciated, as the East-Frisians, possessing somewhat of the Dutch element in their character, are very loth to be disturbed. Still, when once roused to investigation, they are not content with a superficial glance at their subject. I have met with several persons who, in order to obtain a knowledge of the truth, have read all the bible with astonishing diligence. I baptized during my journey eight believers, who give evidence of their sincerity; and several others are near the kingdom of heaven. Our meetings are generally crowded, and not unfrequently people accompany me from one village to another to hear the word of God. The Lord has sent a hunger and thirst over the land. May we not weary in the blessed privilege of dispensing the bread and water of life to the famishing.

TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

The Revolt in India.

e letter from which we make the follow-xtracts was dated at Nellore, July 3–9. page 379.)

has perhaps been a marvel to you, the East India Company have been to win and rule this vast extent of tory mainly through native soldiers sepoys). At this moment, I sup- there are about 160,000 sepoys, only 7,000 European soldiers, in a. But alas, in the Bengal Presi- y 30,000 or more of these sepoys n open mutiny.

ou soon will hear by the papers some- s of the untold tale of agony which es up from the North West provinces. rut, Delhi, Allahabad, Neemuch other places have been scenes of ire, and murder in cold blood, of , women and children. Calcutta, mpore and their environs have ly escaped destruction. On the of June, a deep and general panic d the inhabitants. Only last Satur- evening a general panic seized the le of Madras. The earnest meas- of government led the people to : that some deep laid plot had been overed. Br. Douglass has given me l description of the intense anxiety hich his family and others passed night. But the newspapers say, think the sepoys in the Madras idency are loyal, and that there is round for fear.

Nellore all is perfectly quiet. Hap- , we have no soldiers of any kind, a company or two of invalid and ioned sepoys, who could do but : either good or bad. So long as Iras keeps quiet, we anticipate no ble. But should trouble arise, it ld doubtless spring from the Moham- ans. Yes, those who now call upon o friendly and polite, would not hes- , were we in their power, to slay us our little ones. They are longing to regain their power in India, and say the Koran predicts such a result.

We are taught daily to trust less and less to the professions of heathen men, who have been taught to use weapons from their youth by European officers, and now, in so many instances, have used the most solemn oaths of loyalty as a cloak for treachery and blood. New and dark phases of heathenism now appear before my eyes. We hope and trust we are safe, but we know not what the morrow may reveal. Twenty regiments of soldiers are expected from England overland in some ten weeks. Other troops on their way to China are expected to bend their course, on reaching Penang, for Calcutta. If the country, now thoroughly aroused, can hold on till the arrival of these soldiers, doubtless the general alarm will soon die away. This is a time for every foreigner in India to ask himself daily the question,—Am I ready to suffer death and torture? But here is the harder question—Am I prepared to see my family, my little ones, tortured and slain?

I thought it right to write thus much upon the subject which is engrossing so many minds at this time, and concerning which no one can be an indifferent spectator. I wish to say plainly, that I do not think there will be a mutiny in Southern India. We are pursuing our work as ever;—but I have noticed, of late, a greater excitement than usual among the native people, which is not favorable to their becoming profited hearers.

Mr. Jewett writes again, July 6;—

All quiet here. I learn that the authorities have stationed a watch at the river and another beyond, to see who comes to Nellore from the north. The mutiny has been confined to Northern India. Report says, Middle India is ready to rise whenever any party sets the example. The Europeans in Kampti near Nagpore (in the Dekkan or Middle India) keep their horses harnessed con-

stantly, ready for flight. Delhi, which was taken by the sepoys, has been retaken by English troops. Loss of English about 150, and three officers. Loss of natives not ascertained. Report says 32,000. But this does not seem to intimidate the mutineers at all.

Since the above letter was in type, we have received another communication from Mr. Jewett, bringing our intelligence from India down to July 21.

Since the date of my last letter, July 3d and 6th, the spirit of mutiny in the Bengal Presidency has been rapidly spreading. Every paper brings intelligence of fresh outbreaks and fresh scenes of slaughter. We are still eight hundred miles from the nearest point of open mutiny, but we cannot say what may be plotting in the very midst of us. The Mohammedans here and in Madras and Bengal are, without doubt, in secret communication with each other, ready every where to strike, the moment they fancy they can do it with success. They are greatly strengthened in their purpose by a belief that the Koran prophesies the return of power to them about this time; and also by the fact that Delhi, which was reported as taken by the English, is still successfully defended by the mutineers.

At the last Madras Missionary Conference, it was reported that nearly twenty missionaries have already fallen by the hand of violence. This is not open warfare; it is assassination of helpless women and children, and of men whom the sepoys were under every obligation to protect. Thirty-nine English officers are reported to have fallen, slain by their own native soldiers in whom they reposed all confidence. At one place the officers, having suspected a mutinous plot, were about to make their escape; the native officers under them came and kissed them on both cheeks, and assured them of their loyalty, and begged of them to remain. The English officers did remain; but were put to death by the very men who had deceived them by a kiss.

In the Bengal army the greater part, of course, were Hindus of high caste — one regiment contained eight hundred brahmins. Between these and the Mohammedan sepoys, one would think there can be no affinity. Under the old Mogul dynasty, whose seat was Delhi, the Hindus suffered terribly; their temples were plundered and destroyed, and all their religious rites trampled on. But now the brahmin sepoys are lending their aid to restore the very power that wasted them. The brahmin's religion forbids him to take life, even of an insect; — while guarding his conscience from injury by abstaining from food which requires the sacrifice of animal life, he is found engaged in the wholesale slaughter of his fellow men without loss of caste! The Mohammedan acts in consistency with his religion. After taking his oath by the Koran to destroy Christians, he is prepared for the most hazardous enterprise in the fields of murder, believing he does God service. It is easy, therefore, to imagine a Mohammedan, highly polished in manners and professing the greatest friendship, acting all the time under a cloak of hypocrisy, that he may at length give the surer and the deadlier blow.

While we are all quiet in Nellore, bazaar reports produce a great deal of anxiety, which it is difficult fully to conceal.

We hope in God and in the triumph of the British arms.

MISCELLANY.

THE NESTORIAN MISSION.

Dr. Perkins, a missionary of the American Board of Commissioners, gives in the Missionary Herald an interesting review of his labors for a period of nearly twenty-four years among the Nestorians.

The Nestorians number about one hundred thousand souls, and are sparsely scattered over the regions lying between the river Tigris on the west and lake Oroomiah on the east—a geographical area not far from three hundred miles long, in the direction thus indicated, and about two hundred miles wide from north to south—embracing, mostly, some of the most rugged mountain ranges of Koordistan, and many of their yet wilder tribes of the Mussulman faith, who are intermingled with and surround the Nestorians; and on the east, including several very beautiful and fertile Persian plains, the largest of which is the district of Oroomiah, the principal scene of our missionary labors as hitherto prosecuted. About one third of the Nestorians are thus found in Persia, and two thirds in adjacent Turkish Koordistan.

The people as they were.

When we reached this field, more than twenty years ago, it was dark as the shadow of death. Education was at the lowest ebb among the nominal Christians, hardly a score of men among the whole people being in any good measure intelligent readers, and only a single female able to read at all. They had no printed books, and but very few copies of portions of the Bible in manuscript; and these in their ancient, and, to almost all of them, unknown tongue. Their spoken language, a modern dialect of the Syriac, had never been reduced to writing. Still deeper was their moral degradation, almost every sin of the decalogue being greedily committed, without compunction, or shame on detection. Yet they were perfectly accessible to us and our missionary labors, being far more simple and scriptural in their religious doctrines and practices, and very far less bigoted in their feelings, than any other sect of Oriental Christians; so much so, indeed, that the Nestorians, as we found them, were well entitled to the enviable epithet that had so long been awarded to them by Protestant Christendom, viz. *the Protestants of Asia.*

Efforts of the missionaries—Preaching.

Our efforts were, for several years, limited to the Persian portion of our field, on account of the great insecurity to foreigners in the wild regions of Koordistan—an obstacle more recently in great measure removed, by the favorable political changes that have transpired in those remote parts of the Turkish empire. The grateful changes which have taken place here—to some of which I will briefly allude, to remind you of what we have, with the Lord's help, been enabled to do, are doing now, and desire to do—have been effected under the divine blessing on the oral preaching of the gospel, as the first and paramount instrumentality, as we have ever profoundly regarded it, instituted by God for the conversion and salvation of men, in connection with the important auxiliaries of education and the press. From the outset we commenced oral preaching, in our dwellings and schoolroom in the first instance, as well as from house to house as we had opportunity, and by the way. After a few years, we were freely permitted, by the Nestorian ecclesiastics and their people, and even urged, to enter their churches as heralds of the gospel. In those churches, we have been allowed to proclaim Christ and Him crucified, for almost twenty years, to congregations varying from a score or several scores, up to four hundred.

Schools—Revivals.

Our efforts in education, at first quite limited, in their progress have strikingly illustrated the import of the prophet's challenge, "Who hath despised the day of small things?"

Our male seminary, now under the sole care of Mr. Cochran, was commenced in January, 1836, with seven small boys, in a cellar; and our female seminary, which has long been under the care of Miss Fisk and Miss Rice, was begun with a less number of small girls, in no better place, in 1838.

In the villages, we began with three village schools in the summer of 1836, which number gradually increased to sixty and seventy in these last years, in two-thirds as many villages, and containing, as their maximum number, about 1,300 pupils.

Of the pupils of the male seminary, there have been forty-eight who are considered as regular graduates. Of these, forty-two left the seminary hopefully pious. Forty-six others have been in the seminary one, two, or more years, but left it, or died, before completing their course. Of these, nineteen were hopefully pious. The number at present in the seminary is fifty-six, about thirty of whom (probably more) are hopefully pious—thus giving a total of those who have been connected with the seminary, of 150, and of those who became hopefully pious, of 91. Hardly any of them were pious when they entered the institution.

There have been educated within our female seminary 103. Of these about sixty are hopefully pious. The present number of pupils is about 40, of whom about 30 are hopefully pious. There are only three or four individuals, of all who have left the school, and who had been in it as many as two years, who are not *now* considered as pious. The course of study and training in these seminaries has varied from four or five to eight or nine years, according to the age, attainments and other circumstances of the *pupils.*

Most of the pious young men who have left the male seminary, are now able preachers of the gospel or very competent teachers in our village schools. And the greater part of the pious graduates of the female seminary become the faithful and efficient wives of these missionary helpers.

Seven precious revivals, several of them very marked and powerful visitations of grace, have occurred in our male seminary during the period under review, and several other seasons of special quickening; and eight similar visitations of mercy have been enjoyed in the female seminary. Never, probably, were two institutions more emphatically honored and blessed of Heaven, in the cause of Christ, on missionary ground. The English language has been taught but little at any time in these seminaries. The bible, in the native language, has been the principal text-book used in them, though not to the exclusion of other useful branches of education. The pupils have, in fact, formed daily congregations for the most effective preaching of the gospel.

Increase of readers.

Under the influence of these seminaries and our village schools, the number of intelligent Nestorian readers, on this side of the mountains, has gradually increased from the score or so of indifferent ones whom we found in the country, to as many hundreds, there being now not much if any less than two thousand readers, many of whom read their bibles daily at family worship in their dwellings, and far more study and recite from them in Sabbath schools on the Sabbath.

Many children have entered our village schools, and after a time dropped off, before becoming good readers. Some have become good readers, but by laying aside their books for a time, when they became old enough to labor, have forgotten much that they had learned. These last named, and many of the others, are now being gathered into Sab-

bath schools, and are there rapidly recovering what they had lost.

The press.

The agency of our press has of course been indispensable to furnish reading matter, in a language which had never been reduced to writing when we reached the field. It arrived here with Mr. Breath, and was put in operation in 1840. It is quite impossible to describe the joy of the Nestorians when that instrument of mercy and of power reached them, the scope and extent of whose beneficent influence they then so little comprehended.

The entire bible has been translated, and printed in both the ancient and the modern languages, in parallel columns. A separate edition of the New Testament has been printed in the modern Syriac, and we are now beginning to print the Old Testament in the modern language, with references on the margin. The gospels, and smaller portions of the New Testament, have also been printed. The noble ancient Syriac must always be the classical language of the Nestorians, which is the reason of our publishing the Scriptures in that language. And the excellent Peschito must not be lost sight of, though our translation of the Old Testament is made from the original Hebrew. The references, as we are now printing them, will be particularly valuable to the Nestorians, who are very fond of studying the bible and have no Concordance. The expense of printing the Scriptures has been defrayed by the American Bible Society.

We have published many other good books for the Nestorians. We have translated, and printed with the funds of the American Tract Society, the Dairyman's Daughter, the Young Cottager, the Shepherd of Salisbury Plain, Bunyan's Pilgrim's Progress, Baxter's Saints' Rest, Doddridge's Rise and Progress, Scripture Facts, a volume entitled Green Pastures for the Lord's Flock, the Three-fold Cord, Barth's Church History, the Scripture Manual, and several original tracts prepared by members of the mission on practical subjects, viz., Repentance, Faith, the New Birth, the Sabbath, Intemperance, &c., and also Scripture Question Books.

At the expense of the Board, we have published repeated editions of a hymn book, at present containing more than two hundred of the sweetest and most evangelical hymns in our language, and several school books; as spelling books, geographies, arithmetics, an elaborate Geography of Sacred History, prepared by Mr. Cochran, (making Coleman's the basis;) and recently, an excellent course of theological lectures, left in manuscript by the lamented Mr. Stoddard.

We have also, for more than seven years, published a small monthly periodical, entitled, the "Rays of Light," containing, in a brief form, the several departments of religion, education, science, missionary intelligence, juvenile matter, miscellanies and poetry. This has been very useful in our schools and among the people.

Our printing, exclusive of this periodical, amounts in all to 59,400 copies, (volumes,) and 11,769,120 pages. We have thus, by the divine blessing, been enabled to give to the Nestorians an invaluable Christian literature, though still so limited, in a language unwritten when we reached this country.

Our medical brother has, from year to year, given his stated hour daily (often redeemed with difficulty from other pressing duties) to the sick at the dispensary, with very beneficial moral effect on all classes who resort thither, and affording them incalculable bodily relief.

Changes effected.

These various means, but first of all and above all, the oral preaching of the gospel, have wonderfully changed the face of our field, particularly the Persian part of it, where our labors have been mostly performed. There have

been precious revivals of religion in villages as well as in our seminaries. Light and intelligence have rapidly increased, and superstitious practices have as rapidly disappeared. Hundreds of pious Nestorians, many of them influential ecclesiastics, are now scattered among the people. In many villages there are ten, twelve, or more, pious persons, walking in the love of the truth and the order of the gospel, exerting a strong influence on the population of such villages, and forming very bright and fragrant oases over the face of this morally parched but beautiful land. Our labors now partake very largely of the joy of harvest, and such, we anticipate, will be the case in a rapidly increasing progress.

Communion seasons.

We have not, as yet, formed separate churches in name; but for the last two and a half years, we have admitted pious Nestorians to communion with our mission church, as they have desired it, on careful personal examination of each individual thus admitted—an ordeal which is virtually tantamount to publicly professing religion in America. About two hundred have already communed with the mission in this way, and the number is rapidly increasing. Probably from one hundred and fifty to two hundred more, among the whole people, are worthy a place at the Lord's table. This quiet method is successfully working out the problem of the separation of the precious from the vile, in this land of intolerance, in a searching and effectual manner, and at the same time doing much, by the power of example, to rebuke and reform the flagrant abuses in the observance of this sacred ordinance, as practised in the native churches. The following is a notice of a recent communion season at Oroomiah, penned by Dr. Wright. "On the 8th inst. (May, 1857,) we held another of those interesting solemnities, when a portion of the hopefully pious Nestorians unite with us in celebrating the ordinance of the Lord's supper. On this occasion, thirty-six persons were admitted for the first time. The whole number admitted, to the present time, is 188. Of this number, two are bishops, Mar Yohannan and Mar Elias, seventeen are priests, eighteen are deacons, and seventy-two are females. They reside in all parts of the plain of Oroomiah, and in the neighboring districts, and are working, we trust, as good leaven among the mass of the people. The assembly on this occasion was large, filling our chapel to its utmost capacity. Many of those from a distance passed several nights on our premises, so that for some days our houses and yards were thronged. We aim to make these gatherings, as far as possible, seasons of spiritual refreshment to the native brethren, and such they appear really to be."

Native preachers.

Our department of native preachers and helpers is becoming one of the most important parts (*perhaps the most important*) in our system of labors. During the past year, we have employed forty-four such helpers, a few of whom have been more or less employed in teaching in the villages; but this number by no means includes the mass of our village teachers. Some have itinerated, and many of them have labored as local preachers. The number of these native helpers must still be increased, to carry the gospel to the mass of the Nestorians. Our seminary is furnishing a goodly host of such preachers, at once pious, able, devoted and self-denying. Many of them possess not a little of the unction and holy impress of the sainted Stoddard, their greatly revered teacher. This is both an effective and economical missionary agency. Ten competent native preachers can be supported for the sum which it costs, with rigid economy, to support a single missionary and his family in this field. And that number can perform at least thrice the work of one missionary, if properly superintended.

Our field is now emphatically white,

and a plenteous harvest must at once be gathered, or left to fall into the ground,—a harvest that is yet to tell gloriously on the salvation of surrounding millions, in these ancient and venerable, but now benighted, lands. It has ever been a matter of fond anticipation with us, as also with you, to see the Nestorians a *missionary people*, emulating the bright example of their ancestors, in zealously and courageously carrying the gospel to distant lands. Their central position, and many of their natural traits, admirably qualify them for that high agency, when baptized by the Spirit of God. The prospect brightens yearly as our labors advance, and well may we and the churches long and pray and labor for the speedy coming of that blessed day.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Worship in Buddhist temples.

The worshippers in Buddhist temples are almost exclusively women, and these are generally advanced in age. The young women are confined to their houses by the multiplicity of their domestic duties, and the customs of the country, which forbid their appearing in public. The older women, having comparatively little to do, and reminded by their age of the necessity of preparing for a future state, spend much of their time in the temples, and thus give a kind of variety to their otherwise unoccupied and vacant hours.

Preponderance of female worshippers, and the reason of it.

The great preponderance of female worshippers is thus accounted for: In accordance with the doctrine of the transmigration of souls, so prominent in the Buddhist system, the great end of the worship of Buddha is to secure a favorable position in the future state, in which it is supposed that individuals will ascend or descend in the scale of existence, according to the preponderance of their merits or demerits in this life. In consequence of the inferior station of women in China, and their peculiar trials, being a woman is regarded as a great misfortune; and, in the "bitterness" incident to their present lives, they console themselves with the hope that their earnest devotions at the shrine of Buddha will gain for them the position of "a man in good circumstances" in the future state. They suppose that the neglect of worshipping Buddha would result in being born again among the lower order of animals. Men are sometimes seen making their prostrations before Buddhist idols, but generally with the design of gaining some present favor, without reference to a future life.

The time, mode, and object of worshipping idols.

In performing idol worship, the people do not choose lucky days, as they do so commonly in attending to other matters. Unusually large numbers of people may be seen at the Buddhist and other temples on the first and fifteenth of each month, and also on the birth-days of different gods. Special visits are made for special purposes at all times. Some go to pray for children, some to ask an omen or advice in cases of exigency or perplexity, some to ask medicine for sick persons, and some to make vows. Advice in times of exigency is obtained in the following manner: the worshipper takes in his hand a cylindrical box, opened at the top, and containing a number of small labelled wooden sticks, and shakes the box in front of the idol until one of them falls out. The number written on this stick points out the corresponding slip of paper, or paragraph of a book, where the desired omen or response may be found. This is written in a very indefinite style, indicating whether the matter in question will terminate favorably or unfavorably, whether a plan proposed should be followed or not. The same device is used in asking for medicine, though the god interrogated is different, and the slips of

paper contain medical prescriptions only. In most cases of sickness the Chinese call a physician; but the above expedient is resorted to in trivial or alarming cases, when the aid of a physician is either unnecessary or unavailing. Seeking omens and medicines, though practised in Buddhist temples, is more common in some others.

Making of vows — In what worship consists.

Vows are made in cases of distress and uncertainty. The person assuming a vow, in order to secure the assistance and protection of some deity, promises that a sick child, if he recovers, shall walk, dressed as a criminal, in an idolatrous procession; or to provide a theatrical exhibition for the god to look at; or to feed hungry ghosts; or to furnish new clothes for some idol in the temple, as some of them which are not painted or covered with gold leaf, wear a variety of clothes, which are changed with the changing seasons. Vows of other kinds are made, which need not be mentioned. Persons visiting the temples under circumstances of peculiar urgency, as above described, often worship along the way for the distance of half a mile or more, stopping every few steps to make their prostrations.

Worship on ordinary occasions consists in simply burning candles and incense, making prostrations before the gods, and giving a few cash to the priests. This is the common form of worship in most parts of this and the neighboring provinces.

Purchasing checks upon Hades.

The peculiar worship of Ningpo and its vicinity deserves special notice. The temples are generally visited on particular days appointed by the priests; and the great object of the visits is to obtain bills for the payment of money in Hades, which are called "tieh," and can be bought of the priests for about twelve cash, or one cent apiece. After the name O-mi-to-fuh has been chanted over this paper from three thousand to ten thousand times, it is regarded as veritable money, and is laid aside for future use in a safe provided for the purpose. It is supposed that each one will entitle the possessor to a number of cash equal to the number of times the name O-mi-to-fuh has been repeated over it. The priests have contrived to realize an abundant harvest from the sale of this paper money. Only one tieh can be obtained in one day, and the days for obtaining them are made as numerous as the credulity of the ignorant women will admit of. They are distributed and arranged as follows: The Shih-wang-hwui, or "gathering" for the worship of the "ten kings" of the departments of hell, requires ten days, one for the birth-day of each one of these kings — the first day occurring in the first month, and the last closing with the thirtieth day of the seventh month.

The Hiueh-hu-hwui, or "blood-lake gathering," also requires ten days, one for each month, closing with the tenth month. It is supposed that women, on account of the pollution of child-bearing, will all be immersed after death in this blood-lake, if this punishment is not prevented by procuring these tieh.

The Tá-tsih-hwui continues during the first seven days of the second month. At this gathering the women bring presents to the priests. Pah-fuh-hwui, or the gathering of the eighth month, is observed during the first ten days of that month. Iun-fuh-hwui occupies the first ten days of the intercalary month when it occurs. Additional days are appointed for procuring tieh, represented as more valuable than those mentioned above, whenever a temple is erected, a bridge completed, a temple repaired, or a bell cast. These are respectively called "complete temple" tieh, "complete bridge" tieh, "open light" tieh, &c.; and the days for procuring them are made known by placards posted up at every corner. The "open light" tieh is so called, because while a temple is being repaired, a paper is pasted over the eyes of the idols. This

is a polite invitation for the gods to withdraw, in order to avoid being offended by the noise and dirt of the workmen; and they are regarded as being absent until the work is completed and the eye covering removed, or "light opened."

As there are fifty or sixty days in the year on which these tieh can be obtained, the women generally get about this number yearly; but with this the priests are not satisfied, as many women, from sickness or other causes, are not able to come to the temple on the regular days. Accordingly, for the consideration of a few hundred cash, the priests allow a person to enter or be connected with a hwui, and their name being enrolled, though a person may not be present on the appointed days, a tieh is laid aside for her, and she is allowed to come or send for it any time, and to chant over it at home.

Purgatorial inflictions.

But the priests are not satisfied even with this. In order to increase their gains, they declare that of the wang-hwui tieh, no smaller number will suffice than one hundred and sixty, to obtain which would require sixteen years. She who dies with this number incomplete, is doomed to be chained for a long period of time in one of the apartments of hell. As the poor women have many fears that they will not live to complete the full number of this tieh, the priests gladly relieve them of their difficulty, offering to perform a ceremony which will do away with the evil consequences of this deficiency for a certain remuneration, and the promise of repeating the ceremony every three years.

With this description of the tieh, let us now direct our attention to the temples.

Worship in the temples — how conducted.

On worship days a great number of women may be seen slowly making their way to their chosen place for worship. They generally go in little companies, having with them a little basket containing candles and incense sticks. They are always dressed in their best clothes, or clothes hired for the purpose, as it would be regarded disrespectful to the gods to be dressed otherwise; and they hope also by their dress and behavior to produce the impression that they are persons of better circumstances and character than they really are. Arrived at the temple, the worship is conducted in the following manner: A few candles are lighted and placed before the gods, either by the worshipper, or a servant or priest in attendance at the temple. Incense sticks are also lighted and inserted in the large bowl of ashes before each idol, or such ones as the individual expects to pay homage to. The design of the worshipper in doing this, is to apprize the gods of his presence and intentions.

These incense sticks are about a foot long, and less than an eighth of an inch in diameter. They are made of fragrant wood, and one end is rolled in a composition of sawdust, so that when ignited it will burn a considerable time, emitting a good deal of smoke. When the incense sticks have been properly disposed, the worshipper returns to the place of starting, and makes her prostrations before each of the idols in succession. This is done by first bending the body, and simultaneously making a vertical motion with the hands, the palms of which are placed together; and then kneeling down on a soft mat or cushion, and striking her head against it. These acts are performed a number of times successively in each place.

The ceremony just mentioned is regarded as preparatory to the more important one which follows, and forms the chief object of the visit, viz., that of obtaining the tieh. This is bought at what very much resembles a ticket office, and may now be more minutely described. Each one consists of a printed paper enclosed in an envelope. On one side of the envelope is written the name of the temple, and the class or kind of the tieh; on the other side the religious name of the purchaser. Within is an

engraving of Buddha, and the name of the purchaser, with the year, month, day, and hour of his birth, and the local temple with which he is connected; after which follow a few words, promising happiness in a future state, &c. The poor women having purchased this paper, select a convenient place in the temple, for spending the greater part of the day in the vain repetition of "O-mi-to-fuh," having a rosary to assist in counting. Rosaries are made of different materials, and have one hundred and eight beads. Persons of wealth generally have them ornamented with pendants of gold and silver, such as representations of Buddha, a small tablet containing the religious name of the possessor; small representations of drums and other instruments used in temple worship, to indicate the religious character of those who have them; and a little lantern, to represent the light which they hope will shine upon their paths in the land of spirits. These papers gradually accumulate, and after the death of the individual, are, with other paper money of different kinds, supposed to be transferred to the regions of the dead by being burned.

It might be inferred from the above description, that these visits to the temples are dull and monotonous; but the very opposite is the case. The scene is full of lively interest, and affords abundant matter for the gossip of many days to come. The rich are present to see and be seen, dressed in costly attire, objects at once of admiration and envy. A few young girls may also be seen, who are gaily dressed, and have perhaps come out for the first time to see the busy world and get their first impressions of temples and temple worship. Old acquaintances meet, and mutually entertain each other with news of neighbors, family difficulties, the virtues of their own children and faults of their daughters-in-law, and superstitious tales. With this chattering of voluble tongues is mixed the continually interrupted chant of "O-mi-to-fuh," which, when they are in their turn listening to the stories of others, their tongues seem to repeat almost spontaneously.

Women of peculiarly religious character.

While all women engage more or less in temple worship, as above described, there is a class regarded as particularly religious, who are most assiduous and persevering in the practice of additional idolatrous worship of an entirely different kind. This class of women is by no means small, and is made up of those who have a real desire to prepare for a future state; of widows who have no hope of happiness in this life; women who love the variety and excitement which this kind of life affords; and those who stupidly follow the example of others, without knowing the reason why. These seek advantages in the future world by a ceremony called pai-king, or "worshipping books." For this purpose, they generally choose nunneries in preference to monasteries, on account of the advantages they afford of meeting only with their own sex. The most of them, being unable to read, worship in succession every character of certain books, making prostrations as before the idols. Proceeding in this manner, a person is able to worship a little more than a page of a book in a day. The first book used is the Shwui-ch'ân, the worship of which is supposed to take away moral uncleanness. The ideas they have respecting this ceremony are not unlike those of the Jews respecting ceremonial purification. The next book in order is the Shau-sang-king, the worship of which is made necessary by the following superstition: It is taught that every individual, during the former existence, incurred more or less expense, just before entering upon the present life, on account of which a debt remains in hades unpaid; satisfaction for which will be exacted from the debtor in a future state, if it is not cancelled in this. The debt is supposed to be paid by the worship of this book. Persons go over it from more or less than ten to ninety-six times, according to the

mount of the debt, which is determined y the horoscope of each individual. The book must also be worshipped over everal times additional, to pay off the nterest which has accumulated. After hese books are finished, others less im-ortant and indispensable may be added. ome perform a greater amount of this orship than is regarded really neces-ry, in order, by these works of super-rogation, to make their future well-being ore secure. Those who have purified emselves by the worship of the Shwui-h'án are very careful to keep from being gain polluted, and scrupulously avoid oming in contact with objects regarded unclean. They are particularly care-l not to enter a room occupied by omen in a state of confinement. If ey are obliged, by the duties they owe their own relatives, to enter such oms, or if they do it by accident, they orship the Shwui-ch'án over again. his class of women live on a vegetable iet, to avoid the sin of taking away nimal life; though, when asked if they e permanently pledged to eat only egetables, they answer that they are ly making the attempt, as they fear ey might be tempted to break a pledge terwards, and thus incur additional uilt. When the worship of any par-cular book is completed, a ceremony is rformed in the nunnery or monastery, lled mwan-king, or "complete book." his ceremony marks a period of re-icing on the part of the worshipper, d of uncommon earnings on the part the money-loving priests. —*J. L. Ne-s, in Home and For. Record.*

THE REVOLT IN INDIA.

The *Friend of India* of March 5th d the following paragraph in its weekly itome of occurrences: "The *Hurkaru* ports that there has been a serious utiny at Barrackpore. The 19th N. refused to lay down their arms, and e 11th Cavalry were ordered out. The poys of the 19th at last consented to ey orders on condition that the cavalry and guns should be withdrawn. The men obeyed. — The story requires confirmation." Three months later the same periodical, alluding to the progress of the revolt, holds the following language: "All the resources of the country have been gathered up and made the most of, and every corner of the empire within and without has been ransacked, to furnish aid in India's great extremity." And a little later, June 11, "One after another, the props which ought to sustain the empire are giving way." So rapidly and widely had the mutiny extended, and with so fearful demonstrations, which at its first outbreak had seemed so insignificant and the rumor of it scarcely entitled to belief.

Probable source of the insurrection.

The cause of the outbreak was thought at first by many to be simply of a religious character. "There are signs abroad," said the F. of I. of March 12, "that we are about to face one of those surges of religious feeling that periodically sweep across the face of India. Two years ago it was manifested by the Mussulman population. A wild idea that Government favored the Hindus, took possession of many classes in the North West. * * * * * This time the feeling finds expression among the sepoys. The vague, dreamy idea that government has some project of conversion in hand, which has always been present in India, and every now and then rises to the surface, has possession of the ranks. Regiments which go to parade as orderly as Europeans, have still a suspicion, which an accident might blow into a dangerous explosion." Later developments and a more extended comparison of facts point to a different origin; although the wily conspirators availed themselves of a plausible pretext "that would enlist the sympathies of all classes of the army," "which the cartridge came most opportunely to supply."*. It is to be noted that the Bengal

* The mutineers at Berhampore stated to the commander of the Presidency Division

native infantry is composed almost exclusively of the two principal castes of Hindus, brahmins and chuttry or khetriyas, the latter of whom are comparatively few.

The following views of the causes of the outbreak, and its probable results, are contained in a letter addressed to the *News of the Churches*, by M. Wylie, Esq., under date of Calcutta, June 1. After alluding to the importance of the calamity, — "It will entail enormous losses and expenses on the Government; it has occasioned, and will occasion, a great amount of private suffering; and it involves the necessity of a total remodelling of the sepoy army;" — and after expressing the belief that there is little occasion for apprehension in the future: — "In Bengal and in the upper provinces, the landholders generally have now a valuable interest in the land, which would be perilled by a revolution; and a vast number of natives, from the influence of trade, and from having invested property (to the extent of thirty millions sterling,) have a direct interest in the maintenance of public tranquillity; — more than this, England's position in India, as the centre of Asia, is of divine appointment; the hand of God has controlled most conflicting and hostile influences heretofore, and his counsels have provided for England, in this country, a work which *must* be accomplished, by whomsoever it may be resisted"; — the writer proceeds to remark on the professed "neutrality" of the E. I. Government in matters of religion, whether Hindu or Mohammedan, and and on its policy "of respecting all the scruples of caste"; illustrating both the groundlessness of any suspicion of tampering with caste on the part of the civil authorities, and the freedom from all responsibility for the outbreak on the part of Christian missionaries.

"In looking back, it is easy to see where we have failed; and that God's judgments might be expected to mingle with his mercies. It is notorious how grossly nominal Christians have often dishonored their profession in this country, and caused the heathen to blaspheme. The Government, indeed, boasts of its 'strict neutrality,' but it is a matter of simple historical fact, that too often it has patronized Hinduism and Mohammedanism, and opposed Christianity. There stands in the regulations still the provision for the careful administration, by government officers, of all Hindu and Mohammedan endowments; and it was not without a most vigorous struggle at home, that the Court of Directors were compelled to alter their system. Honors were publicly paid by the British troops to Hindu idols; and Sir Peregrine Maitland was compelled, for conscience' sake, to relinquish his command at Madras, rather than persist in the practice. Offerings were made (not long ago) in the name of government, at celebrated shrines; brahmins were paid to pray for rain; and worship was paid to the Hindu goddess of Fortune for success on the Company's trade in salt and opium!

"Nor was this all. I have now before me the narrative (first published in England, I believe, in Wilkinson's *Christianity in Northern India*) of the conversion of a high-caste sepoy, Prabdu Din, a naiek or corporal of the 25th regiment of native infantry. The excellent chaplain who baptized him (the late Rev. H. S. Fisher) was handed to the bishop (Bishop Middleton); the major commanding the regiment declared that the event had filled his corps with consternation. A Court of Inquiry was held under the orders of General Sir G. Martindell, and the guilty man removed from the army, though allowed to live on his pay. This was in 1819, when the Marquis of Hastings was Governor-General and Commander-in-Chief. The

"that for more than two months they had heard rumors of new cartridges having been made at Calcutta, on the paper of which the fat of bullocks and pigs had been spread; and of its being the intention of the Government to coerce the men to bite these cartridges; and that therefore they were afraid for their religion."

convert was admitted to be a fine soldier, and highly esteemed in the regiment, but he was never restored to the service. Since that time missionaries have very seldom had opportunities of preaching to the sepoys. It is understood that they are not to enter the lines; and, on the other hand, all the whims and superstitions of the soldiery have been honored almost as if they were not men but children.

"But the government proclaims not only that it will adhere to its strict neutrality, but also to its policy of 'respecting all the scruples of caste.' It gives this assurance in answer to an address from the Calcutta baboos, of whom many have 'ceased to be Hindus,' and few of whom allow these scruples of caste to interfere with their eating meat and drinking wine and brandy. I may be allowed therefore to regard it as a rather superfluous declaration. And how does it accord with 'strict neutrality?' To respect 'all the scruples of caste,' is virtually to uphold Hinduism. For what is caste? It is not a civil but a religious institution. Of the four original castes, the Vaisyas are extinct; the Khetriyas exist (if at all) in very small numbers; and it is not pretended that the Sudras are a pure class. It is known that they are descendants of all descriptions of impure and mixed races from intermarriages. The brahmins alone exist as they were. The theory is, that they are divine — 'twice-born' — a race superior to all others in origin, in sanctity, and in natural rights; and this theory, which involves our acknowledgment that we are ourselves a defiled, polluted, and inferior race, we are called on to recognize and act upon.

* * * * * *

"But the case of the sepoys is peculiar. It is in reference to their disaffection that the Government offers these assurances. It is said that the sepoys are jealous for their religion, and that their minds must be soothed. But how stands the fact? There is one class in the community to which no missions have been directed; one class which is almost entirely untouched; one class which has all along been jealously shielded from Christian instruction. That class is the body of sepoys. Nearly all of them are from Oude, where there has never been a Christian mission. They go on furlough in great numbers yearly, and attend the shrines and temples where pilgrims resort, without let or hindrance. They are not sent out of India, in deference to their scruples. Of Christianity they ordinarily know nothing more than that it is the nominal religion of their officers, and they eat beef and drink wine. Whoever may have reason to complain that his religion has been interfered with, the sepoy is not the man.

"But do they in fact say that they have reason to complain of missions? Not in the least. The mutiny first broke out at Berhampore. There is there a mission of the London Missionary Society. The 19th Native Infantry, when excited and under arms there, might with ease have destroyed the mission premises and murdered the missionaries. They never threatened either. They were brought down to Barrackpore and disbanded; and, soon after, the 34th were disbanded there too. Both regiments were let loose on the country. Opposite Barrackpore is Serampore; a short way further up is Chinsurah. At both places there are missions. The men went roving up the country. They passed an unprotected mission at Burdwan; they could easily have reached the equally unprotected mission stations at Kishnagar and Cutova. As they went on, they might have reached others. But they neither threatened nor touched one of them. So at Meerut and Umballa. Before this outbreak, there were preliminary symptoms of disaffection in various acts of incendiarism; but not one in the mission premises.

"But the most remarkable case is that of Benares, that bigoted 'sacred' city, with the head civil officer a zealous Christian, with a considerable body of

active missionaries. Here were two disaffected native regiments, a Sikh corps, on which it was at first doubtful if reliance could be placed, and 200,000 people supposed to be impatient of missions. Yet up to this time, without any European force (the heroic Commissioner having pushed on to Cawnpore the first Europeans who went up the country,) the city has been preserved in peace, and not a hair of the head of a single missionary has perished.

"Far be it from me to overlook, as the efficient cause of this, the guardian, protecting care of Him whose these men are, and whom they serve. He has said —'Call upon me in the day of trouble, and I will deliver thee.' And not only have these, His servants, sought His succor, but I know that the sympathies of others have called forth much prayer on their behalf. Most signally, in answer to these intercessions and supplications, He has manifested His restraining power, and His love to His own beloved people. But, at the same time, it is plain that if there were in the hearts of the population that animosity to missions which some suppose to exist, the missions would not have been overlooked by the disaffected in this way, and we should at least have had some tokens of the popular ill-will."

Mohammedan emissaries.

"But another cause for the insurrection, and that which with the greatest probability is now surmised, is the secret work of Mohammedan emissaries, instigated by the princes of Lucknow and the Persians. This will probably be made plain ere long. One sign of it is the extensive diffusion of the same kind of stories — that Lord Canning was pledged to the Queen to make the people Christians in three years; that the English required the sepoys to fight for them with the Russians, in China and Persia, and that in order to qualify them for leaving India, it was necessary first to destroy their caste, and that this was intended to be done by introducing a greased cartridge into general use. The Hindus have been the first actors, but they have been tools of others behind the scenes. We now see the crisis at Delhi; a son of the Mohammedan pensioned king there placed on the throne; the Mussulmans all armed flocking to the green standard; a Mussulman chosen as leader; and prayer for success of the rebels offered in the Mussulman places of worship in various parts of the country. The result of this development will probably be the cordial union of the Hindus in the Upper Provinces, and especially the Sikhs, in one power.

"I believe that we have no cause for fear as to the ultimate issue. England's mission has yet to be accomplished; and for the sake of those among her people here who desire to win India to the Saviour, the victory will soon be given to our country: 'the holy seed is the substance thereof.' I believe farther, that this movement shows that the kingdom and powers of darkness are shaken: and further still, that the banner of the False Prophet having now been raised, our Lord, for His own glory's sake, will overthrow the adversaries."

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN.—MISSION, June 9.—C. BENNETT, March 18, April 4, 20, 30, June 8.—J. WADE, March 20, June 8; Mrs. W., April 20.—C. HIBBARD, May 22.

TAVOY.—T. ALLEN, March 14, 19, April 13.—E. B. CROSS, Feb. 11, 20, March 16, 18.

SHWAYGYEEN.—G. P. WATROUS, March 2, April 27, May 12, 18.

TOUNGOO.—D. WHITAKER, March 31 (2), April 25.—F. MASON, May 6, 26.

RANGOON.—J. DAWSON, March 16, April 22, 23, May 13, June 9, 13, 22.—E. A. STEVENS, March 7, April 9, 20, May 7, 26, June 8.—Mrs. INGALLS, May 18, June 6, 18.—Mrs. KNAPP, April 22 (2), June 13.

BASSEIN.—H. L. VAN METER, March 15, 18, 19, 20, May 12, 13, 15, 23, June 16.—J. L. DOUGLASS, March 11.

HENTHADA.—A. R. R. CRAWLEY, Feb. 21, May 16 (2).—B. C. THOMAS, March 12, 14, 29, April 16.

Assam.

MISSION, March 2.—M. BRONSON, March 2, April 22, May 1, 6, 27, June 4, 22, 24.—A. H. DANFORTH, March 14, 31, May 9, June 8, 24.—W. WARD, March 20. July 5, 17.—S. M. WHITING, April 18, June 2 (2).

Teloogoos.

VETT, April 9, 10, 22, May 31, June 8, —9.—F. A. DOUGLASS, March 5?, April).

Siam.

N, Feb. 18, March 6.—W. ASHMORE, 21.—S. J. SMITH, March 10, June 8 — ORD, April 27 (2), June 3.

China.

OHNSON, April 13, May 22, 23 (2).—M. YLTON, March 12.—E. C. LORD, April 25.—D. J. MACGOWAN, Feb. 28, April

France.

, July 9, 20, Aug. 3, 19.

Germany.

NCKEN, June 2 (2), August 18.—G. W. N, April 8—May 27.

Cherokees.

ES, June 11, 13, July 4, 8.

Delawares.

RATT, April 28, June 29, August 30.— I. MORSE, July 23.

Ottawas.

LARD, June 19, Aug. 17.

DONATIONS.

RECEIVED IN AUGUST, 1857.

Maine.

ch., 1.25; South Thom- 2nd ch. 1.50; Cherry- a. 7.08; Addison, 1st ; 3d ch. 87 cts.; Har- , ch. 90 cts.; E. Har- , ch. 5.60; Millbridge, ; South West Harbor, lark 1; North Haven, ; St. George, 1st ch. arren, ch. 22.52; Jef- st ch. 6.30; Nobleboro', . 3.41; Damariscotta, 0; to cons. Homes n L. M., per Rev. F. a, agent, 129.54

New Hampshire.

Methodist Soc. 43.75; orth, a few friends 6; . M. H. Bixby, 49.75 on, ch. 9.25; Hanover, 0; Plainfield, ch. 4; , ch. 8.47; Manchester, ch. 5; Mrs. Bailey 50 Blaisdell 1; Rev. Geo. ; Newport, ch. 12; ondon, ch. 13.25; Go- . 50 cts.; Concord, 1st per Rev. H. Tonkin, 92.47 — 142.22

Vermont.

n., per Rev. M. H. 6.50; Ira, ch. 11,75; en, Col. Alanson Al- a other donas. to cons. iebe N. Carpenter L. 68.25

o', Jacob Estey, 5; id, ch. 40.70; Pond- Colman 1; Sharon ch. 2.50; Rev. Mr. Ballard 50 cts.; per Rev. H. Tonkin, agent, 49.70 — 117.95

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Woburn, ch., mon. con 13; Worcester, Pleasant st. ch., of wh. 25 is fr. C. Ballard's bible cl., to sup. a native Karen preacher, and 10.15 mon. con., 35.15; 1st ch. 21.55; 3d ch., mon. con. 20; Webster, ch., of wh. 5 is fr. Sab. Sch., for the Teloogoo Miss., 25.11; Northboro', F. M. Soc. 33; Bellingham, ch., of wh. 18 is fr. F. Benev. Soc., 25; Woodville, ch. 4; E. Longmeadow, ch. 7; So. Wilbraham, ch. 3; Ware, ch. 2; per Rev. J. Aldrich, agent, 188.81

Barnstable Asso., Hyannis, ch., of wh. 35.25 is fr. Fem. Soc., 88.22; Nantucket, 1st ch. 5.04; Brewster, ch. 18.50; Chatham, ch. 24.18; Osterville, ch. 9.50; So. Yarmouth, ch. 4.73; West Tisbury, ch. 3.50; Orleans, ch. 6.25; Marshpee, Fem. Soc. 3.28; Barnstable, 3d ch. 1.75; per Rev. J. A., agent, 165.55 — 947.33

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State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 50.64 is mon. con. 3 mos., and 25 fr. Allen Brown, tow. sup. of a nat. Bur. or Karen preacher, 75.64

Newport, Mrs. F. R. Arnold 75.00 — 150.64

Connecticut.

Bridgeport, 1st ch. 25.00

Waterford, 2nd ch., a friend, per Rev. J. Aldrich, agent, 1.00 — 26.00

New York.

Geneva, 1st ch., mon. con. 9.14; Canandaigua, ch. 4; Troy, North ch., "Sarah" 25; Fredonia, Geo. W. Lewis, an. sub., 15; Flushing, L. I., Miss Rachel Weaver 5; 58.14

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Oswego Asso. 25; Central Square, ch. 6.50; Albion, ch. 50 cts.; Mexicoville, ch. 14.50;

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Philadelphia Asso., Philadelphia, Broad st. ch., Sab. Sch. Juv. Miss. Soc., per Rev. S. M. O., agent, 70.00 — 833.21

Delaware.

Philadelphia Asso., Wilmington. ch., per Rev. S. M. Osgood, agent, 80.00

Ohio.

Newark, 5th ch., Abm. Runyon jr., tr.. 8; Homer, Mrs. Phebe Conrad 3.18; Matilda Conrad 28 cts.; Carrie Conrad 28 cts.; Amanda Conrad 26 cts.; 12.00
Maumee Asso., per Rev. H. Davis, D. D., 18.00
Coshocton Asso., per. Rev. H. D., 8.10
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Meigs Creek Asso., per Rev. H. D., 18.94
Sciota Asso. 18; sundry chs. 18.83; per Rev. H. D., 36.83
Upper Miami Asso., per Rev. H. D., 10.57
Wills Creek Asso., per Rev. H. D., 12.50 — 140.

Indiana.

South Bend, ch. 10.00
Evansville, A. L. Robinson, Delphi, A. B. Martin, Clifford, M. Z. Bartlett and S. S. Quick 5 ea., for mission house at Henthada, per Rev. A. S. Ames, agent, 20.00
White Water Valley Asso., for house at Henthada, per Rev. A. S. A., agent, 9.47
Mrs. Curtis, for house at Henthada, per Rev. A. S. A., agent, 1.00
Mt. Zion Asso., per Rev. A. S. A., agent, 3.10
Friendship Asso., Bloomington, ch., per Rev. A. S. A., agent, 3.00
Flat Rock Asso., 13.05; Brandywine, ch. 3; Shelbyville, ch., N. Bassett 5; L. C. Jones 2; Rev. J. R. Phillips 1; Greensbury, ch. 2; Mt. Moriah, ch. 3; S. and H. Quick 1; G. McCalip 50 cts.; for house at Henthada, per Rev. A. S. A., agent, 30.55
Sand Creek Asso., for house at Henthada, per Rev. A. S. A., agent, 12.00 — 89.12

Illinois.

Oregon, ch. 5; Upper Alton, Fem. Karen Soc., Mrs. E. A. Leverett tr., 18; 23.00

Michigan.

Pipestown, Wm. Boughton 1; Grand Rapids, Tabernacle ch., Sab. Sch., to sup. a boy under care of Rev. L. Jewett, Teloogoo, to bear the name of James W. Converse, 25; miscellaneous 2; per Rev. A. S. Ames, agent, 28.00

Iowa.

West Union, ch. 7; Burlington, 1st ch. 10; 17.00

Missouri.

Pin Oak Creek, German ch. 7.35

In Foreign Countries.

Burmah, Toungoo, Rev. D. Whitaker, to cons. Mrs. D. Whitaker L. M., 100.00

$3,583.53

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Roadstown, N. J.. Mrs. Phebe Mulford, per Isaac Smalley Exr., 50.00
Foxboro, Ms., Miss Martha Allen, per Rev. John Allen Exr., 100.00 — 150.00

3,733.53

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THE

MISSIONARY MAGAZINE.

VOL. XXXVII. NOVEMBER, 1857. No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

State of the churches—Their claims for further aid.

Maulmain, May 22, 1857. — The travelling season has passed away, and the rains are again upon us. Though no appropriation had been made for travelling, I managed to keep in the jungle about half of the travelling season, and should have done so the rest had I not been detained at home by the protracted sickness of Mrs. Hibbard. The funds used for this purpose were received from the Maulmain Baptist church, for supplying their pulpit once in two weeks on Sabbath evenings. I have thus visited the most of the churches, and preached among the surrounding heathen as I had opportunity; continuing my work till the frequent showers in the jungle, together with the heat, rendered it unsafe to be out longer. As it was, I brought home a fever with me from the last tour; but was relieved of it in a few days.

The churches are hardly in so prosperous a condition as last year. The baptisms were less than one third as many. "No appropriation for native assistants" begins to tell upon the prosperity of the cause. With one half or one third of what was paid these assistants three or four years ago we could get on very well, even better, perhaps, than if the whole were paid them. The change has been too rapid from a bountiful salary to *nothing*; there has not been sufficient time to educate the people to giving. They had been nursed too long themselves to turn around at once and become nursing fathers to their pastors. The consequence is, that but few of the pastors receive support, and the others are obliged to leave the word of God to serve their own tables. Not that even one of them has given up the work entirely; but they have to work more or less for their own support and then do the work of the Lord as they may be able. Hence the result. Fewer conversions and more discipline. Other adverse influences might be mentioned still more operative, but I forbear.

While you will sorrow at so unfavorable a report of the churches, I rejoice rather that it is so favorable. It might have been worse; and would have been, but for the good favor of God. The present state of things is better than our fears one year ago. I feel confident that these churches will live. They are trees planted of our Heavenly Father.

Normal and theological schools.

Mr. Hibbard proceeds to speak of the schools at Maulmain, connected with the Mission, and of the reduction in this department also, consequent to the diminished supply of funds. The normal school had been suspended the entire season. A small appropriation had been made for it by the Executive Committee, but the aggregate amount for both schools was inadequate to the wants even of the theological, which was thought to have the first claim. Four lads however were in a course of instruction, supported by local means. Of the theological school Mr. H. reports the number of pupils, at the time of writing, to be "twenty-five * against some forty-eight last year."

The falling off is to be attributed wholly to the uncertainty as to funds. It seemed for a time that the school must be given up, or, as a last resort, removed to Bassein. The pupils therefore, when dismissed at the end of last term, could not be confidently assured that there would be any school; or, if a school, where it would be. And though funds were found, there was not time to circulate the fact before the present term commenced. Nor will it be possible to remove the unfortunate impression that has gone forth, as to the instability of the seminary, in less than a year, if so soon. It is most unfortunate, for there never was a time when such a school needed to be filled to the utmost capacity of the teachers as now. A higher and still higher standard of intelligence is being constantly demanded by the increased numbers and intelligence of the people, and this demand must be supplied or disaster will be the result.

Helping by prayer.

You speak of the approaching annual meeting of the Union. To-day, Friday, is the second day of that meeting. We have thought of you and all our brethren very much, not only during these four days but for many days past. We have also prayed often and fervently that the wisdom and grace of God might rest upon all our brethren at this anniversary. We all met one evening at Mr. Bennett's to entreat the blessing of the Father upon you; and Tuesday evening and again last evening Dr. and Mrs. Wade joined us at our house in a prayer-meeting for the same purpose. Morning and evening also as we have bowed around our family altar, have we remembered this meeting to pray for it. As I write these lines, the silent prayer goes up for the same blessing. I cannot believe that our prayers are unanswered.

* Subsequently increased to thirty-three.

LETTER FROM DR. WADE.

Karen Theological Seminary—Plea for its vigorous support.

Maulmain, March 20, 1857. — You ask me what I advise with respect to my own position. To this I hardly know what to answer. I have kept you informed from time to time of all the circumstances of the Karen Theological Seminary. If you compare its progress with the varied influences which have wrought against it, I think you will be strikingly impressed with the conviction that it has been cherished and sustained by a divine and special Providence. I do not think God has thus sustained it for my sake at all, but for his own name's sake; because it is an instrumentality of special importance to the evangelization of the Karen tribes, and to the well-being of the Karen churches.

No one having a knowledge of the nature of the work to be done among the Karens, can doubt for a moment that by far the greater part of it must be done by the native missionaries and pastors. The means of our Foreign Mission Societies are not, and never will be, adequate to provide and sustain foreign pastors and evangelists in numbers even approaching a sufficient supply for the present and constantly increasing demands of the Karen Mission for pastoral and itinerant labor. The means by which these demands are to be supplied, and the work go on still widening in its sphere and improving in

its quality, are clearly indicated by divine Providence; — which points definitely and unmistakably to a *scripturally enlightened native ministry.*

The fact that a great number of young men in the Karen churches, at all the mission stations, have their minds directed to the work of the ministry, and are anxious to study the scriptures preparatory to that work, is remarkable; and to my mind is a strong indication, not only that God intends to evangelize the Karen tribes chiefly through the agency of the native ministry, but that He is calling forth these young men to prepare for the work. And our wisdom is to work *with* Providence, not against it.

It seems, almost, as if God were compelling us, by the embarrassed state of the mission treasury, either to relinquish the work or to adopt the above method of accomplishing it. Had all things gone on harmoniously in the mission here and at home, and had the mission treasury allowed it, the Union would have continued increasing the number of its missionaries to do the work which God would have done in another way, at a much less expense, and, above all, in a way that would give the glory to Him to whom glory is due. Missionaries have received applause for work done by native preachers; — our denomination has applauded itself for the great and good work which it is doing among the Karens, while, in general, their hearts have gone after their covetousness or their worldly indulgences; — but God has frowned, and said 'It shall not be so.' Therefore hath He suffered the channels through which the silver and the gold flowed into the treasury, to be blocked up; and hath made it necessary for the Executive Committee to adopt a more simple, more economical and more *efficient* method of carrying out the work committed to their charge.

In regard to the Karen Theological Seminary therefore, I would say, Sustain it with teachers and pecuniary means, if you can sustain nothing else. The suggestion of br. Bixby in the Macedonian, to endow the school, is very important, and will, I hope, receive encouragement from the Rooms.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Tour in Tharrawadi district — The church and pastor.

Henthada, June 22.—More than three months have passed since I have written you particularly concerning our work. Those three months have been months of toil and anxiety. In that time we have made one of our most important tours of the season — a tour to the north-eastern part of the Tharrawadi district. Mr. Crawley and myself went in company. We went up the Irrawadi about fifty miles, and thence easterly quite across that province. About twenty miles east of the river we reached quite a large region of Karens, — Kanyogwen, — where there is a church of about forty members. That is a church of much interest to me. It is the first church we founded in the Tharrawadi district. I baptized seventeen Karens there, and organized the church of twenty members late in the fall of 1855. Four young men from this church are now in our normal school, studying with a view to the ministry. The pastor, or assistant, stationed there is a peculiar man. He can read and write in differently his own language; and this is the sum of his learning. He, however, is perfectly familiar with the small catechism, and is possessed of an excellent judgment; he knows just what ought to be done for the churches and for the heathen in various places around. He is a man past middle age, and has had ten or twelve years of Christian experience. I wish I could regard this man as a fit subject for ordination. Is he not such?

From Kanyogwen, we went eastward still, about thirty miles, which brought us quite to the tops of the mountains

which divide the Tharrawadi and Prome districts from that of Toungoo, and within two days' walk of the latter province. To reach that point it was necessary for us to pass through the most unsafe part of British Burmah. But we experienced not the least injury, except from excessive fatigue and heat.



Cordial salutation — Scenery.

to h[illegible] arriving at the end of our journey were [illegible]nd ourselves on one of the highest [illegible] the eastern Yoma mountains, a[illegible] [illegible]idst of scenes very strange and [illegible]g. We stood before a long house or shed, supported on stilts varying from five to fifteen feet high. In this tay (long house) are, at least, ten families. In some of the tays are more than a hundred houses. On seeing the teachers (missionaries), all rushed forward to shake hands with us. This aroused the dogs, at least one to each family, which commenced a deafening roar. All this could not but frighten the younger children, who added not a little to the confusion. Then came the shaking of hands, which, with the people there, seemed to be regarded as an ordinance of the gospel,—a kind of "laying on of the hands" of the teachers. All were very desirous of receiving the ordinance; even mothers would stretch out to us the tiny hands of their infants, though not yet five days old! But this is but one of many mistaken notions in regard to what belongs to the gospel among this people.

We passed from this scene into the little chapel, from which a different, but not less strange and exciting scene met our eyes. The landscape was very grand and beautiful. At the foot of the mountains or hills, reposed the valley of the Irrawadi, which was bounded on the extreme west by the Arracanese, or western Yoma mountains;—while still nearer to us was a vast succession of hills, on one of the highest of which stood the frail chapel in which we were to administer the ordinances of the gospel. Then, turning our attention still nearer to ourselves, almost beneath our feet, we looked far down upon the tops of tall teak trees waving majestically below us.

There too is a church of nearly forty members, which, we trust, is but the first fruits of a rich harvest yet to be gathered from those mountains.

We stopped on the mountains nearly a week, instructing more perfectly the disciples, and preaching to heathen. In one place not far from the church, an assistant has been stationed during the whole dry season, and not without pleasing results; but we thought it best not to baptize any at that time. In another place the people were willing to receive a teacher.

Prospects south of Henthada.

Before leaving the mountains, we sent two young men to explore the hills far to the south of Shaulau, where the church is. They spent about a month in this work, and found several tays ready to listen to the gospel. One tay has already given up all for Christ, and at the time of our last advices the inhabitants of another tay were ready to do the same. Thus the gospel has gained admission into at least three or four places upon those mountains. But our great necessity is men — men who can live in that climate. I am happy to say that our prospects are now more flattering. God has seemed to raise up one man who has ever lived upon those mountains, a man of middle age, and of much spiritual enlightenment, who already takes the charge of the Shaulau church. Three young men from the same church are now in our school, preparing to preach the gospel in places where men from the plains can with great difficulty live. In such men centre our hopes of evangelizing the Karens among those hills.

Building a chapel and dormitory — Schools.

We returned from east of the Irrawadi in March, about the time when, if ever, our missionary brethren try to take a little recreation. But there was no

time for us to recreate, for our house was literally and rapidly rotting down. It was to be repaired, out-buildings to be rebuilt. And if we were to do anything for this field, buildings were to be erected to accommodate a normal school. We determined to build a permanent chapel; then, if our house should fall down, we could retreat to that building. We must also undertake to build a new Karen dormitory. These buildings we commenced when we had hardly enough money to support our families for a fortnight. We commenced the work and carried it on to completion, without using a cent of the money of the Union. God has helped us by the liberality both of his people and of the people of the world.

We are, therefore, now surrounded by a large school of young men and women, and by Christian and heathen visitors. We have more than we can possibly do. Our jungle schools are being carried on more vigorously this year than ever before. We are hoping for a large increase to our churches during the coming dry season. Since our associational meeting, twenty-five Karens have been baptized, making in all, since last October, one hundred and twenty-five.

ASSAM MISSION.

LETTERS FROM MR. DANFORTH.

Prevalence of cholera — Christ the refuge of the believer.

Gowahati, June 24. — Some time ago I wrote you, informing you of my return to Gowahati. Since that, for three months the cholera has raged here fearfully. In the city alone I should fancy nearly or quite eight hundred of the inhabitants have fallen victims to it. Nor has it been confined so much to the lower classes as formerly. All, both Europeans and natives, have suffered. The very air seemed impregnated with the poison, so that we could tell by our own feelings where it was most prevalent. Deaths were much more numerous in dull, cloudy days than in clear ones.

How many have passed into eternity who were almost persuaded to become Christians, we do not know. One instance, however, is worthy of notice. Before I went to Sibsagor, a respectable native, connected with the court here, was in the habit of sending his nephew to me to borrow books to read. He read them, returned them, and took more. Thus he continued to do until he had read nearly every book we had. About this time I went to Sibsagor, and heard no more of him until my return, when I received a very kind letter from him, written in a Christian style, stating how sorry he was when he heard that I had gone to Sibsagor, and how rejoiced he was to hear that I had returned, and he wanted another book. I sent him the book, and asked him to call on me. His nephew said he would do so, as soon as there was a holiday. I was encouraged by the tone of the letter, and also by what his nephew said about him, and resolved to improve the first opportunity to seek an interview with him.

A few days more passed, and his nephew came and told me he was dead. He was seized with cholera in the night, and died in a few hours. His nephew said he wished to see me when he was taken ill, but it being night they could not send me word. On inquiry, I learned that he had not worshipped idols for two years, that he prayed to Christ, and that he was constantly in the habit of reading our books; that when ridiculed for doing so, he said they were true and he should read them; and that, when dying, he called on Christ, and not on Krishnu or Ram. Whatever may have been the state of this man, it is cheering to know that there are men among this people who are looking at the subject of Christianity.

Hopeful Cachari visitors.

My hotel and the bungalow for the native girls' school have been full of Cacharis now for about three months.

They are from Bhedna, a place about three days distant. They came in to make complaint in Court against their tax gatherer for oppression. They have now been here about three months, and their case is not settled yet. It is seen by this how readily these poor people can obtain justice! After remaining away from their homes on expense for three months, and spending hundreds of rupees in bribes, and having their sowing time pass, they will very likely be obliged to return only to experience still greater oppression.

Yet I cannot but see the finger of God in this movement, as it has given me one of the best opportunities to preach to a stated congregation I have ever had since I have been a missionary, or ever expect to have. Sometimes one hundred have been present, sometimes eighty, again sixty, but not often less than forty. We have preached to them every night, and three times on the Sabbath. They give good attention, always kneel in prayer, and respond as we pray. Very many of them seem almost or quite persuaded to become Christians. They say, they believe what I say is true, and will follow my instructions. They understand now pretty well the first principles of the gospel. O for the Spirit's influence on these dry bones, that they may live. We have now two meetings every night. The assistants attend one and I the other. I mean to send out Apinta, one of the assistants, to settle with them when they return.

The mutiny in India.

Later intelligence has been received from India than is contained in the following extracts, but we publish them as helping to the completeness of history, and especially as connecting with the peril and the work of our brethren in Assam.

You will see from the papers that we are now having stirring times here in India. Nearly the whole Bengal army is in a state of mutiny. Delhi is in their hands, and a large number of officers, as well as women and children, have been butchered by them. Not a single native soldier can be trusted. The citizens of Calcutta have formed themselves into a company to help protect the capital. Marines have been sent to Dacca, and all the steamers are employed in conveying troops up the country. In fact we are on a volcano, and do not know what an hour may bring forth. Assam is thus far quiet, but we have not a European soldier in the province. In Gowahati alone we have 600 native troops, who, no doubt, sympathize strongly with the mutineers. We have fortunately good officers, and do not anticipate any outbreak at present. Still, all feel anxious, and guns and bullets are ready in every house. The Mussulman population are very impertinent, and tell the native Christians that the Company's reign is at an end, the sahibs will be cut up, and Islamism once and forever established. There are some twenty-five Europeans here, and in case of an outbreak we shall collect together and defend ourselves as best we may. Still, as I said above, I think we are safe for the present, unless things get worse in Bengal. If they do, Assam will go unless we get European troops, which is not likely at present.

Mr. Danforth adverting again to the "exciting times" in Assam, writes a few weeks later;—

July 10.—The rebellion continues to rage. Some 47,000 native troops are now in mutiny, and no confidence is to be placed in the rest. The natives are getting very insolent, and probably will be so until it is certain that Delhi has been retaken. It is now plain that no European's life would be safe in India for a single moment, but for the presence of European troops. Yesterday a Mussulman told one of my assistants, on hearing him preach, that if it were not for the Company he would have his head off and in the great river before night. Hundreds of defenceless women and children have fallen victims to the most cruel butchery.

But Government is evidently getting the better of the mutineers,—who have proved themselves the greatest cowards when they have come face to face with the European troops. One hundred of the latter have often dispersed one thousand of the former.

I do not now anticipate any trouble in Assam, though two weeks ago nearly every man had his gun loaded and his plans laid in case of an attack, which was thought very likely to happen. But thirty Europeans against six hundred sepoys, in a surprise, I fear would not have stood a very good chance; especially as the former would have had a large number of women and children to protect. But a merciful Providence has thus far defended us, and why should we distrust him for the future?

Continued labors for Cacharis — Prospect of further reduction.

My principal business since I have been here, (aside from attending upon the sick,) has been to preach to the Cacharis; of which I wrote under date of June 24. They appear very well, and I am not without hope that some of them will yield their hearts to God. They all kneel in prayer, and most of them pray aloud as I am praying. Some of them declare themselves on the side of Christ; but they are very ignorant, — not more than three out of the one hundred can read. I have just translated the first catechism into their language and sent it to press, and am now translating the second catechism; or rather, Apinta, who is himself a Cachari, is doing it. These are the first books ever written in their language, and I think will do good. I preach to them in Assamese, which most of them understand tolerably well.

The intimation contained in the following paragraph will be read with deep regret, yet we fear is but too sure to be realized. Under date of July 8, Mr. Bronson writes us — "We are reduced to the last extremity at this station. The hot weather is again prostrating us, and both Mrs. B. and myself are so far worn down that we must take some measure for recruiting. Both Ghinsi and Adhiram continue much disabled, and it seems scarcely possible to sustain the station."

You will probably hear by this mail of br. Bronson's determination to go home this fall. He writes me that the path of duty is very clear. You see by this that Nowgong station is to be left destitute. I write thus early about it that you may inform us what disposition you would have us make of it, and of the philosophical apparatus and other property there. Please let us know with as little delay as possible.

TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

Withdrawal to Madras.

Nellore, Aug. 8.—We start this afternoon for Madras, for a change of air and scene, hoping it will prove beneficial to the health of us all. It is wise to take a change every year, as the deputation recommended when here; but in consequence of the want of funds we should not take any this year, did not troublous times compel us so to do. The country is thrown into a state of excitement and fear by the horrors of the Bengal tragedies. Delhi is still in the hands of the mutineers; this gives courage to the Mohammedans throughout India. They are anxious to kill every foreigner, and set up the old Mogul dynasty. I still cherish the hope I have expressed in previous letters, that the sepoys in the Madras and Bombay presidencies will prove staunch, that consequently the Mohammedans will fear to rise, and that all of us will escape unharmed. Still, the great Mohammedan festival of ten days, from Aug. 21 to Aug. 31, is dreaded by every one in these parts.

Besides the Douglasses, three other wise and judicious friends in Madras have

strongly advised me to take my family there, as a duty which I ought to perform. For, should a combined attack be made, all these inland, unprotected places would be likely to be destroyed; while Madras, fully awake to the present danger, would be likely to conquer, and perhaps save the lives of most of its inhabitants. Long time we resolved to stand our ground; but at last yielded the point. I did not think the Executive Committee and other friends at home would approve of my running a risk of falling into the hands of assassins, to save expense. Capt. Beaver, who commands the three hundred invalid sepoys here, says that, in case of a rise of the Mohammedans, he can afford no protection to those on this side of the town (Mr. S. and myself). This is not a favorable time to do missionary work, except in our schools. These will be carried forward by the native helpers and Mrs. Gilmore, who having lately been to Madras does not wish to go again. She being a lone person can go over to the other side of the town to sleep, during the time of danger.

Were I alone, I would not think of leaving; my hope of general safety being pretty strong; but when one has a wife and helpless children, he may well fear when there is no cause of fear; how much more when bazaar reports make every ear to tingle; — reports which often prove false, but many times prove true. My wife has thought it best to go to Madras ever since we received an unpleasant visit of two native gentlemen, strangers from the north, as inquisitive as spies, attended by twenty men armed with spears and swords. Sister Douglass says they shall not feel that we are safe, till we are inside their compound.

Dr. Judson's oppressors,—the man of spotted face and others described by Mrs. Judson, — were saints compared with the men we have to fear. The worst features of the Bengal tortures are too shocking to appear in any printed form, it is said; and consequently may never come to your knowledge or ours.

GERMANY.

Mr. Oncken sends the following communications from German preachers.

LETTER FROM O. PRIEDEMANN, SILESIA.

Additions and hopeful prospects.

Breslau, May 20. — Since my last communications, I have had renewed occasion for joy and gratitude. At Easter I baptized, in the presence of the church, two believers; and two other candidates for baptism will have the ordinance administered to them, as soon as they have announced to the authorities their secession from the national church.

At Guttmannsdorf I baptized two persons, and found so much work to be done, that my absence from Breslau was somewhat prolonged, so that I found the brethren inclined to murmur. The Lord, however, prepared a festival for us in the conversion of four persons, among them a blind girl from Steine,—so that all discontent was forgotten for joy over the salvation of sinners. We have the prospect of more additions. The Lord is beginning to be gracious again, causing the work of our hands to prosper. To Him be all the glory.

LETTER FROM H GROTEFEND.

Opposition in Dahlheim.

Dahlheim, May 27. — Through the grace of God I am enabled to give you pleasing intelligence of our recent experiences. At Easter we had appointed a church meeting, at which brethren from great distances were present.— Scarcely, however, had we commenced service, when two gens d' armes entered the house and declared our assembly to be prohibited. I showed them a permission in my possession from the authorities, but they said this law was annulled, and every meeting like the present interdicted. Those of us who are residents here were commanded to return home, and threatened in case of a renewal of

this offence to be sent to our respective dwelling places.

Our Hessian brethren were compelled to go to Munden. I accompanied them, and was permitted to share the scorn and mockery directed at them on the way. The first mark of distinction thus bestowed upon us was at Escherode by a company of persons, including the wife of the clergyman; the second was at Nienhagen, where the church service was over just as we were marching through the place, and the clergyman gave tokens of joy at our "well-deserved" treatment. But his joy was not of long duration. In the afternoon he went to Dahlheim to administer baptism. He thought, no doubt, we should no more be heard of. But behold, not only had our brethren assembled again for worship, but the people of Dahlheim, attracted by curiosity, had assembled with them, so that the house was crowded. The clergyman, hearing this, greatly regretted that he had not ordered the gens d'armes to attend again in the afternoon.

Wondrous change.

Since this interference on the part of the gens d'armes our services are well attended; even, to our surprise, the inhabitants of Dahlheim seem in no wise intimidated, but rather prompted to examine our doctrines. A young man who, four years ago, broke all the windows of our meeting room, is one of our regular attendants. The Lord has given him repentance for his sins, and he is now striving to lead his aged father to Christ. The old man says, "I will first see whether my son perseveres; if he does, I shall follow." How great is the Lord's goodness! Three believers have recently been buried with Christ by baptism, and others are inquiring the way of life.

Thus He who sitteth in the heavens, knows how to cause good to come even from that which to our finite vision appears unmitigated evil. I regret to add that the clergy are zealous in their efforts to counteract our influence with the people, especially by prohibiting our bibles in the schools. Still, we have the prospect of a rich ingathering of souls, both here and at Melsungen, whence I had to-day a letter from a young convert, applying for baptism.

LETTER FROM A. F. REMMERS, JEVER.

A liberal giver.

May 28. — In a former letter I made mention of a lady who, having attended one of our services in Holland, and seeing the assembly room small and inconvenient, on the following day sent a munificent sum towards a chapel.* One evening recently, while returning from one of our preaching stations, my thoughts were occupied with the above circumstance, and the desire suggested itself that the Lord might lead such a friend to us also. Without the expectation of seeing this wish fulfilled, but praying that the Lord would open hearts to give to our need, I retired to rest. The next morning, while I was engaged at my writing table, some one knocked at my door, and a young girl neatly clad entered. With a modest mien she told me she had come from a great distance to converse with me on her spiritual welfare, and that no one knew of her journey. We conversed very pleasantly, and it was evident she was under the influence of the Holy Spirit. Before leaving, she asked permission to speak a few words to me alone; (my wife had joined us.) She then put the question to me, "Are you not about to build a chapel?" "Yes." "A locality and some lumber you already have towards this purpose?" "Yes." She then presented me with a small package, saying, "May I offer this trifle for your chapel? I have been saving it for the last six or seven years." The money was pinned into a piece of cloth, to which was annexed a paper bearing the words, "To be used by the elder towards

* See Macedonian for November.

the building of a church," without mentioning the name of the donor.

I knew this young girl earned her bread by the labor of her hands, and felt the more desirous to make her devotedness an example to others, but she forbade me to mention her name. I felt by the weight that the sum was not inconsiderable; but my suggestion that it was too much for me to accept, seemed to grieve her too deeply to be repeated. With a joyous heart she at length left us, and I opened the little parcel, which contained, not indeed 30,000 gulden, like that of our Dutch benefactress, but to my amazement 200 gulden; evidently for the last seven years laid aside for the Lord, as I inferred from a paper I found among the money, with the words, "With joy I perform my vows unto the Lord." O, how was my want of faith reproved, and my trust in the constraining love of Christ strengthened.

Perhaps some who may hear of this circumstance may think, No doubt she was a rich person. By no means. Rich indeed in faith and good works she has proved herself to be; but of this world's good she has only what she works for. She has given all that she had. How wonderfully does our God dispose of the hearts of his children! A girl who has only two or three times attended our services, and is a member of the national church, comes a distance of many miles to bring an offering which she has long been gathering for the Lord. This is no fiction, but a reality, which proves the Lord to be faithful, and incites us to faithfulness also.

Would that this act of faith and love might find imitation wherever it is told.

LETTER FROM MR. BEYEBACH, HERSFELD.

Persecutions in Hesse.

June 30.—The persecutions against us in Hesse continue with unabated violence, so that we have no peace. Still, if we were really held by the authorities to be as dangerous people as we are often decreed to be, yet more effectual means for our extermination would be employed. In January last I myself was eye-witness of the fact, that a Christian sister at Schmalkalden, a city rendered famous by Luther's labors, whose consistent life had won her the regard of all who knew her, was, by command of the authorities, interred in a place set apart for suicides.

But above all we are annoyed with regard to religious instruction imparted in the public schools, and our children are made to suffer according to the degree of enmity to the Baptists entertained by the schoolmaster. A schoolmaster at Eitra employed such violence against he children of br. Wolff, because, at their father's command, they refused to learn Luther's Catechism, that br. Wolff several times remonstrated with him, referring him to the law of the land, which grants parents the right of educating their children in whatever religion they will. He even asked the schoolmaster to enter a judicial complaint against him. This, however, was not done, and the poor children became the victims of almost inhuman treatment. Br. Wolff then entered a complaint against the schoolmaster. But the latter denied ever having beaten the children. The judge, however, sought to bring about a good understanding, and promised that no further chastisement should be inflicted.

On the repetition of the cruel treatment, br. Wolff kept his children at home, and made many attempts to gain admission for them to other schools, but in vain. An appeal to the scholastic presidency of Hesse was followed by an announcement that the continued detention of his children from Mr. R.'s school would be followed by the father's banishment. He was, moreover, also sentenced to pay a fine of twenty-six dollars, for having kept his children from school! This sentence, has, however, been annulled by the higher authorities at Fulda, to whom br. Wolff appealed for redress. The children, in the mean-

while, continue to receive much ill treatment from Mr. R., to whose school our brother, in order to avoid banishment, has been obliged again to send them.

In consequence of sentence pronounced on two brethren at Eitra for distributing tracts and admitting strangers to their household worship, they are to be banished from the place. The manufacturer, in whose employ they are, has taken great pains to effect their stay, and I too have exerted myself for this purpose; but in vain. To-day I met their employer, who was returning from the judicial court, where he had been made acquainted verbally with the conditions upon which the two brethren may remain here. One of the conditions is, that if a stranger enters, while they are at family worship, they are to bid him go away; and should he refuse to leave, he is to be forcibly compelled to leave. How strange a conception of family worship our authorities must have! Of course our brethren refused to consent to this condition, and other grievances have been put upon them.

Quite recently a new complaint has been lodged with the authorities at Fulda, against br. Wolff, for distributing tracts among Roman Catholics, and thereby violating a law of the press. While writing this, I hear that the command given our brethren to drive away strangers who wish to attend their worship, is modified to the effect that no strangers be invited to attend such worship, and that no proselytes be made.

You are already aware that by a decree of the minister Hassenpflug, we are not admitted to take an oath in the judicial courts. Thus my wife, a short time ago, narrowly escaped being compelled unjustly to pay a sum of thirty dollars to a person who made this demand on her. She only avoided it through the humanity of the judge, who took the responsibility of the oath upon himself. The clergy, of course, are still the chief instigators of these annoyances. A short time ago the clergyman of R. had sought to have me arrested, but I received timely warning from other persons.

Notwithstanding these external discouragements I rejoice to say that our brethren have not lost courage. At a gathering of three churches which we had at Whitsuntide, it was resolved that we should employ a missionary in Hesse at our own expense. For this purpose we have chosen a native Hessian, who cannot be expelled from the country.

MISCELLANY.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Annual Meeting and Reports.

This body held its forty-eighth anniversary at Providence, R. I., Sept. 8–11, 1857. From the annual report of the treasurer it appears that the debt of $36,189 70, with which the Board entered upon the year, had been wholly paid by subscriptions for this special purpose, (amounting to $26,854 05) and unexpended balances at the Sandwich Islands, credited to the Board. Contributions for the "Morning Star" had amounted to $28,525 37, by which the vessel had been built, equipped, and sent abroad upon her errand of love, and an unexpended balance of $12,500 had been invested. The ordinary receipts of the Board for the year from donations and legacies, (in addition to the above special contributions,) exceeded those of the previous year by more than $20,000. The receipts from all sources, for ordinary current expenses during the year, were $352,742 99. The ordinary cur-

rent expenditures of the Board, for the same period, were $355,590 58, leaving an unpaid balance against the treasury, of $2,847 59. The total receipts for the year, from all sources, ordinary and extra, were greater than those of the previous year by $110,139 37. The English "Turkish Missions Aid Society" has also contributed, within the year, to aid the missions of the Board in Western Asia, $8,516 00.

The committee on the treasurer's report said, after examining that document,

> The field is opening, extending, whitening. More stations are offering; more voices are calling upon us to come over and help them; more money is needed for new operations; and yet an advance of nearly ten per cent. on last year's contributions by the church is requisite, to prevent a retrograde movement.
>
> Your committee notice with pleasure one new feature in the financial operations of this year; viz., the great and extended interest which has been awakened among the children and youth of our land in the missionary enterprise. This was manifested in the prompt manner in which they responded to the call for contributions to build the 'Missionary Packet;' and this new and fresh interest has been wisely cherished and appropriately directed, by your agents, to the 'Mission School Enterprise.' Your committee hope and believe, that the interest which has thus been excited may be deepened and extended; so that our children may early learn to understand, and love, and pray for, the American Board, and may count it one of their choicest pleasures to deny themselves the luxuries of earth, that they may be enabled to procure for their perishing fellow beings the necessaries of life, and the riches of immortality.

The following is an abstract of the operations of the Board. Missions, 29; stations, 127; outstations, 79. Ordained missionaries, eight being physicians, 169; physicians not ordained, 5; other male assistants, 11; female assistants, 210; whole numbers of laborers sent from this country, 395. Native pastors, 18; native preachers, 103; native helpers, 324; whole number of native helpers, 445. *Whole* number of laborers connected with the missions, 840. Whole number of printing establishments, 6. Pages printed last year, 42,074,315; pages printed from the beginning, 1,034,897,561. Churches, (including all at the Sandwich Islands,) 144; church members, (do. do.) 26,978; added during the year, (do. do.) 1,894. Seminaries, 7; other boarding schools, 24: free schools, (369 supported by Hawaiian Government,) 673; pupils in the seminaries, (80 do.) 273; in the boarding schools, (182 do.) 637; in the free schools, (10,076 do.) 18,326; whole number in seminaries and schools, 19,236.

The reports of committees on the various missions presented many topics of interest, and addresses by returned missionaries and others exhibited in impressive lights the encouragements to labor, and the exigencies still existing. The following forms a part of the report of the committee on the Micronesia and Sandwich Islands mission.

> We have reason to rejoice with our brethren of the Micronesia mission, that the "Morning Star," built and equipped, mainly, by the contributions of the youth of our own country and of the Sandwich Islands, has completed in safety her first missionary voyage, and that she is now probably at the place of her destined employment in Micronesia, bearing the gospel banner from port to port, for the salvation of the inhabitants of those distant and neglected islands of the sea. And we trust that, with the blessing of God, the influence and the example of her Christian sailors, as they pass from one island to another, upon her voyages of mercy, will essentially aid the faithful missionaries in counteracting the evils inflicted upon the benighted people of Micronesia by the depraved and the dissolute from this and other nations.
>
> Although but little has as yet been effected by our missionaries in Micronesia, we have much reason to hope that the same blessing which attended the labors of our first missionaries to the Sandwich Islands, and converted a heathen nation into a nation of Christians in a single generation, may, within the same short period of time, reward the exertions of the fifteen missionaries, assistants and helpers, now in Micronesia, and of those who may hereafter be sent to reinforce them.

We turn with pleasure to the Sandwich Islands mission, and render devout thanks to the great Head of the church for what he has already enabled this Board to accomplish there. Already are the christianized people of those Islands furnishing the entire support of eight of their clergymen, and providing a very considerable portion of the support of the others, who are still connected with this Board. And during the past year, their native churches have contributed between two and three thousand dollars to the Hawaiian Missionary Society, for the purpose of sending the gospel to the inhabitants of other islands. Already have several native pastors been ordained; several native preachers have been fully licensed to preach the everlasting gospel; and many now are only wanting the necessary instruction in some of the higher branches of learning, to qualify and entitle them to the same blessed privilege.

A measure proposed for the purpose of rendering the Sandwich Islands more speedily independent of the United States is the endowment of Oahu College.

This college has grown out of the labors of missionaries under the care of this Board, and has gone into successful operation, with many of the descendants of missionaries and others under its instruction; having a president, one professor, a very liberal charter, a valuable tract of land, with appropriate buildings and fixtures, and most of the other means necessary for the prosecution of its work, with the exception of the funds for the support of its faculty and instructors. In the opinion of the Board, this college is of the utmost importance to the development, if not to the continued existence of the Hawaiian nation, and especially to the perpetuation of the Christian institutions already planted there, and to render them independent of foreign aid. A permanent endowment of $50,000 is deemed necessary, and its trustees have sent the Rev. E. G. Beckwith, President of the college, and the Rev. Dr. Armstrong, President of the Government Board of Education and one of the trustees of the college, to the United States, to solicit such an endowment, to be invested under the care and direction of a responsible board of trustees residing here.

The subject of educating and preparing natives for the gospel ministry, and of educating others for the purpose of enabling them to fill the various offices of a Christian government, and ultimately, as soon as practicable, to relieve this Board from all charges and responsibilities in the maintenance of Christian institutions at the Sandwich Islands, is intimately connected with the endowment of the Oahu College.

A letter was read from the king of the Sandwich Islands to Dr. Armstrong, fully approving of his mission to the United States, and expressing the hope and confident expectation that the necessary means would be furnished for the accomplishment of the project.

Relations to the Reformed Dutch Church.

It is well known that, though the American Board of Commissioners originated with the orthodox Congregationalists of New England, the Synod of the Reformed Dutch Church have prosecuted missionary efforts among the heathen, in union with the Board; their missionaries being under the direction of the Board, and their churches contributing to its treasury. The Synod having come to the conviction that an independent prosecution of the missionary work has now become the duty of the churches of that communion, correspondence has been held, and amicable action was taken at the meeting, consummating the dissolution of the connection. The following extracts from a Special Report of the Prudential Committee, contain a notice of the rise, progress and completion of this measure.

The Rev. Dr. Strong, Stated Clerk of the General Synod of the Reformed Dutch Church, has transmitted to the Prudential Committee the following Resolutions, as adopted by the Synod at its last Annual Meeting, viz.

"1. That considering the growth of our missions abroad, the duty of the Church, in her distinctive capacity as such, to take charge of these missions, the growing sentiment among our people in favor of such a course, and the hopeful prospect that this action will tend to call out far more largely and promptly the resources of our denomination, we are satisfied that the time has come to

dissolve the union with the American Board of Commissioners for Foreign Missions, and henceforth conduct our operations among the heathen through the exclusive agency of our own Board.

"2. That the intimate relation which has existed, for a quarter of a century, between the Reformed Dutch Church and the American Board of Commissioners for Foreign Missions, in the prosecution of this work, has confirmed our confidence in the wisdom, the integrity, and catholic spirit of that great and noble institution; nor shall we ever cease to feel a lively interest in the growth of its operations and the success of its plans.

"3. That in dissolving the pleasant and useful connection we have maintained with the officers and members of that Board for the last twenty-five years, we are not influenced by any dissatisfaction with their modes of action, or any want of fidelity on their part to the terms of this connection.

"4. That we take pleasure in expressing to the American Board of Commissioners for Foreign Missions our grateful sense of the benefits derived from their experience, foresight, and enlarged views, and of the uniform Christian kindness and courtesy which have marked their intercourse with our Board.

"5 That the Board of Foreign Missions, now composed of fifteen members, be increased to twenty-four, the additional members to be chosen by the Board itself; that they be and hereby are empowered to arrange with the American Board of Commissioners for Foreign Missions the terms of an amicable separation, and to assume the management and control of the missions in Arcot and Amoy; and that they be authorized and directed to employ all suitable means, such as the use of the press, the appointment of agents, the holding of missionary conventions and the like, for the purpose of developing the power and exciting the interest of our churches, in the great work of evangelizing the world."

A committee of conference, composed of persons appointed by the Prudential Committee of the Board and by the General Synod of the Reformed Dutch Church, met in the year 1832, and on the basis of the report of that committee, which was accepted by the Prudential Committee of the Board, the Amoy and Arcot missions have hitherto been conducted.

A mission composed of four brethren from the Reformed Dutch Church was sent to Netherlands, India, in the year 1836; and five other brethren from the same church joined the mission subsequently, at different times. The government of Netherlands, India, adopted a narrow policy towards this mission, shut it up in Borneo, and greatly embarrassed its operations. It was discontinued in 1849, for want of missionaries to take the place of those who were removed from the field by death and sickness.

The Amoy mission took its present distinctive form in the year 1844, when Messrs. Doty and Pohlman, under instructions from the Prudential Committee, went thither from Borneo. Mr. Abeel was already there, but was soon obliged, by failing health, to return to the United States; and Mr. Pohlman perished by shipwreck in 1849. Mr. Talmage arrived in 1847, and Mr. Joralman in 1856. Within the few years past, the brethren at Amoy have had more cheering success than has been experienced elsewhere in China. However important the Prudential Committee may have deemed a reinforcement of this mission between the years 1849 and 1856, they thought it expedient to retain the ground for the brethren of the Reformed Dutch Church; and tidings, during the past year, from the college and seminary at New Brunswick, have cheered them with the expectation that this most interesting field will soon be more adequately occupied.

The Arcot mission originated, in its present form, in the year 1854, through the action of the Prudential Committee, with missionaries belonging to the Reformed Dutch Church. It began with two sons of the late Dr. John Scudder, and now has five.

The only question of business, as it appears to the Prudential Committee, which the resolutions of the General Synod bring before the Board, relates to the report adopted in the year 1832, and to the two missions which have grown out of it. The relations of the Board to the Reformed Dutch Church, which existed previously, through the membership of honored fathers and brethren of that church, and which has been the source of so much pleasure and advantage to the Board, is not supposed to be matter for action, on the part either of the Synod or of the Board.

The Board will doubtless assent to dissolving the particular compact of 1832,

the same fraternal spirit with which it
s been proposed by their brethren of
s General Synod.

It will be obvious to the Board, how-
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t to be their duty to give their cheerful
ssent to such applications. But the
elation which the missionaries sustain
o the Board, under the circumstances,
an be dissolved only on application
rom the missionaries themselves: and
he rules and regulations of the Board
levolve the act of dissolution on the
Prudential Committee. To dismiss our
brethren in any other manner, would be
in disregard of the nature of the compact
existing between them and the Board.

Nothing is said in the compact of 1832
as to the transfer of missions, as such, in
case the Reformed Dutch Church should
at any time desire to recede from the
engagements of this compact. But there
has always been a tacit understanding
among the executive officers of the
Bo rd, that those particular missions,
which should be formed and continued
on the peculiar basis of this compact,
would be transferred with the property
thereto belonging, when the compact
should be dissolved; and the Prudential
Committee advise that this be done.

The documents received from these
missions up to the time of transfer, and
from the Borneo mission, ought to re-
main with the Board. They form a part
of its history; are needed to illustrate
and justify its proceedings; and, so far
as they embody its experience, they go to
form its stock in trade. But the Board
of Foreign Missions in the Reformed
Dutch Church should have the privilege
of taking copies of such documents as it
may desire.

The expenses properly chargeable to
the Reformed Dutch Church, since the
year 1832, are believed by the Pruden-
tial Committee not to vary much from
the amount received as donations from
that body.

The Prudential Committee are happy
in expressing their grateful sense of the
kindness, candor and Christian urbanity,
on the part of that Church and its Board
of Foreign Missions, which have uni-
formly characterized their intercourse.
And it is well known to the Board, that
none of its corporate members have
taken a more lively and intelligent inter-
est in its proceedings and prosperity,
than have those from the Reformed
Dutch Church; one of whom, respected
and beloved by all, has long presided,
with distinguished ability, in its annual
meetings.

"After the reading of the foregoing re-
port, Rev. Dr. Ferris made some remarks,
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then referred to a special committee,
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the Reformed Dutch Church, accord with
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1832. That compact the Board are in-
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manner, by the General Synod, now to
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Synod, that such a measure, at this time,
will be promotive of Christ's kingdom.
The committee join with the Prudential
Committee in recommending, that the
Board meet this proposal in the spirit
with which it is made by their respected
brethren of the Reformed Dutch Church,
and that the following resolutions be
adopted:

Resolved, 1st, That in accordance with
the proposal received from the General
Synod of the Reformed Dutch Church,
the Board assents to a dissolution of the
compact, for the prosecution of Foreign
Missions, which was formed with that
Synod in the year 1832.

Resolved, 2dly, That the appointment
of a missionary being a personal matter,
involving a mutual contract and obliga-

dissolve the union with the American Board of Commissioners for Foreign Missions, and henceforth conduct our operations among the heathen through the exclusive agency of our own Board.

"2. That the intimate relation which has existed, for a quarter of a century, between the Reformed Dutch Church and the American Board of Commissioners for Foreign Missions, in the prosecution of this work, has confirmed our confidence in the wisdom, the integrity, and catholic spirit of that great and noble institution; nor shall we ever cease to feel a lively interest in the growth of its operations and the success of its plans.

"3. That in dissolving the pleasant and useful connection we have maintained with the officers and members of that Board for the last twenty-five years, we are not influenced by any dissatisfaction with their modes of action, or any want of fidelity on their part to the terms of this connection.

"4. That we take pleasure in expressing to the American Board of Commissioners for Foreign Missions our grateful sense of the benefits derived from their experience, foresight, and enlarged views, and of the uniform Christian kindness and courtesy which have marked their intercourse with our Board.

"5 That the Board of Foreign Missions, now composed of fifteen members, be increased to twenty-four, the additional members to be chosen by the Board itself; that they be and hereby are empowered to arrange with the American Board of Commissioners for Foreign Missions the terms of an amicable reparation, and to assume the management and control of the missions in Arcot and Amoy; and that they be authorized and directed to employ all suitable means, such as the use of the press, the appointment of agents, the holding of missionary conventions and the like, for the purpose of developing the power and exciting the interest of our churches, in the great work of evangelizing the world."

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The only question of business, as it appears to the Prudential Committee, which the resolutions of the General Synod bring before the Board, relates to the report adopted in the year 1832, and to the two missions which have grown out of it. The relations of the Board to the Reformed Dutch Church, which existed previously, through the membership of honored fathers and brethren of that church, and which has been the source of so much pleasure and advantage to the Board, is not supposed to be matter for action, on the part either of the Synod or of the Board.

The Board will doubtless assent to dissolving the particular compact of 1832,

the same fraternal spirit with which it been proposed by their brethren of General Synod.

It will be obvious to the Board, however, that the dissolution of that compact can have no effect to dissolve the ation of any one of the missionaries, such, to the Board. Their offers of vice in connection with the Board, ne from them as individuals, in the ercise of their individual and personal sponsibilities; and the missionaries om the Reformed Dutch Church sus- n precisely the same relation to the ard with all its other missionaries. ne Committee know of no reason for pposing, that any one in the Amoy ssion, or Arcot mission, will not be ady to ask for a release from his con- ction with the Board, on learning the tion of the General Synod, and the ncurrence of the Board in the same; d the Prudential Committee will feel to be their duty to give their cheerful sent to such applications. But the lation which the missionaries sustain the Board, under the circumstances, n be dissolved only on application om the missionaries themselves: and ne rules and regulations of the Board evolve the act of dissolution on the Prudential Committee. To dismiss our brethren in any other manner, would be disregard of the nature of the compact isting between them and the Board.

Nothing is said in the compact of 1832 s to the transfer of missions, as such, in ase the Reformed Dutch Church should at any time desire to recede from the engagements of this compact. But there has always been a tacit understanding among the executive officers of the Board, that those particular missions, which should be formed and continued on the peculiar basis of this compact, would be transferred with the property thereto belonging, when the compact should be dissolved; and the Prudential Committee advise that this be done.

The documents received from these missions up to the time of transfer, and from the Borneo mission, ought to remain with the Board. They form a part of its history; are needed to illustrate and justify its proceedings; and, so far as they embody its experience, they go to form its stock in trade. But the Board of Foreign Missions in the Reformed Dutch Church should have the privilege of taking copies of such documents as it may desire.

The expenses properly chargeable to the Reformed Dutch Church, since the year 1832, are believed by the Prudential Committee not to vary much from the amount received as donations from that body.

The Prudential Committee are happy in expressing their grateful sense of the kindness, candor and Christian urbanity, on the part of that Church and its Board of Foreign Missions, which have uniformly characterized their intercourse. And it is well known to the Board, that none of its corporate members have taken a more lively and intelligent interest in its proceedings and prosperity, than have those from the Reformed Dutch Church; one of whom, respected and beloved by all, has long presided, with distinguished ability, in its annual meetings.

"After the reading of the foregoing report, Rev. Dr. Ferris made some remarks, expressing the fraternal sympathy, and giving assurance of the continued and most cordial fellowship of the Reformed Dutch Church with the Board, in the great work of missions. The report was then referred to a special committee, who subsequently presented the following report, which, with the resolutions, was accepted and adopted."

The committee appointed to consider the connection between this Board and the Reformed Dutch Church, accord with the opinion expressed in the document which has been placed in their hands, that the only thing calling for the action of this Board is the compact with the Reformed Dutch Church made in the year 1832. That compact the Board are invited, in the most fraternal and Christian manner, by the General Synod, now to dissolve; it being the opinion of the Synod, that such a measure, at this time, will be promotive of Christ's kingdom. The committee join with the Prudential Committee in recommending, that the Board meet this proposal in the spirit with which it is made by their respected brethren of the Reformed Dutch Church, and that the following resolutions be adopted:

Resolved, 1st, That in accordance with the proposal received from the General Synod of the Reformed Dutch Church, the Board assents to a dissolution of the compact, for the prosecution of Foreign Missions, which was formed with that Synod in the year 1832.

Resolved, 2dly, That the appointment of a missionary being a personal matter, involving a mutual contract and obliga-

tion between the missionary and the Board, therefore, should the missionaries of the Amoy and Arcot missions, formed and prosecuted on the basis of this compact, request a release from their connection with the Board, the Prudential Committee is instructed to grant such a release; and also to transfer the property in those missions to the Board of Foreign Missions of the Reformed Dutch Church.

Resolved, 3dly, That all financial questions growing out of this business, be referred for mutual adjustment to the Prudential Committee and the Board of Foreign Missions of the Reformed Dutch Church.

Resolved, 4thly, That in assenting to a dissolution of this compact, now of twenty-five years' duration, the Board gratefully acknowledges the expressions of respect, esteem and confidence, which are embodied in the resolutions of the General Synod; and it would also bear testimony to the Christian kindness and urbanity which have uniformly and eminently characterized the pastors and members of that church, and especially the officers of its Board of Foreign Missions, in their intercourse with the officers and agents of this Board, and would give assurance of our earnest hope and prayer, that the results of the step now taken may equal the highest expectations of the Reformed Dutch Church, in the promotion of the Redeemer's kingdom.

TRANSLATIONS OF THE SCRIPTURES INTO THE LANGUAGES OF INDIA.

Mr. Underhill, one of the secretaries of the English Baptist Missionary Society, in presenting a report of his labors during an absence of two and a half years from England, for the purpose of visiting the missions of the Society in various parts of India, — makes the following remarks on their translations of the Scriptures.

From the commencement of our missions in India, the work of translating the word of God into the vernacular languages of the people among whom our missionaries labor, has received a large measure of attention. The brethren in Calcutta have taken up and perpetuated the labors of the great and good men who sent forth from Serampore the word of life in forty languages of the East, and gave an impulse to that literary spirit which is now so actively displaying its youthful energy and purpose in the native press of Bengal. With great wisdom the "junior brethren" confined their attention to the four chief languages of northern India, the Sanscrit, Bengali, Hindustani, and Hindi, proposing to themselves the production and perfecting of versions in these widely-spoken tongues. "Times have changed," say your missionaries; "men have labored, and they have rested from their labors; yet has Divine Providence condescendingly and wondrously so ordered all things, that the translation of the bible has never been neglected, never been interrupted; but has rather been carried on and advanced with the increasing opportunities, and the necessities of the times. The prophet's mantle has fallen from the master to the disciple; rich gifts and graces have been inherited; and in each instance, in a remarkable manner, the treasure of knowledge and experience has been proportionably bestowed and gratefully used." "We have no hesitation," they add, "in saying, that the translations of God's word which have issued from our press are on the whole — for exception might be taken to anything short of perfection — the most faithful and idiomatic of any versions yet made."

The versions now in circulation by our missionaries are in each case made direct from the originals. It was the object of Dr. Yates, and has been adhered to by those who have so honorably succeeded him, to give the word of God in simple but pure language, in an idiomatic style, to be understood by the poor and unlearned, and at the same time not unacceptable to the educated part of the community. In Sanscrit, the classical language of the pundit and brahmin, the New Testament was put into circulation in 1840, and a revision of it in 1851. Three volumes of the Old Testament are nearly completed, and the concluding volume will be begun during the present year. The Hindustani New Testament

was completed in 1839, and a new revised edition has since issued from the press. The Hindi Testament was published in 1843, and has undergone repeated revision. A new and revised edition is now in progress, under the care of Mr. Parsons, who at the request of the Committee has undertaken this important work; and for the more effectual prosecution of it has removed from Monghir to Agra. In 1833 Dr. Yates issued his first edition of the Bengali Scriptures, and in 1844 the entire bible. Very numerous editions have followed, and, since 1850, a thoroughly revised edition of the entire bible has been in progress.

Besides these versions, various portions of Scripture have issued from our press in the Nepalese, Khassia, Lepcha, Santal, and Mussulman Bengali; and entire editions of the New Testament in Armenian, ancient and modern, and Persian. Taking the entire volumes and separate portions of Scriptures together, not fewer than 293 editions have been printed of the various versions prepared by your missionaries, comprising 1,231,405 copies, and upwards of 180,000,000 of pages. The entire cost of this mass of Scripture printing has been, up to April 30, 1856, £47,447 15s. 1*d.* If to this be added £84,000 expended by the Serampore brethren from 1794 to the end of 1837, it will be found that nearly £132,000 have been spent by the missionaries of the Society in India, in the translation and printing of God's word during the sixty-four years of the Society's existence. Great as these results appear, yet how small are they in reality when compared with the wants of a population whose lowest estimate reaches to 150,000,000.

It is obvious that in this department of labor there must not be any relaxation of zeal, industry, or liberality. The versions are not yet perfect; no one would wish, least of all your missionary translators, to see them adopted as the standard versions for the use of the Indian church. The Old Testament in Hindustani and Hindi exists as the workmanship of other bodies, but it has yet to be begun by your missionaries, in order to give to the people that portion of Holy Writ translated on the same principles as the New. Uncounted millions have yet to look upon the printed page of God's revelation of His will to man, and to be made acquainted with His purposes of love in Christ Jesus. For the native church there has yet to be supplied the Scriptures with those references and marginal annotations which add both to the usefulness and intelligibility of the Scriptures, which the rules of the British and Foreign Bible Society forbid that great institution to supply. I have urged this consideration on our brethren. The acceptance of the edition of the Hindustani Testament supplied with these helps has been so great as to encourage the further application of these means of improvement to the other versions. There is the more reason for their preparation in the circumstance that they are cheerfully purchased and sought after by the native Christians of all communions.

In the statement above given of the Scriptures printed by our brethren, I have included some fifty-five editions, comprising 368,490 copies, printed for the Calcutta Auxiliary Bible Society. With the exception of small editions of certain books of Scripture in Nepalese and Khassia, the whole of these copies have been reprints of the versions of your missionaries. But while the Calcutta Bible Society has purchased these numerous editions, it has not contributed anything to the cost of translation. The whole cost has been borne by the Bible Translation Society, and its sister organizations in America. I have already intimated that translations of the Scriptures in the Hindustani and Hindi exist, made by other Christian bodies. This is not the case with the Sanscrit. In Bengali two or three other versions have been made, and others have of late years been attempted; but our Bengali version now occupies the ground alone,

and is accepted by all denominations as the best.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Passport for death.

Another ceremony, which may be mentioned in connection with the book-worship,* is that of procuring a lu-yin, or passport. This is a large sheet of paper, having in the middle an engraving of Kwan-yin p'u-sah, with several lines of characters and other embellishments. Individuals having bought this sheet, go to the monastery and worship the engraving, continually chanting "O-mi-to-fuh." The repetition of this name a certain number of times, (generally one thousand,) is marked by an impression on the paper with a round stamp. When the borders of this sheet are filled with these impressions, the ceremony is finished, and the paper is laid aside until the death of the possessor, when it is burned, and is thus supposed to pass to the departed spirit, and secure her uninterrupted entrance to any department of the regions of the dead. The different kinds of worship in Buddhist temples, above described, may be performed by proxy, and many persons gain a livelihood by engaging their services in this way to the sick.

The valued napkin.

This description would be incomplete without a notice of the handkerchief or napkin, which the Chinese women regard as of so much importance. It is a piece of coarse cloth, about a foot and a half square, which is generally stamped at some monastery with one or more impressions of a large seal, each one costing about twelve cash. It is used for wrapping up tieh, incense sticks, &c. and when the person is engaged in worship, it is spread over the mat or cushion on which she kneels and strikes her forehead. After the death of the possessor, this is suspended by having one side attached to a stick, and burned. It is almost universally believed, even by those who would scorn to be called superstitious, that during the process of burning, the cloth assumes different forms and appearances, as of dragons, clouds, &c., which are indeed quite remarkable. The appearance of this napkin while burning is supposed to be indicative of the amount of merit acquired by the deceased.

General character of the worshippers.

Of all classes of individuals to be met with in China, none seem more hopeless and inaccessible to the truth than these self-righteous, inveterate paper worshippers. It must be said of them, however, that they generally lead comparatively honest and blameless lives, and are much respected by their own people. The character of their employment is such as to keep them constantly on their guard, as others look to them as examples, and they thus become habitually careful to avoid open sins and improprieties. At the same time, these practices serve to blind the mind, to strengthen the chains of superstition and prejudice, to beget a spirit of pride and self-complacency, and remove the soul farther and farther from that feeling of self-abasement and ill-desert so indispensable to real peace and happiness.

Tauism — its origin and character.

The Tauist sect was founded by Lao-tsz', generally called in Ningpo Ta'i-shang-lau-kiun, or the great supreme venerable ruler, who was born B. C. 604. His remarkable work called Tau-teh-king, treatise on truth and virtue, occupies a prominent place in Chinese literature. The writings of Chwang-tsz', his disciple, being more sententious and attractive in their style, are more acceptable to scholars, and perhaps more read than those of Lao-tsz', his master. These works, however, are too abstruse and transcendental for the popular mind, and even the priests of the sect know very little about them. They have been

* See Mag. for Oct., p. 379.

superseded by other books, more simple and better suited to the religious, or rather superstitious, tastes of the people, and very little aid can be obtained from them in determining the character of Tauism as it exists at present.

The popular belief respecting the origin of Tauism, is embodied in the account given of it in the Sau-shin-ki. Lao-tsz' is represented as having existed, as a living principle pervading empty space, anterior to the creation, when the heavens were as yet without light, and the earth without form. After the evolutions and transformations of thousands of years, this principle was personified in a deity called Miaú-wú-shing-kiun, the holy ruler of wonderful nonentity. This deity, after innumerable ages and catastrophies, again appeared as the Miaú-yú-shing-kiun, or holy ruler of wonderful entity, thus presenting in this pantheistic form, a singular analogy to the scriptural view of the creation of existing matter out of nothing. The next form which this deity or principle is said to have assumed, was that of Hwan-tun-shing-kiun, the holy ruler of chaotic confusion. After the creation of men, he appeared on the earth at different times in the form of kings of different dynasties, and teacher or adviser of kings, though the world was not aware of his presence. When he appeared as the philosopher Lao-tsz', he is represented as having descended from heaven on a sunbeam, in the form of a round ball of variegated colors, which fell into the mouth of a sleeping virgin. Conception having thus taken place, Lao-tsz' was born in a miraculous manner, after a period of eighty-one years gestation. At his birth, his hair was already white from age, and he was accordingly called, as his name Lao-tsz' implies, the old boy. The arrogant prerogatives claimed for this personage by his devotees, may be learned from the following rhapsody, addressed to him by one of the kings of the Sung dynasty, nearly one thousand years ago.

Great and most excellent Tau:
Not created, self-existent:
From eternity to eternities:
Antecedent to the earth and heaven.
Like all-pervading light:
Continuing through eternity:
Who gavest instruction to Confucius in the East,
And called into existence Buddha in the West:
Director of all kings:
Parent of all sages:
Originator of all religions:
Mystery of mysteries.

This god, with Yuen-ch'i-tie'n-tsun and Ling-pa'u-tie'n-tsun, which are but different names for the other two deities above mentioned, are not favorite objects of worship, and generally occupy some small and unimportant, though elevated situation in Tauist temples, and are little known and regarded by the people. Idolatrous worship is principally paid to the inferior deities, who are not so much elevated in character and dignity, as not to concern themselves in the affairs of men. Of these, Yuh-hwang-shang-ti, the chief of all the gods, generally occupies the most prominent position, though his place in the great hall is not unfrequently filled by Chin'n-w'u-t'a-ti, or some other idol, no regular order being observed. Among the most important of the idols of Tauism is Lü-ts'u, corresponding to Kwan-yin, the Buddhist goddess of mercy; and like her, though an inferior deity, he is a great favorite with the people, because he is supposed most to pity them in their distresses, and often to have come from heaven for their relief. This is the great medicine-god of China, from whom the people beg prescriptions; he not only occupies a prominent place in Tauist temples, but has temples erected to him exclusively, and occupies also a place in the pantheon of Buddhism. The history of this idol may be given as a sample of the whole.

Lü-ts'u was formerly a scholar of the second degree, who lived in the Sang dynasty, more than one thousand years ago. On his way to the imperial capital

to attend the literary examinations, with a mind eagerly aspiring after success and promotion, he was met at an inn, near the end of his journey, by one of the genii, called Chung-li-ki'uen, who appeared in the form of a servant at the inn. The wearied scholar receiving from the disguised genius a pillow to rest upon, while his food was being prepared, soon fell into a sleep, and in his dreams imagined himself successful in the examinations, and advanced from one office of dignity and state to another, till he had arrived at the station of prime minister, in the imaginary kingdom of Hwa-su. Imagining himself possessed of all that heart could wish, he was dreaming of being surrounded by friends and children of the second generation, on the joyous anniversary of his birthday, when he awoke, and saw the supposed servant boiling his rice beside him, who addressed him in these words: "Before the yellow rice is cooked, you have already visited in your dreams the kingdom of Hwa-su." The astonished scholar exclaimed, "I perceive that you are one of the genii." Chung-li-ki'uen replied, "Do not be disappointed to find that what you have witnessed is only a dream; the reality is nothing more.—Suppose yourself really possessed of all that you have imagined, when it is over, what is it but a dream?" The scholar acknowledged the vanity of all worldly pursuits, and determined immediately to renounce the world, for the cultivation of virtue. Chang-li-ki'uen offered to assist him in gaining the condition and blessedness of the genii, saying, "That you may the sooner obtain the three thousand degrees of merit requisite, I will teach you a secret by which you may convert everything which you point to into gold, and in performing good deeds, and relieving the wants of the distressed, the merit will be quickly and easily obtained." The scholar inquired, "will the gold ever revert to its original properties?" His instructor replied, "Yes, after a period of years." "Then," answered Lu-tsu, "I decline the proffered boon; for I would not confer a temporary advantage to be followed by disappointment and sorrow." The genius replied, "This act of magnanimity is already equivalent to the three thousand degrees of merit; as a reward for it, you may become one of the genii at once."

Of the other idols of Tauism, the following may be mentioned as the most prominent. Lui-kung and Lui-p'o are known as the thunder-god and his wife. The former is generally represented with a beak and claws, and sometimes with wings, agreeably to the superstition that electricity exists among the mountains in the form of birds. He holds in his hands a hammer and a drum, with which he is supposed to produce thunder. Lui-p'o is represented with mirrors attached to her feet and hands, whose reflections, when turned in different directions, are supposed to produce lightning.

Various gods of Tauism.

The goddess Tau-mu is represented with eight hands, and is identified with a constellation in the northern heavens. She is supposed to have the power of shortening and prolonging life.

The Sán-kwan, or three rulers, generally called Sien-kwan, Si-kwan, and Shwug-kwan, i. e. rulers of heaven, earth, and sea, are indispensable gods of Tauism. They are represented as three brothers, who, on account of their remarkable gifts during life, were after death advanced to these stations of dignity and importance. It is useless to refer to other gods of less note, descriptions of which might be added indefinitely. Tauist idols are generally of a smaller size than those of Buddhism, and unlike the latter, many of them are found in a second or upper story of the temples. In the general appearance of Buddhist and Tauist idols, there is nothing to distinguish them and the temples belonging to their different systems; both, externally and internally, present very nearly the same appearance. The num-

ber of Tauist temples in Ningpo is only four.

How the blessedness of heaven is attained.

To the attainment of the state of blessedness, three things are requisite: the cultivation of the heart, a peculiar discipline for the body, and the elixir of life, or a potion with an inherent virtue to insure immortality. The cultivation of the heart consists in leading a life of retirement, austerity, and meditation. The peculiar regimen to which the body is subjected, is designed to husband and retain the natural energies of the physical system, and promote and increase its vitality. It consists in the unmeaning acts of sitting cross-legged, swallowing the saliva, rubbing the flesh, (particularly the ears, the hands, and the crown of the head,) rolling the eyes, and striking together the teeth. The work of preparing the elixir of life, which is called lien-tán, must be performed by each devotee for himself. Having collected the proper ingredients, they are put in a large kettle, and boiled over a fire, neither too hot nor too cold, for a period of eighty-one days. It is said that if the devotee has been laborious and conscientious in his previous preparation of mind and body, the attempt will prove successful: if not, all his efforts will be unavailing. Few at the present day have any idea of becoming Sien-jin, or regard the priesthood in any other light than as a means of obtaining a livelihood. The Shin-sien-tu'ng-kien, a complete mirror of gods and genii, which is a work of four large volumes, gives an account of the history and character of more than three hundred Sien-jin, together with curious statements respecting the origin of the world and mankind.

While the above mode of becoming Sien-jin is regarded as the proper and authorized one, it is supposed that the same end may be attained in a shorter and easier manner, by the use of magic, the invocation of evil spirits, and by obtaining in different ways the principle of vitality from other human bodies. This class of Sien-jin, though possessed of equal powers with others, are regarded as unauthorized intruders, doomed to a violent and untimely end.—*John L. Nevius, in Home and For. Record.*

AMERICAN BAPTIST MISSIONARY UNION.

REMITTANCES TO THE MISSIONS.

The subjoined communication was first seen by us in the EXAMINER of Sept. 24. In transferring it to our pages, we depart from our usage; but the subject is not only one of general concern, but of great practical moment; to the friends of missions at home as well as to missionaries abroad; the nature and bearings of which ought wherefore, as a basis whether of action or of remark, to be apprehended aright. We copy the article the more readily because it is marked with the courtesy which we should have anticipated from its supposed author; and because, too, it presents in so strong colors the embarrassments to which missionaries are exposed, whenever and so far as there exists any uncertainty as to the *fulfilment* of the obligations of the Union towards them or their work. Following the communication are a few comments and statements, which the occasion seems to require.

LETTER OF E. C. L.

It is known to all our missionaries, and probably to most of the readers of the *Examiner*, that the Executive Committee of the Missionary Union, under the severe pressure of financial embarrassment, have latterly adopted the regulation of remitting funds to their missions only so fast and so far as they are received. This is regarded, on all hands, as an extreme measure; and we are told, that it was adopted not without long and

painful deliberation, and the deepest sorrow in view of the inconvenience and suffering which it would necessarily occasion. I have no doubt that this was really the case, and that whatever differences of opinion there may be in regard to the necessity or utility of such a measure, there are no persons to whom it has caused more real sorrow, than to those honored men who have felt compelled to adpot it and carry it into effect. Their interest in, and devotion to, the great work with which they are entrusted, no one can for a moment call in question. That they have erred, however, in this respect, and have adopted a mistaken and destructive policy, many are strongly convinced; and I am free to confess that I am one of that number.

It has been said that this measure, adopted by the Executive Committee, is not to be regarded as a *change of their policy*, but only a temporary expedient, to which they have resorted in order to save the Missionary Union from dishonor and ruin. But whatever the Executive Committee adopts as a rule of action, whether it be for a longer or a shorter time, must necessarily be regarded as their *policy* during the time of its continuance. But not to contend about *words*, let us look at the measure itself, and some of its consequences.

If the measure be considered merely with reference to the Executive Committee, it may not, perhaps, be liable to any particular objection. Indeed, it may seem almost necessary, in order to protect them against those liabilities and embarrassments to which they are often subjected by the tardiness and delinquencies of others. It may, therefore, be commended, for the exemption from care and loss which it secures to them. And this, so far as I can see, is the only good object which it is calculated to accomplish. Its influence upon the churches at home can hardly be beneficial, while upon missions and missionaries abroad it must be decidedly hurtful.

In every department of the missionary work, there are cares and responsibilities. And these cares and responsibilities are so related and adjusted, that any tardiness or negligence in any one department must produce derangement and distress in every other, just as in the human body, when one organ fails to perform its functions, the injury is felt throughout the entire system. In the latter case, however, there is this wise provision; that when one organ fails, there is a spontaneous effort among the others to assume and perform its labors. If this were the case in our missionary body, the slight disorders with which it is occasionally affected, though they might be attended with some pain and inconvenience, would hinder but little its general action, while they would soon yield to the healthful and invigorating influences with which they are brought in close and continual contact. But where this principle of sympathy is wanting, and there is a disposition to look every man on his own things, and not every man also on the things of others, then not only are the slightest derangements attended with the most serious consequences, but the difficulties which attend their adjustment become greatly multiplied.

The position occupied by the Executive Committee in our missionary organization, is one of importance and responsibility. They are chosen as the *representatives* of those who operate through the Missionary Union in spreading the gospel in heathen lands. It is through them that these select and send forth their missionaries. It is through them that they instruct and direct them — say where they shall go, how they shall labor, and what shall be the means and manner of their support. The authority with which they act is conferred upon them by their constituents, and to them they are amenable for the use they make of it. Of course, whatever means are needed to carry on the work with which they are entrusted, they have a right to expect will be supplied by those who have entrusted them with it. And that they may be indemni-

fied against embarrassment as well as loss, it is understood that they are not bound to incur liabilities any faster, or any farther, than they are satisfied their constituents will enable them to meet them. All this, I suppose, is too obvious to need argument or illustration. The only question about which there is any trouble, is this: Having incurred liabilities, are they bound to meet them, whatever be the state of things betwixt them and their constituents? To me it seems that they are; though I understand them to say that they are not. They would be glad to meet the claims which their missions and missionaries have upon them, though they do not hold themselves bound to do it, only so fast and so far as they are provided with the means.

Suppose missionaries were to adopt this principle, what would be the result? They are instructed to employ a number of native assistants to aid them in their missionary work. The service is rendered, and the remuneration is demanded. Will it do for missionaries to put them off, saying, We will pay you just as fast and as far as the Executive Committee shall furnish us the funds? Of course, no laborer or creditor could be satisfied in this way. There is no way for missionaries to throw off such burdens. They must meet their engagements, whether the Committee do theirs or not.

But some may think that this does not fairly represent the case. The Committee must hold themselves bound to meet their actual engagements. The case is probably one of this character. The Committee, finding it difficult or impossible to obtain the funds requisite to carry on the ordinary operations of their missions, are compelled to enforce retrenchment. They do this by first advising the missions of the fact. They then proceed to fix the amount within which the annual expenditures of each mission must be brought, and make their remittances accordingly. Have they not a right to do this, and is not this the proper and necessary course to be pursued? Admitting that the Committee have the right to enforce retrenchment, by determining from year to year the amount within which the expenses of each mission and each object shall be brought, the objection made above still remains. They do not hold themselves bound to remit the sum thus specified, however small it may be. So their words testify, and so their practice confirms. The Corresponding Secretary, in a letter to this mission, after giving the appropriations for the year, remarked that these were not intended to indicate so much the actual amount we were to expect, as the objects for which they could be expended — they would remit according to their ability. I have not at hand all the means of ascertaining how far their remittances have fallen short of their appropriations, but I am sure it is to a considerable degree.

But while it is admitted that the Committee have the right to enforce retrenchment, it is understood that this must be done within certain limits. To suppose that they have a right to carry this to *any* extent, is equivalent to supposing that they have a right to leave unredeemed their most solemn pledges, and to suffer, not only their missions to languish, but their missionaries to perish for want of bread. Moreover, it is understood that the Executive Committee are not to be the sole judges of the extent of these limits, but that all parties are to be consulted who are to be affected by them. And whatever retrenchment they propose, it is their duty to see that no injustice is done by them, or if there is, that they are in no way responsible for it.

But does not this view of the subject lay upon the Committee too much responsibility? Does it not make their burden greater than they can bear? I cannot see that it does. It is supposed, of course, that they have confidence in the ability and fidelity of those whose agents they have consented to become; and if they have, I do not see but they have every security they can ask, every

indemnity they need. If they have not this confidence, they ought not to have accepted the appointment; for no person or society can afford to carry on its operations through distrustful agents. The fact is, both missionaries and the Executive Committee have responsibilities which they must bear, liabilities which they must assume. And if they cannot afford to do this, they must either retire from the work, or be the means of introducing into it derangement and disorganization.

These remarks are designed to oppose a *principle*, and not the *men* who have adopted it. Against them I have nothing to say. They are men whom I respect, esteem, and love — men with whom I have joined hands in the great work of giving the gospel to the heathen; and with whom I am willing to stand and struggle with difficulties, till the last nail drops from my fingers, or the last hair falls from my head. And in this respect, I do not suppose I am a whit ahead of the most of my missionary brethren. They are not unwilling to bear burdens, or to make sacrifices, but they do not like to be left to struggle and suffer alone, by those who are pledged to sustain them.

I do not think we need any new organization for missionary effort. I do not think we need a new or better Executive, new or better officers. Those we have are in most respects good enough, and certainly better than any we could hope for, if they were to be cast away. Some things may need a little altering, or adjusting, which might be done with the utmost harmony and good feeling, if we understood better our business, and loved more our work; but I am not convinced that anything more is needed. It is not to be expected that our missionary ship can always sail in smooth waters, or in an open sea. Storms will arise, and dangers will threaten. But she has little to fear from these, so long as her head is kept in the right direction, and her helm is placed in a firm and steady hand. In my opinion, however, concerning the matter to which I have been referring, she is upon the wrong track now; and unless she is put about, she must sooner or later go down. But I believe she will be put about, and that we shall yet see her bounding away from these shoal and troubled waters, with all her precious freight saved from ruin, and with all on board joyful in God's great deliverance. "Weeping may endure for a night, but joy cometh in the morning." E. C. L.

Ningpo, May 28, 1857.

REMARKS.

In commenting upon the above communication our first object will be to set the facts, adverted to, in their proper light. If in attempting this we use greater freedom and particularity than is our wont, it will be from a desire to make the case clear to such of our readers even, as have not had occasion to become specially versed in matters of this kind.

1. The subject is entitled *Remittances to the Missions*. The expression refers not to the general support of the missions, but specifically to the transmission of moneys monthly, by bills of credit or otherwise, in accordance with arrangements previously made. The Executive Committee "fix the amount within which the annual expenditures of each mission must be brought, and make their remittances accordingly." In other words, the Committee make out annually a schedule of appropriations to the missions, usually in July; to take effect from the 1st of October next ensuing, the beginning of the *mission* year beyond sea; which schedule is the basis and rule of remittances from the treasury and of expenditures in the missions for the year designated.

2. Beyond a given limit, it is the *province* of the Executive Committee to "fix the amount within which the annual expenditures of each mission must be brought." "And that they may be indemnified against embarrassment as well as loss, it is understood that they

are not bound to incur liabilities any faster, or any farther, than they are satisfied their constituents will enable them to meet them." "This," says E. C. L., "I suppose is too obvious to need argument or illustration." We add, It is the province of the Committee, outside of the same given limit, to fix the *terms* of appropriations and of remittances to missions. They can make appropriations positive and final, or they may make them conditional and contingent. This right is involved, indeed, in the general admission, just quoted, "that they are not bound to incur liabilities any faster" &c. And it is a right exclusively theirs. On this point they are "sole judges." "They are not bound to incur liabilities any faster, or any farther, than *they are satisfied* their constituents will enable them to meet them." We have said "outside of a given limit." There is a limit within which this discretionary exercise of the power of "fixing appropriations" cannot rightfully trench. The Committee "have (*not*) a right to leave unredeemed their most solemn pledges, and to suffer * * * their missionaries to perish for want of bread."

3. "The only question," says E. C. L., "about which there is any trouble, is this: — Having incurred liabilities, are they (the Committee) bound to meet them, whatever be the state of things betwixt them and their constituents? To me it seems that they are; though I understand them to say that they are not." The question, in our judgment, is not accurately stated. It should read rather, *What* liabilities have the Committee incurred?

If we are disposed to press a point further, we may add a second inquiry, Are the liabilities incurred by the Committee, personal liabilities, liabilities of principals and their endorsers? or are they liabilities of authorized agents, resting on those for whom said agents act? We can hardly think it needful to reply to this inquiry, but the language of E. C. L., above quoted, seems to imply that the "liabilities incurred" are of a personal character, — liabilities of the members of the Committee personally, — liabilities which the Committee are "bound to meet, whatever be the state of things betwixt them and their constituents." To the same conclusion, we understand, points a subsequent paragraph: — "It is supposed, of course, that they have confidence in the ability and fidelity of those whose agents they have consented to become; and if they have, I do not see but they have every security they can ask, every indemnity they need." "If they (the Committee) have not this confidence," adds E. C. L., "they ought not to have accepted the appointment." Assuredly the Executive Committee "have confidence in the ability and fidelity of those whose agents they have consented to become"; and in consequence of becoming their agents they *have* "responsibilities which they must bear, liabilities which they must assume." But the question comes back upon us, *What are* these "responsibilities," *what are* the "liabilities" to be assumed? In accepting appointment, the Committee became not principals, but agents; commissioners, not endorsers. In their relations to the Union, it is justly said by E. C. L., "the authority by which they act is conferred upon them by their constituents, and to them they are amenable for the use they make of it." Here is their responsibility. And with equal truth E. C. L. has also remarked, — "They are not bound to incur liabilities any faster, or any farther, than they are satisfied their constituents will enable them to meet them." Here is the extent to which they are bound, by "accepting appointment," to "assume" liabilities. We revert to the question first proposed, the question more directly in point, *What* liabilities have the Executive Committee, as agents, incurred?

4. The answer to this inquiry is to be sought in the terms and tenor of the acts of appropriation. *Appropriations* are "liabilities incurred." They are

virtually promises or pledges to make up, in the ways and times indicated, the amounts appropriated. And the act by which the promise or pledge becomes binding on the Committee, is the transmitting of the schedule of appropriations respectively to the missions. To this statement there is one exception. As before intimated, the obligations to provide for the personal support of missionaries is not created by the annual schedule. It is anterior to all schedules, though ordinarily, for convenience' sake, embodied in them. Nor can this obligation be invalidated by any schedule. The Union itself cannot evade it. But appropriations *also* create obligations; and inasmuch as they are made by the authorized agents of the Union, they are equally "liabilities incurred" of the Union; and the faith and solvency of the Union (not of the agents personally) are equally pledged to their exact fulfilment, *in the ways and times indicated.*

5. Appropriations being "liabilities incurred," *remittances* are payments, so far as missionaries are concerned, cancelling those liabilities. And the simple inquiry in regard to remittances is, *Do they fulfil* the appropriations? Do they accord with the *terms* in which the appropriations were made? We answer, They do so accord, unless we have entirely misapprehended our own language and unless, also, we have strangely misnoted occurrences passing directly under our eye. So far as the acts of the Executive Committee and of the Treasurer of the Union are in question, remittances have corresponded with the terms of the appropriations; *payments* have been honorably made.* Nor have the Committee, nor has the Treasurer, ever intended to intimate that "liabilities incurred" by them would not be honorably paid, and paid in full. A circular was sent to the missions graduating the amounts and times of remittances or payments; but be it noted, the said circular was issued not subsequently to, but *simultaneously with* and *as a part of* the schedule of appropriations, thus *qualifying* in fact the *terms* and tenor of the appropriations or "liabilities incurred."

6. Holding to the obvious right of the Executive Committee, *when making* appropriations, to determine the extent of the liabilities which they consent *of their own accord* to assume thereby; in other words, the right to make *conditional* appropriations; the question still remains open as to the expediency of such appropriations. Was the measure which called forth the above communication of E. C. L., a wise measure? or have the Committee erred therein, and "adopted a mistaken and destructive policy"?

We reply; — The Committee could not have erred through a desire to "protect themselves against those liabilities and embarrassments to which they are often subjected by the tardiness and delinquencies of others." Had self-protection been their object, there was a more obvious and far easier method in a resort to loans. There were not wanting men, in and out of the Executive Committee, of reliable means, who would have cheerfully given their names, had such an expedient under the existing circumstances been judged consistent with the best weal of the Union — an expedient tempting too often, by its very facility, to presumptuous and irremediable extension. Nor was the error committed, if error it was, from a want of the "principle of sympathy, a disposition to look every man on his own things, and not every man also on the things of others." The executives did *not* refuse to "touch the burden with one of their fingers." We could state facts of each of the "salaried" officers (the Treasurer accepts no salary), but self-respect forbids us. Nor did the Committee resort to the expedient from inconsiderateness and with precipitancy. In proof of this we may appeal to the seasonableness, the frequency and the

* In a few instances their acts have not been carried into full effect through misconception of mission treasurers.

xplicitness of the intimations given by he Committee of the impending dis-ress; to the never intermitting efforts f the home agencies to avert it by in-reasing and hastening the tide of con-ributions to the treasury; and to the arious subordinate arrangements ef-ected in the missions to break the force f the calamity as it drew on. Let us, riefly, review the financial history of he Union for the last two or three ears.

In 1855, at the annual meeting of the Union, when the present Treasurer of he Union first accepted his appoint-nent, the indebtedness of the Society as stated to have been at the close of ts fiscal year, March 31, more than sixty housand dollars. ($61,333 25.) Nearly ne half of this indebtedness ($30,620.-3) had been incurred during the year hen closed; — it might be said with a tartling exactness, during the last nonth of the year; so infelicitous, yet lmost universal, the practice of delay-ng the bulk of our contributions to the ast moment; — the average annual in-ome being, on a comparison of the last preceding nine years, short of $100,000. ($95,649 32.) In view of this indebt-dness and the embarrassments inevita-bly proceeding from it if allowed to ontinue, the Committee had at once issued a circular, stating the facts in he case, the peril of the missions, *the onstraint they were under to withhold emittances except as the means should be ontributed*, and appealing to the mem-ers and friends of the Union to make pecial and generous efforts to effect the esired end before the (ensuing) meet-ng." They now made the additional tatement, in their annual report at the neeting, that whereas it had been "nec-ssary, in past years, owing to the delay f contributions until the last month of he year, to begin borrowing money in September or October, in order to make the ordinary monthly remittances," — "the *first* remittances to the missions in the *current* year (1855–6) must be made by means of loans." And they proceeded to express their belief that the loans could not be effected, unless measures were taken "for the immediate liquidation of the deficiency." "The men cannot be found who will undertake to obtain on their individual responsibility the means of thus providing for current expenses, and for sustaining the burden of a debt amounting to more than $61,000." It is unnecessary to quote from reports and circulars of subsequent years.

With regard to the missions, the Committee were still more provident to avert, or at least to alleviate the threatening evil. As early as the close of 1854 a letter was sent to the missions to prepare for "the apprehended deficiency," and "to lead to a gradual retrenchment of expenditures." On the opening of the fiscal year next ensuing (1855–6) a second circular, more stringent, was sent, "apprising the missions of the necessity of reducing their ratio of expenditure; and they were requested to carry the measure, as far as practicable, into immediate effect." "A third circular was sent in July (of the same year, the exigency continuing,) informing the missions at what points and to what extent reduction would be indispensable." * The measure was "of course prospective," to commence Oct. 1, ensuing, "under the most favorable circumstances, — at the juncture of the seasons — which was also the beginning of the mission year;" the Committee carrying into full effect "the schedule of the preceding year, (closing Oct. 1), except so far as re-

* To show how severe would be the contemplated reduction and the extremity to which we were being driven, we will quote from the circular. "No provision," it was said, "can be made for additional lands or houses, — none for schools with scarcely a solitary exception, not even for normal schools, — none for additional laborers or new fields. Some of the native preachers will be unprovided for by *us*, and must rely on local contributions or native churches. Even the missionaries will have to curtail their expenditures for travel in some instances, except as indispensable for health. The allowances

trenchments had been * * * voluntarily effected in some of the missions near the close of said year." *

This circular was sent to the missions in Asia. Meanwhile and during the advancing year measures were being taken to reduce expenditures in the French mission by three fourths, and in the German one half, besides cutting off the entire annual appropriation for German chapels; and to discontinue the Arracan, Bassa and Greek missions. The schedule of appropriations for the same year (1855–6) was adopted July 31, and forwarded to the missions by the mail following.

At the close of the fiscal year in April ensuing, a fourth circular was sent to the missions, of a similar tenor with the preceding, but pressing the necessity of still greater reductions. "The Committee will endeavor to make good the appropriations on their schedule to the 1st of October ensuing;" — so the circular read; the schedule, it was said, was "not abrogated;" (and we may add in passing, the "endeavor" was successful:) — the missions, nevertheless, were "*earnestly desired* to reduce on *that* schedule as early, and as much as (might) be practicable;" and with regard to the schedule of the following year (1856–7) the missions were informed that it was "the unanimous opinion of the Executive Committee, after prolonged and anxious and saddened deliberation, that a further reduction of expenditure was indispensable; and they earnestly (called) upon the missionaries to second their endeavors." "*All* reduction," the circular said, "will be found to be *needed*, consistent with the bare support of the missionaries." (We *italicise* as in the original. Note also the limitation, "consistent with the bare support of the missionaries.")

The schedule for this last mission year, commencing Oct. 1, 1856, the terms of which were the occasion of the letter of E. C. L., was sent to the missions under date of July 9. It was not until this late period, after so repeated and distinct premonitions to the missions, concluding with the one last quoted, that "*all* reduction will be found to be *needed*, consistent with the bare support of the missionaries," and not until after the distinct announcement to "the members and friends of the Union," and to the Board, made at the annual meeting of 1854–5, nearly fifteen months before, and often reiterated, "of the constraint they (would be) under to withhold remittances except as the means should be contributed;" — it was not until after so long an interval, and so persevering endeavors to avert the necessity, that the Executive Committee consented to the resort, the last resort, short of hazarding the credit of the Union, of issuing *conditional* appropriations.*

for repairs and other contingencies will need be put to the lowest point; and printing operations, in which we are aided by other Societies, must be reduced to the narrowest limits. The causes of all this we commit to the judgment of God. Enough that it is now a time for every true friend of missions, and every missionary, to do his best,— work kindly, prayerfully, humbly,— till the dispensation which has now come upon us be overpast."

* *An. Report for 1855–6.*

* That our readers may know the precise form of the condition, we will quote from the obnoxious circular which accompanied the schedule. "In making these appropriations the Committee desire to be understood by the Missions as designing to indicate not so much the amount to be *confidently* anticipated, as the objects to which remittances are to be applied. The Committee will remit according to the *amount received* into the treasury; but they do not hold themselves at liberty to increase the debt of the Union in *anticipation* of receipts which possibly would not be realized." Subsequent paragraphs of the circular speak of the possibility that the receipts into the treasury *might* "allow *remittances* to be made in excess of the appropriations;" guarding at the same time against incurring "expenditures in advance of appropriations," "which in part had compelled these retrenchments;" and closing with "the alleviating thought, that the hand of God was in all this," and again, "that the cloud

We revert to the question, Was the measure wise and expedient?—On this point we do not propose here to go into an argument. The question is a matter of judgment, and will be disposed of, by those who look at it, according as facts come under their observation, and in the light of the principles which they bring to bear on the facts. Enough, if what we have said suffices to show that the measure was deliberately adopted by the Committee, and not wilfully, nor from caprice, nor from sudden fear. They adopted it because, according to their deliberate judgment, they did "not hold themselves at liberty to increase the debt of the Union in *anticipation* of receipts which possibly would not be realized." The "debt of the Union," be it noted, had again reached the sum of more than $50,000;—the average annual income being less than $100,000, and late experience having taught the sad lesson that the income might fall short in a single month by $30,000.

We purposely abstain from remarking on the indispensableness of maintaining the financial credit of the Union above the reach of suspicion. It is needless for us to say, the Union cannot afford, the missionaries cannot afford, to allow its credit to be exposed to the least hazard. And we submit, whether, to judge at what point it would be liable to hazard, any man or body of men are more favorably situated than are the Treasurer of the Union and its Executive Committee.

But the propriety and wisdom of the measure on which we have been remarking, are not sustained simply by the judgment of the executives. It has received, once and again, the sanction of the Board of Managers. In 1855, when the principle was first avowed, of "withholding remittances except as the means should be contributed;" no exception to it was taken by the Board; nor again, in 1856, when the fact was historically announced, that remittances had accorded with the schedule of appropriations "*so far as the monthly income* (*had*) *permitted.*" It was the same in 1857, when the procedure was brought more formally to the notice of the Board in the report by the Executive Committee, on "*Reduction of mission expenditures.*" "In making up the annual schedule," said the Committee, "the alternative presented itself, whether to abide by the ordinary rule of sending to the missions monthly one twelfth of the aggregate annual appropriations, although in advance of the receipts, and, in order to do this with safety, reduce yet lower their aggregate amount—an *extreme* of reduction which in several of the missions would have been tantamount to direct extinction;—or, refusing to adventure a further reduction, to ensure the safety of the larger rates by limiting the remittances, beyond the *existing* excess of more than $50,000, to the monthly income thenceforward realized. The Committee preferred the latter; and the issue approves their decision. None of the missions have been utterly laid waste by the reductions necessitated; and though the remittances have been in part and for a time deferred, the appropriations are eventually made good."

We adduce finally, in corroboration of the above statement, that the measure objected to has been and is sustained by the Board, the unanimous reëlection, at their last annual meeting, of the Treasurer of the Union, who had submitted to them through the Home Secretary the following letter, under date of April 22, 1857.

will by and by be overpast;"—(the language addressed to the missionaries even in thickest darkness being to the last hopeful and cheering.) The announcement in the first paragraph was accordingly carried into effect; the remittances, beyond a given amount carefully concerted between the Executive Committee and the Treasurer, being graduated substantially, thenceforward, "according to the amount received into the treasury."

"To Rev. J. G. Warren, D. D., Cor. Sec., &c.

"Dear Sir, — Having consented to take the office of Treasurer of the Union at a time when it was deeply involved in debt, and having now served in that capacity two years, under embarrassing circumstances, during which time I have the satisfaction of knowing that the debt has been reduced about twenty-five thousand dollars; and knowing that some of the prominent supporters of the Union, as well as some of its missionaries, feel that the full amount appropriated by the Executive Committee should be sent out monthly whether the receipts will authorize it or not, in which opinion I do not sympathize; — but believe that nothing short of economy and a general adherence to the previous course pursued by me will enable the Treasurer to free the Union from debt and place it on a substantial basis; — therefore, in order that the Board at their annual meeting may be free from any embarrassment on my part, to elect some person of different views and financial strength to carry out the opinions of those who differ from me, I hereby, through you, tender to the Board my resignation of the office of Treasurer, to take effect the 22d day of May next.

"Yours, respectfully,

(Signed) "N. Boynton."

It was our purpose to comment on one or two other paragraphs of the letter, but our remarks are already extended beyond our limits. We close with two suggestions. 1. So far as concerns the executives of the Union, missionaries are not "left to struggle and suffer alone by those who are pledged to sustain them." The developments in the statements just given, we think, sufficiently indicate, that others "stand with them and struggle with difficulties." 2. As regards the Union, would its members and friends of missions relieve the missionaries, there is an obvious alternative; — *Free the Union fro debt*, or *equalize more nearly the month contributions*. We see no third exp dient. The Committee can bear eithe burden, if you so will it. But is it rea sonable, is it just, to require them t bear both?

DONATIONS.

Received in September, 1857.

Maine.

North Haven, Mrs. Lydia Woster 4.75; Freeport, Rev. Robert Mitchel, for the Chinese Mission, 3.50; Bangor, 1st ch. and soc. 100; Lubec, Village ch. 7; 115.25

Alna and New Castle, ch. 50 cts.; Jefferson, Mrs. H. Noyes 1; Nobleboro', 1st ch. 50 cts.; So. Berwick, ch. 4; Sanford, ch. 6.53; Shapleigh, ch. 3 35; Alfred Gore, ch. 5.22; Lyman, Miss M. Bracket 3; N. Roberts 1; Waterboro', ch. 23.70; Buxton, ch., of wh. 2 is fr. Sab. Sch., 18.50; Parsonsfield, ch. 4.69; Limington, ch. 1 25; Kennebunk and Lyman, ch. 7.50; Alfred, ch. 10; Damariscotta, J. Day, jr. 1; Damariscotta Asso. 13.30; Brunswick, Main st. ch. 4.22; 1st ch. 2.35; East Brunswick, ch. 1.75; Dea. R. Jordan and family 5; Windsor, ch. 1.54; Weeks' Mills, Mrs. White 50 cts.; Knox, ch. 3.75; Palermo, Ladies' Soc. 6; Waldo Asso. 21.69; Belgrade, ch. 2.73; West Sidney, ch. 5.40; Solon, ch. 50 cts.; Anson, ch. 1.50; Bloomfield, ch. 78.37; Waterville, ch. 54.11; Norridgewock, ch. 2; Mt. Vernon, ch. 12; Leeds, H. Y. 1; Readfield, four friends 1.95; Mechanic Falls, ch. 1.50; Oxford Asso., J. Gross tr., of wh. 7 is for German Mission, 33.85; Paris, ch. 18.15; Buckfield, ch. 6.25; Oxford, Mrs. Hayes 1; Fayette, ch. 22.25; Bowdoinham Asso., W. R. Prescott tr., 14.25; Hallowell, ch. 18 86; Litchfield, Dea. J. Dennis 5; Greene, ch. 20.61; Monmouth, 1st ch. 5.75; Leeds, Fem. Miss. Soc. 6.13; Fayette, Fem Miss. Soc. 12; China, ch. 19; Rev. F. Merriam 4; to cons. Mrs. A. B. Clark, Rev. A. Hubbard, Mrs. Abigail White and Rev. R. Bowler L. M., per Rev. F. Merriam, agent, 499.90

615.15

New Hampshire.

Nashua, 1st ch. mon. con. six months, to cons. John M. Sanborn L. M., 159; Stratham, ch. 4; 163.00

Exeter, Elm st. ch. 2 10; Brentwood, ch. 10.75; South Hampton, ch. 25 cts.; Newton, ch. 6.25; Rev. J. Upton 5; Dover,

; Plaistow, ch. 34.28; ch. 12; Jaffrey, ch. 5; G. P. Hall 5; B. F. 2, others 1.25; Plych. 3; Campton, ch. an, ch. 2; Sanborn- ch. 2.75; Miss S. B. l; New Hampton; ch. eredith, 2d ch. 3.25; . ch. 5.11; Fitzwil- 10; Concord, 1st ch. lopkinton, ch. 3.50; r, ch. 10.50; Salis- 2.50; Fisherville, ch. eredith Asso., H. C. , 7.30; Keene, ch. 8; ter, 1st ch. 20; Rhoda k 1; Hebron, ch. 5; Asso., J. Atwood tr., Vilton, Sab. Sch. 2; oda Robinson 5; per Foukin, agent, 307.88

470.88

Vermont.

ch. 10.50; Jericho, e Soc. 15; 25.50

18; Burlington, ch. arlotte, Rev. E. W. Cornwall, ch. 1; Adso. 8 70; Bristol, C. es 50 cts.: New Ha- . A. S. Wright 1; ge and New Haven, nton, ch. 7; per Rev. n, agent, 58.99

84.49

Massachusetts.

ıth Asso., Dea. D. ı tr., Foxboro', ch., 5 is fr. Fem. Miss. ducate I. S. W. Tor- l in Rev. Dr. Wade's .. Burmah, 82.30; E. ı. ch. 12; West Med- 20; Roxbury, Dud- ., result of a young first efforts for mis- be appropriated to ing of Matthew in language, 60; Brookand cong., Dea. D. ı tr., mon. con. in 3; 201.76

Asso., Wales, ch. 8.50

ı ch., Geo. Appleton ieo. Keely 50; Lawch, annual sub., in ; Northampton, ch. 108.98

t ch. 16 25; Gran- 32.25; Holyoke, 1st ıs-ell, ch. 12; Chesh. 6; Rehoboth, ch. ham, ch. 15; See- 14.50; Swansea, ch. ter, Pleasant st. ch., 9.54; South Gard- 43; Feltonville, ch. ch. 12.40; Temple- ; Harvard, ch. 1; ch. 1; Wachusett 5; per Rev. J. Alıt, 218.32

537.56

Rhode Island.

George J. Sherman, 10.00

Connecticut.

gail Hunt, per Rev. agent, 5.00

Bristol, ch., in part, 12.75; New Britain, ch 8; per Rev. J. Aldrich, agent, 20.75

New York.

New York city, "a church member" 10.00

Union Asso. 19.15; Sing Sing ch. 111.85; Tarrytown, ch. 41.50; Carmel, ch. 23; Peekskill, ch. 27.50; Yorktown, ch. 5; Bedford, ch., of wh. 21 is fr. F. M. Soc., 42; Banksville, ch. 35; Patterson, ch. 11.40; Cross River, ch. 7; J. M. Towner 5; Mrs. A. M. Miller 5; Kent, 2d ch. 3.50; per Rev. O. Dodge, agent, 336.90

New York Asso., Stamford, 1st ch. 14.40; Bethesda, ch. 15.75; per Rev. O. D., agent, 30.15

Chemung River Asso., Elmira, ch., in part, of wh. 55 is fr. Sab.Sch., 155; Horseheads, ch. in part, 3.50; per Rev. O. D. agent, 158.50

Stephentown Asso. 22.30; Nassau, 1st ch. 10, 2nd ch. 4; N. Chatham, ch. 2; Stephentown ch. 16.50; D. Tyler 5; Petersburgh, ch. 4.16; Flat Brook, ch. 4.80; per Rev. O. D., agent, 68.76

Saratoga Asso., Galway, 2nd ch. 7.25; Providence, ch. 9; Aaron Cook 3; Isaac Thorn 1; Wm. Stilwell 1; T. Van Woert 3; Robert Powers 5; Stillwater, 2nd church, in pt., 31.22; Halfmoon, 1st ch., in part, 29.76; per Rev. O. D., agent, 90.23

Rensselaersville Asso., 20.44; Reuben Stanton 25; Rensselaersville, ch. 27; Preston Hollow, ch. 16; Westerloo, ch., of wh. 15.55 is fr. F. M. Soc., 24.71; Berne and Knox, ch. 8; Aurey St. John 25; Greenville, ch., of wh. 10 is fr. F. M. Soc., 31; South Durham, ch. 3; Sloansville, ch. 8.25; Duanesburgh and Florida, ch. 38.96; Charleston, ch. 8.13; Flat Creek, ch. 11 80; New Baltimore, ch. 18; Catharine R. Stanton 2; Mary Leggett 50 cts.; Stephen M. Hollenbeck 25; per Rev. O. D., agent, 292.79

Hudson River North Asso., Sand Lake, 2nd ch., in part, 3.70; Schodack, ch., in part, 3.25; per Rev. O. D., agent, 6.95

Dutchess Asso., George Conklin tr., 10.05; Miss Lorain Lawrence 5; Franklindale, ch. 2; Irene Crocker 10; M. E. Winchell 2; per Rev. O. D., agent, 29.05

Cayuga Asso., 11.04; Fleming, ch. 1; Cato, ch. 5; Throopsville, ch. 16.50; Sennett, ch. 1; Scipio, ch. 51; Weedsport, ch. 4.50; Auburn, ch. 42; per Rev. H. A. Smith, agent, 182.04

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Onondaga Asso., Marcellus, ch. 1.48; Tully, ch. 1.50; Vesper, ch. 11.71; Fablus, ch. 42.92; Onondaga, ch. 7.75; Brewerton, ch. 9 25; Plank Road, ch. 26.41; to cons. Dea. James Pierce, L. M., per Rev. H. A. S., agent, 101.02

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Stockport, Rev. Wm. Mears 6; Grand River Asso., L. Gould tr., 55; 61.00

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$4,822.00

Total fr. April 1 to Sept. 30, 1857, $27.004.33.

Donations in Goods.

W. Wardsboro, Vt., Sab. Sch. 1 album quilt, for Rev. M. J. Knowlton, 35.00

Providence, R. I., P. Davis & Son 1 box Pain Killer, for Rev. M. H. Bixby, 36; 1 for Rev. N. Harris 6; 1 for Rangoon Mission 5; 47.00

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MISSIONARY MAGAZINE.

L. XXXVII. DECEMBER, 1857. No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

THE WORK OF THE HOLY SPIRIT.

ar the close of proceedings of the Missionary Convention held at Maulmain, a report submitted, by a committee appointed for the purpose, respecting the work of the Holy t, the dependence of the missionary for success on His influences, and the conditions on h those are bestowed. On being transmitted to the Executive Committee, in connection other proceedings, the report came in its order before our readers, and may be found at 15, in the Magazine for January, vol. 34. It may help to direct attention anew to the ct, — and when could such a topic be more in season? — if we also place on these s an extract from *notes* by the Deputation, with which the report was accompanied.

he topics which engaged the Convention during most of its sittings, related ially to the work of the missionary,—the subjects or fields of his labors,—his , methods, instruments and helps,—the places, times and seasons, and the re- ;—touching also his personal qualifications for his work, and the principles by h he ought to be governed in it. It seemed fit and important, before bringing essions to a close, to note also the work of the Holy Spirit, without whose co- ation the missionary labors in vain. The indispensableness of the agency of Spirit no one in the Convention was supposed to question; but it was liable, measure, to be overlooked. It was meet, withal, for a Convention so constitu- apart from all local considerations, by a reverent recognition of the Spirit's cy to render to Him, consciously and before all men, the honor which confess- belongs to Him.

hat the work of the Holy Spirit and the indispensableness of His agency, as the conditions on which He bestows His influences, should be brought dis- ly into review on such an occasion, was deemed proper and desirable, more- , on grounds affecting not the Convention alone, but the church of Christ at . To overlook that agency, if not to depreciate, is a tendency, we apprehend, is age. An age of Missions, the present above all others would seem to sum- to marked prominence the doctrines pertaining to the Holy Ghost,—His being personality, His offices and acts. And on these doctrines and facts, it might xpected, the heart, not only of the missionary, but of the whole Christian ch, would cling and gather strength;—as when the one hundred and twenty d at Jerusalem for the promise of the Father, "continuing with one accord

in prayer and supplication" till the promise came. The *great* hindrance to the gospel, whether in Christian or heathen lands, is ever one and the same;—the enmity of the heart to God. This enmity must be slain; and He only can slay, who also can quicken to life again. Is not this the lesson that God would now, in these last days, teach his people; or if not teach, bring to their thankful remembrance? What more is needed, what else,—than that the Holy Ghost be sent down from heaven to give to the word of God, now preached among the nations, its promised power? what, but the dew of heaven—the early and the latter rain? This rain from heaven must needs be given; but for it "God will be inquired of" by his people; and they, rightly to inquire, must needs apprehend more adequately the unspeakable worth of these heavenly influences.

There is another aspect of the subject, of like commanding import. Does not the tendency to which we have alluded,—to lose sight of, if not to underestimate, the agency of the Divine Spirit, as an indispensable condition to the success of Missions,—does not this tendency embody itself in acts? in schemes and efforts to apply new expedients to carry forward the work? as though it were not still the pleasure of God "by the foolishness of *preaching* to save them that believe." And while the substitution of such expedients betrays a misgiving as to God's pleasure, and a distrust of the Holy Spirit,—unbelief in the mission of the Spirit and in His ability and faithfulness to achieve His work,—does not the missionary who consents to such substitution renounce virtually, or at least consent to forego, the aid of the Spirit? It is a timely suggestion which the Convention makes, "If the missionary engage in other work than that to which he is called, or substitute other plans of evangelization for the one that Christ appointed, it may be that the special influences of the Spirit promised to the performers of this special work, will be withheld. 'The sword of the Spirit is the word of God.' The work of the missionary is to 'preach the word.'"

The report speaks of the work which the Spirit has wrought among the Karens; and, in the same connection, adverts to certain "unmistakable indications" witnessed also among the Burmans at an earlier period; indications that they too were "convinced of a power in the gospel, listened to, and accompanied by prayer,"—that is, prayer for the Holy Ghost, given in answer to prayer,—"which it is not in man to resist." And wherefore *not* such indications,—and such convincings? We know no just reason why the work of the Spirit, rightly sought according to the mind of the Spirit, and rightly conditioned in the missionary's work, may not be counted on as assuredly on behalf of Burmans, as for Karens; —and for all people. There is *one* God and Father of all,—and *one* Mediator who died for all,—and *one* word of truth, the gospel of Christ, to be preached to all,—and *one* Holy Ghost, who is able by that word of truth to enlighten and sanctify all. "If any such indications for some years past have not been seen, is there not," the report asks, "is there not a cause?"

The Deputation would repeat the inquiry, but with a broader application than the report seems to have contemplated;—*Is there not a cause?* And with the same breadth of meaning, and with an urgency answering, in some measure, to the constraining expostulation of our missionary brethren, we would also take up and reiterate, in their own language, their last appeal;—"Let us inquire for the old paths; for the tracks of the apostles and apostolic fathers; and let us walk in their steps;—nothing doubting but that He who went forth with them to the battle, against the power of darkness, and caused them always to triumph, will go forth with *us* also, to the same conflict, and give us like success."

SIAM MISSION.

LETTER FROM MR. ASHMORE.

Health of Mrs. Ashmore.

Bangkok, June 22, 1857.—The goodss of God continues to be magnified ore us. Our visit to Anghin was nded with results on the whole very ouraging. Mrs. Ashmore's health was idedly better; her strength increased, l the tone of her system improved. A tement of her present symptoms, carey prepared and submitted to the inction of Drs. Bradley and House, led m both to say in reply, in separate es, that Mrs. Ashmore might safely rein in Siam for the present. As we had ed their formal opinion, in humble iance on the Divine guidance, and as had endeavored to commit the case Him who doeth all things well, and re looking for some answer to our yers, we accepted it as the leading of Providence.

Mrs. Ashmore herself thinks she is ter than she was a year ago, when went on board the "Ianthe." We not deceive ourselves with the hope t her health will ever be completely tored. Her lungs are, without doubt, iously affected. For a time her de- ie was alarmingly rapid; but her dise seems now to have checked its pross, and hangs about her as a chronic nplaint, sometimes better, sometimes rse; and we fondly hope that, with e, her years may yet be prolonged, l that she may be permitted to conbute something more to the advancent of the Master's work.

The missionary work a duty.

We both hail the recommendation of physicians with unfeigned joy. We ve come here to labor for Christ. At pense and sacrifice we have been de acquainted with the language of people. It is a sad thing to be comlled to leave a place just as we are ginning to taste the fruit of our long dding hopes of usefulness. At times, ien contemplating the necessity of leaving with Mrs. Ashmore, I have cheered up my heart by anticipating the pleasure I should derive from becoming a home missionary, a laborer among the destitute towns and villages of my native state;— not building on any other man's foundation, but going where was not named the precious name of our Saviour. So far as personal feeling is concerned, it would certainly be more inviting to proclaim the truth to people who would sit and hear with patience, who could comprehend the doctrines advanced, and appreciate the Bible statements by which they are supported. But one's own feelings have really very little to do with a question of this nature. The mind enlightened by the word of God, led by the Holy Spirit, and impelled by conscience, will incline to many decisions not all agreeable to the natural feelings. Acknowledging the paramount authority of such guidance in all questions of duty, we form all our plans and shape all our resolves in submission thereto. We prefer to remain and labor here, simply because it is duty so to do.

I must confess I am often cast down;— I do not say, discouraged, for, studying the economy of evangelization, as exhibited practically in the Old and New Testament, is enough effectually to prevent the "cast down" feeling from becoming chronic discouragement. God works slowly, and we must be in no haste. Our great and constant aim should be diligence and faithfulness in proclaiming the word of God. I have not a single flitting of doubt as to the work telling on the final result. How or when, I know not; but it will do so; for God's word declares it, and Bible history illustrates it.

The omnipotent motive.

For one thing, especially, do I bless God. It is that I am not left to depend upon the dictates of my own natural benevolence for impulse to labor for the heathen. Natural good-will may incline a man to do much for others; but it makes little progress in face of indiffer-

ence and ingratitude. A rectified Christian heart, moved solely by its own gushings of love for the perishing, will attempt much for their salvation; but these benign affections are still human, and are the throbbings of a heart yet sensitive to influences from without. When one perceives his efforts to do good successful, when he sees others yielding fruit in return, when he sees exhibited gratitude, love and humility, when there is enkindled a like spirit of faith in others,— a disposition to become "workers together with him,"— the renewed Christian heart, even though left to its own resources, can toil hard and bear long and patiently.

But when scorn is excited, when indifference is exhibited, when men turn away contemptuously from the message of pardon, when they repeat, in reckless merriment, the name of the Holy God which has just been proclaimed in their hearing, when they propound blasphemous questions concerning that precious Saviour whom we love, and when his sacred person is made the subject of scurrilous jests — then the soft and gentle stream that flows from the fountain of native benevolence is dried up. Insensibly do the sympathies fall in with that speech of the meek and affectionate John, when he asked if he might "call down fire from heaven and consume them." A deep sense of the wickedness of such hearts, of their black ingratitude, of their ill desert, of their unworthiness to receive the blessings they have so haughtily spurned, would very soon eradicate all desire or even willingness to labor for their conversion from the most kindly heart, if left to itself.

Now it is that the Christian feels and is swayed by an influence from without. The image of Christ rises up before him. His love to his own soul, a sense of the obligation he owes to that Saviour, fills his heart. He remembers how he was "a stranger, wandering from the fold of God," how he hardened his heart and would not hear, how he grieved the tender Spirit of God, how he avoided those who sought his eternal welfare, how he repelled them and would none of their advice, and yet, notwithstanding, the Saviour bore patiently with him and gently constrained him, until, heart-broken and subdued, he cast away his rebellion and threw himself weeping into the extended arms of his God. Then again the scenes in the life of the Saviour, in close connection, pass before him. He beholds the unwearied perseverance of his Master, his wonderful long-suffering, his patience with the ignorant, his assiduity in seeking out and saving "that which was lost," and his ready forgiveness of every insult and injury offered to Himself; and, under the influence of such visions, the missionary learns "what manner of spirit" he naturally is of. His anger at the poor benighted ones around him becomes transferred to himself, because he finds himself so unlike his Master. Bitter and disappointed feelings melt away, and a new benevolence takes possession of his soul. He is conquered by the example of Jesus. He is led captive by the Spirit of his Saviour.

Now it is, and not until now, that he is truly fitted to labor for the perishing. At first he may have been constrained by his own natural feelings of pity; but now "the love of Christ constraineth" him. How can he neglect those whom Christ has loved so much? How can he become insensible to the situation of those for whom his own dear Elder Brother has laid down his life? The feeling of kinsmanship towards the "barbarian and the Greek," produced by the love towards them of our own Redeemer, is infinitely stronger than can be produced by any conception of the common relations of humanity. We see in what a wonderful sense "charity is the bond of perfectness;"— that love, and love alone, can truly bind together the hearts of men, and make them void of offence towards God and each other. If a man would learn to love men's bodies and their temporal interests only, he must associate with philanthropists. It

he would learn to love their souls in addition, and if he would have a spirit to toil unweariedly for their welfare, he must associate with Jesus Christ.

LETTER FROM MR. TELFORD.

Mr. Telford speaks in his letter, written in April, of the unusual oppressiveness of the hot season; "Foreigners feel it very much, all are more or less prostrated;" but gives a more encouraging account of Mrs. Telford, who "bears the trying season better than ever before." He also alludes to the insufficiency of the mission appropriations, and of the expedients resorted to for carrying their operations forward. We are "endeavoring, as best we can, to keep the assistants at work. A small fund from last year's bi-monthly collections has been appropriated to their support; which, with the collections of the present year and the contributions of the church members, we hope will meet their monthly expenditures. We toil on in hope of a brighter day, for you and us."

Tour to Chanburn—Chinese cultivators.

But I have taken up my pen to give you a brief account of a mission tour to Chanburn, the chief town of a province bordering on British Burmah.

We started on the 10th of December last, and reached our destination on the 25th of the same month. The chief towns, after leaving the mouth of the Maklong river, are Rhajuburu and Photaram; both flourishing places, surrounded by a very delightful and fertile country. The former place is chiefly inhabited by Siamese, the latter by Chinese.

From Photoram to Chanburn, by far the larger proportion of the people are Chinese. Their chief occupation is raising tobacco and hemp. While our boatmen toiled against the rapid current, A Choy, our young assistant, and myself spent much of our time in visiting from house to house along the banks of the river. We were usually well received; but most of the people seemed greatly at loss to divine our object in coming among them. The first impression seemed to be that we wanted money. When we offered books to those who could read, they usually replied that they had no money; and they would sometimes urge us to take tobacco in exchange. Most of the people in the upper part of our route had never seen a missionary before, and were not a little surprised to see us walk into their retired abodes, and hear us address them in their own language.

The Chinese cultivate the land even on the branches of the river beyond Chanburn. One of these branches we followed through the extent of their settlements; the other branch we were able to ascend but a short distance for want of time. In this remote region we often found a few houses grouped together in a common enclosure as a protection against wild beasts.

Karens in Siam.

At Chanburn we met a number of Karens. From all the inquiries we could make, we did not learn that any Siamese Karens had embraced the gospel. One man told us that, a few years since, a Burman Karen dwelt among them a short time and told them about the foreigners' religion, but none embraced it, and he left them. On the other hand, we learn that many of them becoming Buddhists.

We found it difficult to obtain any reliable information as to localities or distance. It was evident the Siamese would much rather not have us visit the Karens at their homes. Our young assistant could talk with some of them in Siamese; and both of us were anxious to visit them in their native hills. Dr. House, of the Presbyterian Mission, who accompanied us in a separate boat, agreed to go with the assistant and myself; but we could not make the necessary arrangements; nor could we obtain boatmen acquainted with the river. We reached home on the 2nd of January.

RANGOON BURMAN MISSION.

LETTER FROM MR. STEVENS.

Baptisms at Rangoon.

Rangoon, July 17.—On Sabbath last we had the satisfaction of visiting the baptismal waters and witnessing the public profession of Christ by four Burmans, all adults, and two of them heads of families. Two other candidates would doubtless have been baptized at the same time, had not indisposition in their own persons or their families prevented. Two of those baptized belong to Kemmendine; one is a daughter of a Christian formerly resident in Maulmain; and one came from a village distant some days up the river, mainly for the purpose of applying for the ordinance. The same is true of one of the persons baptized on the occasion just preceding the last. They had testified for Christ, we have learned, before they came down; and we hope they will do the same on their return with more confidence and consistency.

Native assistants.

On the same day that these last persons were baptized, the ex-pastor of Kemmendine, Moung Shway A, who in an evil hour had indulged to excess in the use of intoxicating liquor, and had been cut off from the church in consequence, was restored on satisfactory evidence of repentance. We shall watch with anxiety his further developments.

We have great reason to rejoice in the stability and weight of character of Ko En, the present pastor of the Rangoon church, and also of Moung Thet-knan, one of the preachers residing at Kemmendine, who seems possessed of those endowments which clearly point him out, if his life is spared, to be a shepherd for some portion of the flock of Christ. I was greatly delighted with the account he gave me on Thursday last of his religious experience. The marks of the Spirit's work were so clear, distinct and *undoubted*, that I could not but be encouraged with the assurance that the Lord is with us of a truth, and that it is an easy thing with Him to raise up instruments for his purpose from among those who appear most unlikely to receive the gospel. O that there might be an earnest spirit of prayer among us, that the Lord of the harvest will send laborers into his harvest.

HENTHADA MISSION.

LETTERS FROM MR. CRAWLEY.

Native assistants — Boat travelling in "the rains."

June 26, 1857.— I left Henthada on the 16th inst. for a short tour to some villages which I had never yet visited; and now, while my boat is slowly bearing me homeward, I will improve the time by giving you some account of my visit.

Two of the native Christians accompanied me as assistants. One is a young man, baptized about a year ago, whose evidences of piety are most unmistakable, and who gives promise of becoming a first-class assistant, by his earnestness and zeal, and, at the same time, gentleness, simplicity and directness in preaching. The other is the old man who became a Christian more than thirty years ago, after reading "the Golden Balance" and other tracts distributed by Dr. Judson on his way to Ava. He too, as indeed might be expected from his long experience, is able to tell the story of the Cross in a most effective manner, and make the absurd arguments by which the advocates of Buddhism attempt to prop their tottering system, recoil upon their own heads with stunning power. But a man may listen to unanswerable arguments against his errors, and yet continue in them; may be silenced, but not convinced. Happily I have learned this, and have long since ceased to be either surprised or discouraged when, after a discussion of hours, during which a man has listened and disputed

with the greatest apparent candor and pleasure, I see that same man telling his beads and muttering forms after the fashion of Ave Maria and Pater Noster as he goes to the pagoda, and then, prostrating himself, hurriedly pronouncing the prescribed prayers, to procure the quantum of merit requisite as an offset to the sins of the day.

During this tour I have several times been cheered by meeting sincere, earnest inquirers. And every where crowds have gathered round us, and listened late into the night to the glorious gospel of the blessed God.

I was strongly advised not to undertake the excursion. The people whom I wished to see, live on the banks of a creek which in the dry season is cut off from the river, and cannot therefore be reached except during the rains, by boat. Fearful things, from wind, rain and mosquitoes, were prognosticated to me. But I had my own impressions about the feasibility of travelling in the rainy season, and experience has fully borne them out. The country, as you know, is intersected in every direction by a net-work of creeks. Hundreds of villages are to be found on the banks of these creeks. To visit them in the cold season would be impracticable, or at least attended with great trouble and expense; whereas in the rains they can all be reached by boat. I am now thoroughly convinced that with a *good* boat, all these villages can be visited with comfort, and without any danger to health. Two or three months of the year might be spent in this manner to great advantage.

Under date of August 6, Mr. Crawley alludes to his

Labors in the city.

At the commencement of the wet season, the all-important question with me was, how the long months of the south-west monsoon could be best employed, so as to accomplish the greatest possible amount of evangelical labor. The plan which I adopted was this. At two opposite parts of the city, and on two of the most thronged thoroughfares, I put up two small sheds;—I can scarcely denominate an arrangement of a certain number of bamboos and thatch, *zayats*. In one or other of these myself and my assistant find shelter every day, while we preach Christ and give a tract to every one who is willing to stop and hear. In this way I cannot but hope much good has been effected, though the seed sown may not appear till after many days.

We see numbers of Burmans from every part of the kingdom,—from "under the Golden Foot," and from many other cities and villages in Burmah Proper, as well as in Pegu. These are always accustomed to take away tracts, whose messages I cannot believe will be in vain.

The apprehensions expressed in the following extracts, we are encouraged to believe, have happily not been realized; but they may help to indicate in some measure the perils to which our brethren even in British Burmah have been exposed.

The papers will have informed you of the scenes of terror enacting throughout Bengal. Troops have revolted, in whose faithfulness and loyalty unwavering confidence was placed; and hence anxiety is the mildest term that can be used for expressing our feelings, when we think of the possibility of a rise of the regiment stationed here. Danger threatens moreover from another quarter. The unprotected state in which this province is left by the withdrawal of nearly all the English troops, invites the king of Ava to strike for the recovery of his lost possessions. Should he make a descent upon us, I fear your missions here would vanish, for a time at least, as in the first Burman war. May God avert the horrors of such a state of things.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Second quarterly meeting for 1857.

Bassein, July 18, 1857. The second quarterly meeting of the Bassein

churches, for the year 1857, was held at one of the villages to the west of Bassein on the 3rd, 4th, and 5th days of July. the attendance was not so large as is usual, owing partly to the unprecedented amount of rain that has fallen here during the past two months; and yet the commodious, double chapel was well filled on the Sabbath. Twenty-five preachers present.

Nothing of special importance was reported from the churches, but mostly their reports were of an encouraging character.

Ninety-two baptisms were reported for the quarter by the six ordained men present. Whether this was the whole number is not known, as the two who were absent sent no report. These make the aggregate of baptisms for the first six months of this year, 212.*

New worshippers are reported from Shwey Loung, among the Pwos; but as the missionary laboring there did not reach the meeting in time, the exact number is not known. So far as is known, there must have been for the first two quarters of the year, upwards of seventy.

Contributions for the last quarter, to the mission fund, rs. 254. 13. 8, which, with the rs. 115, 15 received during the first quarter, makes the aggregate of rs. 370. 12. 8.

The schools have made a good beginning. Twenty-eight are known to be in operation; but owing to the absence of so many preachers, the number of scholars in several could not be learned at this time. The academies however are fully reported, and are doing admirably. The one at Ko Soo has ninety-five scholars, that at Nau-pay-eh seventy, and that at Pe-nang-theng, which was started only last year, has one hundred.

This meeting, we believe, will be long remembered by all who attended it, as one distinguished by the special outpouring of the Spirit. I witnessed at this time, what I have so often longed to see among the Karens, a melting of hearts before God and one another, manifested by the simple but earnest expressions of deep and ardent feeling, confession of sin, and praise to God's rich grace. O, it was good to be there! We think that all felt it to be so;—for so many wished to give utterance to their feelings, that the meeting, which was commenced and held till quite late on Saturday night, was continued through the greater part of the Sabbath, the interest increasing till the last.

I had thought I must leave at midnight of Saturday, owing to Mrs. V's state of health; but in view of the above, and with a desire to improve such an occasion to the utmost, I decided to remain till the close. We hope and pray that such scenes may be frequently witnessed here in future, and may come to form one of the most powerful attractions to these quarterly gatherings.

Mr. Van Meter alludes, in closing, to the disturbances which had broken out in Bengal.

We are beginning to feel some anxiety in view of the fearful state of things in Bengal. There are but twenty-five Europeans left for the defence of this whole province of Bassein, with some two hundred sepoys. Most of these sepoys, however, are from Madras, and they have so far remained loyal.

*See Magazine for Sept., p. 337.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

A Chusan convert; his character, and triumphant death.

Ningpo, June 22, 1857.—One of the best members of our little church has gone to his eternal rest. Wong-jung-kwa, of Chusan, died on the tenth of May, after an illness of twelve days. He had been sincere and faithful, as a Christian, to a degree uncommon for a Chinese. Though very poor, and able to afford but little time, from that required in toil to obtain subsistence for himself

d family, yet he labored and conversed ıch with his neighbors and friends, enavoring to persuade them to come to ırist that they might be saved. In my t trip through the eastern part of ıusan he accompanied me, and was ceasing in his labors for the salvation his benighted countrymen. On the bbath, if well, he was sure to be preıt at the chapel, though he was obliged rise before light and walk some eight ten miles in order to be at the mornz service. Singularly for a Chinaman, vetousness seemed to have lost its hold on him, after his conversion.

His death was happy and triumphant. eviously to his last illness, he had reırked to one of the assistants, that ere was nothing of this world he cared live for; and expressed his desire to lepart and be with Christ." During ı sickness, though no Christian friend w him or had the privilege of ministerg to his spiritual or temporal wants, hrist was with him, and liberally beowed upon his soul spiritual blessings. is wife, who attended him, says that he ised his voice in prayer "five or six nes daily;" that he also "frequently ıghed," indicating his great inward y. Jesus and his religion was his conınt theme in conversation with all who lled on him. He exhorted all his iends to prepare for death, by timely pentance and faith in Christ. On the ıy previous to his death he remarked his wife, "I am going home." She, heathen, answered, "Why do you say ? you are at home." He said, "You not understand; this house is only nt me for a dwelling-place a short me; my real and everlasting home is ove in heaven." He added, "I am ing to that happy home;" and though e could not read, and probably never ıd heard read the passage concerning ıe chariot and horses by which Elijah ent up to heaven, or the exclamation f Elisha, "My father, my father, the hariot of Israel and the horsemen there-f," yet, as if catching the prophet's irit, he exclaimed, "Sedans and horses are waiting at the door to convey me there."

He enjoined it upon his wife and relatives that they perform no heathen rites a ter his death, or at his funeral; but that they get his Christian brethren to come and bury him in a Christian manner. Just before he breathed his last, he said, "Jesus, thou wilt save my soul; I am coming." These were his last words. On Sabbath morning between three and four o'clock, about the time he was accustomed to start for meeting, he entered upon his everlasting Sabbath of rest in the bosom of God. His friends immediately informed the assistant Chu, who was at the island; and he with one or two friends went and gave him a Christian burial.

Though our little band has lost a valuable member, and a light shining in a dark place has been extinguished, yet we rejoice that one trophy of the efficacy of the gospel has been thus stored secure in the courts of Christ above. If this were the only fruit at Chusan, it would vastly more than repay all the labor and expense that have been bestowed there. But we have other like fruit on that island; and I trust, through the blessing of God, we may yet see much more.

Prospects at Chusan.

I made a short visit to Chusan recently, accompanied by Mrs. Knowlton, who had an opportunity of laboring some among the females.

The death of Wong seems to have had a good effect upon the other converts there, and upon his friends, particularly those who visited him during his sickness. "Though dead, he yet speaketh." Some of his friends have recently visited the chapel to obtain farther instruction.

The assistant was not present with us, having returned to Ningpo for a short time in consequence of ill health. However, the disciple Qwu, who lives opposite the chapel, is active in conversation and labors, and is nearly as efficient among

the common people as the assistant. The truth is evidently taking root in some hearts, and seed is being sown which will yet spring up and bear fruit.

The present state of that outstation I regard as encouraging. It should be borne in mind, however, that we have no Chinese *Karens*, who seem prepared almost upon the first announcement of the gospel heartily to receive it. The progress of the work of evangelization in every part of China will, for many years probably, be slow and difficult. But when the time to favor Zion shall come, the turning to the Lord will, no doubt, be with a rapidity and in vast numbers, such as the world has never before seen. The denseness of the population and their eminently social habits, among other favorable circumstances, warrant us to expect this.

There are rumors that the French, or the English, are about to take Chusan and hold it permanently. Whatever be the issue, I think our duty to go forward in our work there remains the same. Should the English take the island, it would no doubt be of great advantage to the mission ;—and if the French take it, I believe their rule would be *as* favorable to our work as that of the Chinese.

I notice in the report at the annual meeting of the Union, 1856, some errors in the statistics of Chusan station. The total number of baptisms there, is six, all males ; died one, present number five. Two of these at present live at Ningpo. A separate church has not yet been formed ; in consequence of the uncertainty of securing a permanent place of worship there. The present place must be given up at the close of the year.

District of King-hwa.

At the close of his letter Mr. Knowlton, referring again to the probability that China will shortly become more generally open to evangelical labors, proceeds to speak more particularly of the encouragement held out by the interior district of King-hwa.

Should the barriers which government has raised against foreigners and foreign religions, and foreign opinions of every kind, be thrown down, countless cities and villages and densely populated districts would at once be open to evangelical efforts. Missionaries would, for the most part undoubtedly, be received kindly by the common people, and would be permitted in peace to prosecute their labors of love. This would emphatically be the case, I believe, at King-hwa, a district in the interior, some 250 miles distant from Ningpo. The first fruits which we have gathered in that place, in the persons of Chu, our young assistant, and Dong, a promising young man baptized a few months since, and the interest which their labors have awakened there, are an earnest of a kind reception for the truth and its promoters, and of a rich harvest yet to be gathered. The father of Dong, referred to in a previous letter as a literary man of high standing, (having received the second of the four great literary degrees,) has been with us several weeks, attending diligently to the study of the scriptures and to the other means of grace. He seems to be a sincere inquirer ; and we hope he will ere long know by experience the power and truth of the religion he is so carefully examining. A young man, a relative, accompanied him to Ningpo, and put himself under the care of Dr. Macgowan, to be cured of opium-smoking. He is now freed of this wasting disease and loathsome habit ; and is also giving his whole attention to the study of the scriptures, and Christian instruction.

MISCELLANY.

THE OPIUM CURSE.

Long before this, you have read of the profound sensation excited in the English Parliament by the intelligence of the partial bombardment of Canton. This place is not only one of the most important in China, but confessedly one of the most crowded cities in the world. The reflection that a powerful fleet had drawn up in battle array before its walls, and had poured a destructive storm of shot and shell into its densely populated streets, on account of a provocation apparently trivial, has agitated the heart of the nation to its very core. The searching inquiries that have been instituted;— the stern and indignant rebuke to the so called 'hot haste' of the official in charge;— the imperative demand for some check upon the exercise of power; which have marked the debates on this question in the House of Lords, as well as on the floor of the Commons; augur well for the ascendancy of those principles of righteousness which should characterize the intercourse of nations as much as of individuals. Without entering at all into the merits of the Canton controversy, or the mistakes and misconceptions that have given birth to some of the most fervid outbursts of feeling among members of Parliament, every lover of his race will nevertheless thank God and take courage at seeing such proofs of the existence of a rectified sense of justice as these debates have developed.

There is hope,—God grant that it may not prove delusive,—that the attention which has been aroused and directed to Chinese affairs, will take cognizance of a more tremendous evil which exists here, and for which British subjects are mainly responsible.

There is now, and has been for a long series of years, lying quiet and unmolested in the waters of China, a fleet of ships which is *doing infinitely* more mischief than Admiral Seymour inflicted upon the turbulent Cantonese. In technical language they are called "receiving ships." They dare not locate themselves in the usual anchorage of other vessels, for the reason that the trade in which they are engaged is declared contraband by the Chinese Government. They occupy the position usually chosen by pirates, lying moored outside the mouths of rivers, but in places easy of access to those who share with them "the price of blood." The opium is brought from various places in the East India Presidencies, rolled up in balls, and protected, each ball, with a crust of rusty looking poppy leaves, about the size and appearance, when complete, of a thirty-two pound shot. When taken, in boxes carefully sealed, out of the fast sailing vessels that bring them, they are received on board these ships to await the calls of purchasers.

Eloquent tongues and strong language have been found to portray the misery that has been brought upon Canton by the English colonial officers. The secular has vied with the religious press in expatiating upon the distress caused by the precipitation of this conflict, and in expressions of sympathy for the helpless women and children who have suffered in consequence. This suffering has not been unduly magnified. But, great as it confessedly is, how it diminishes in magnitude when compared with the evils resulting from opium! In what language can any one adequately describe the untold and unutterable ruin that attends its use? What comparison shall he use, and whereunto shall he liken it? Talk of the ordinary figures of speech, by which men are accustomed to describe the waste, on a great scale, of human property and the destruction of human life. Talk of storms at sea, by which navies are scattered, and the pride and boast of architecture shivered into formless fragments upon the seashores. Talk

of fire bursting out in the night in crowded cities, and sweeping away in a few hours the fruits of long years of patient toil and labor. Talk of volcanoes, belching forth their lurid rivers of molten lava, and engulphing whole towns and villages in fire. These similitudes are tame, and all such figures are too weak, to describe the black flood that is now sweeping over southern and eastern Asia,— billow after billow, each more destructive than its predecessor.

I know of but one comparison that seems adequate to suggest its multiplied and multiform horrors. It is the account in the book of Revelation of the rushing forth of Death on the pale horse, in connection with whom it is said, in one short sentence more comprehensive and expressive than any ever written by uninspired pen, "Hell followed with him."

Opium is scooping deeper furrows among these nations, and filling them with a more blasting torrent, than any that ever issued from Vesuvius or Ætna. The lightning from heaven scathes not with a more unerring certainty, than does that faint and flickering blaze which hovers over the bowl of the opium-pipe. Did these "receiving ships," that carry on the merchandize of this baneful drug, but discharge hot shot or sixty-eight pounders into these maritime cities instead of opium, they would inflict a small evil in comparison. The enterprise and elastic vigor which distinguish the race, would impel them, as soon as the storm had passed over, to rally and rebuild their mansions more durably than before. It is thus they lose no time in repairing the damage caused by typhoons along their coast and inundations in their inland rivers.

But when in silence, and oftentimes in the darkness of midnight, they discharge through their gangways their black shells of "Malwa" and "Patna," they are hurling broadsides in comparison with which chain shot would be a mercy. The most malicious hater of his race could not have compounded a more *efficient* missile of destruction than these East India bombs. All "the ills that flesh is heir to," and some that humanity would otherwise never have known, are there unclosed. Poverty is there;— disease is there, in all its wasting forms; —emaciation is there;— premature decay is there;— shame is there;—anguish and despair are there;— falsehood, perjury and blasphemy all have a place. There, too, is to be found treachery to confidants, ingratitude to friends, neglect of parents, abuse of families. Theft, robbery and arson are there; murder and suicide are there. Temporal death is there; and then, worse than all, death eternal is in these shells.

And when they burst, they hurl their blazing fragments into every circle of society, from the lofty to the lowly; from the opulent to the famishing; from the man of learning to the unlettered cooley. They go to curse. They fly to destroy. They fill the dark road to perdition.

"Flagellum Dei" was the name given, in former days, to the pestilence that occasionally swept through Rome. *Flagella Diaboli* is no unsuitable designation for these twin scourges, — alcohol and opium.—TEDMORE.

SUPPORT OF DISABLED MISSIONARIES AND THE CHILDREN OF MISSIONARIES.

At the recent anniversary of the American Board, the following report was read on the above important and difficult subject, which had been laid on the table at the previous annual meeting. The report and resolutions, with an account of the action resulting therefrom, have a permanent interest to the friends of missions.

The committee appointed to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries; and, also, to inquire into the expediency of revising the existing rules respecting the children of missionaries; beg leave to report, that they have given to these subjects the full consideration which their importance demands. They

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too, in such a manner as not to interfere with the ordinary receipts of the Board.

Our feelings revolt at the thought of doing less for these faithful servants of God than is done by all the governments of Christian nations for those who are disabled, or become dependent, in the naval or military service. When we invite young men, of talents and devoted piety, to give up their lives to this service, it is under an implied obligation, that if they should be compelled, when broken down and disabled, to return to their native land, a proper provision shall be made for them as a return for their self-denying sacrifices. Justice and Christian feeling both demand this; and the obligation is not properly met when the needed relief is to be sought as a *charity*, and administered at the discretion of the officers of the Board, however kind and liberal might be their feelings.

Heretofore, the kindness extended to the children of missionaries, by those who have voluntarily adopted them, has afforded protection to large numbers, and in most cases this has been the best provision which could have been made for them. We trust that this sympathy may be, to a considerable extent, available hereafter.

The committee, in presenting the plan of a Special Fund, far from intending to interfere with the adoption of children of missionaries by their relatives, or others who may be disposed to befriend them, would earnestly desire to encourage it. They would hope to aid in it, by providing increased means from which partial aid might be given to those who would be disposed to adopt these children, but who are not able to bear the whole expense of their maintenance and education. They entertain the hope that, under this new arrangement, in the instance of *orphan children*, and in other *special cases*, a more full provision may be made for their education than is now practicable.

As long as the means for the support of disabled missionaries, and the children of missionaries, are to be taken from the

*This is an error. The above amount includes the expenses of missionaries and their families in passing to and from their fields of labor, and, indeed, all their expenses when absent from their stations, which are charged to the treasury at home.

annual receipts of the Board, they must necessarily be dispensed with a sparing hand. The executive officers of the Board, however kind and sympathetic, cannot feel at liberty to disburse from this source otherwise than with the utmost stringency.

The faithful missionary is entitled to much sympathy and consideration, when the necessity devolves on him of sending his children from his remote field of labor to the land of his fathers. The least we can do for him is, to leave him assured, by a proper provision, that his children shall find in the American Board, not only a faithful guardianship, but a reliable resource for all which may be needful for their education and preparation for usefulness in life.

The committee, in considering the mode of applying the relief fund, have concluded that it will not be expedient to establish asylums, either for disabled missionaries or the children of missionaries. Such a plan would be expensive, without producing adequate benefits. The disabled missionaries would be more happy and more useful if allowed to choose their own residences. The children would have better opportunities of forming their characters and manners if mingled in families and schools with other children.

It will be perceived that, in proposing the fund for the relief of disabled missionaries and the children of missionaries, the committee have left the application of it, as heretofore, in the hands of the Prudential Committee and officers of the society, whose rules of procedure will be subject to the revision of the Board. It is expected that they will use the same discrimination and prudence, in the disbursement of it, as heretofore. It is not intended to establish regular *pensions*, which would be attended with incidental evils, but to meet each case as it arises, with a judicious regard to its peculiar circumstances and merits.

The change effected, then, by the new arrangement, will be,

1. The superannuated and disabled missionary will have a reliable fund for his relief, when necessity compels him to look for aid; and he will receive it as an *established provision*, disbursed under the direction of the Prudential Committee, and not as a mere gratuity or charity.

2. The annual receipts of the Board will be relieved from the burden of meeting these calls, and those for the support of the children of the missionaries.

The committee believe, that the relief fund will soon reach a large amount, through legacies and donations, which would not otherwise be given to the Board.

It cannot be doubted that this just and liberal provision would relieve the faithful missionary from much acute mental suffering, when, in his remote field of labor, he contemplates his liability to sickness and death, and the exposure of his children to orphanage and [illegible] poverty. Men labor with more vigor and better courage, when their minds are not oppressed with harrassing anxiety. Our missionaries will pursue their arduous labors with fresh zeal, when they perceive that their friends at home have not left them merely to the care of Providence, but have, from their own substance, done something to meet the possible emergencies of themselves and their families.

In concluding the report, the committee would express their confident belief that, in the practical operation of the proposed fund, the abuses which may be supposed to be incidental to it may be avoided by proper care in the administration of it. Our missionaries are, generally, men of self-denial and disinterestedness, and the independence, integrity, and regard to principle, which have characterized them, are a guaranty that they will not avail themselves of the provisions of this fund without an urgent necessity.

The committee beg to suggest, for the consideration of the Prudential Commit-

tee, and the friends and protectors of the children of missionaries, that special care be taken, not only to bring them under favorable religious influences, but, in their education, to train them to such habits of industry, economy and self-dependence, as will prepare them for usefulness in life.

To this report the committee appended the following resolutions:

1. That it is expedient to establish a fund, to be called "The Fund for the Relief of Superannuated and Disabled Missionaries, and the Children of Missionaries."

2. That the fund be raised by direct contributions for this specific object, and such legacies as may be made to it; and that such measures be adopted, in raising this fund, as shall least interfere with the regular receipts of the Board.

3. This fund shall be invested in the name of the American Board of Commissioners for Foreign Missions; shall be applied exclusively to the objects herein specified; and a separate report of receipts and disbursements shall be made at the annual meeting of the Board.

4. This fund shall be invested solely in first mortgages, or in stocks of undoubted security.

5. That after the fund shall amount to one hundred thousand dollars, the interest, or income, shall be applied in the manner hereinafter named.

6. That in the distribution of the income of this fund, it shall be appropriated,

(1.) To superannuated and disabled missionaries, to the widows of missionaries, while they remain such, and to the orphan children of missionaries, who shall be entitled to aid beyond the allowance made to children whose parents are living; it being understood that the amount of such aid shall be regulated by the Prudential Committee, according to the circumstances of each case.

(2.) So much of the excess, after the aforementioned appropriations, as may be necessary, shall be applied to other children of missionaries, according to the rules of the Prudential Committee.

7. Each superannuated and disabled missionary who returns to this country, with the consent of his mission and the approbation of the Board, shall be entitled to such annual allowance from this fund as may be determined, from time to time, by the Prudential Committee, subject to the approval of the Board.

8. That when the Board shall ratify the action of this Committee, the fund shall be open for the reception of legacies, and direct contributions for this specific object.

9. As far as this fund shall be insufficient to provide for the various classes named herein, it is understood that they will be provided for from the general fund as heretofore; and if, after meeting all the appropriations as above defined, there should be any surplus income reported at the end of the financial year, it may be either added to the capital of the fund, or applied to the general expenditures, as the Board may direct.

John Kingsbury, Esq., also presented the following minority report on this subject:

The undersigned, a member of the Special Committee on the support of disabled missionaries, and the children of missionaries, having been providentially prevented from attending the last annual meeting, asks leave to present his reasons for dissenting from the report of the majority of the committee.

He does not differ from them in regard to the importance of making adequate provision for such missionaries and for such children. On this point there can be no difference of opinion among humane and Christian men. But the undersigned believes that the present mode of relief is more simple, more humane, more effective, than any mode which should have a permanent fund for its basis.

1. There are strong objections to enriching missionary societies, by means of permanent funds, beyond what is

needful for their credit in the commercial world. If unduly enriched, they will be regarded with more jealousy and less affection, and the Christian public will respond less freely to their appeals. The Board would be less effective and reliable as a missionary institution than it now is, if it had a permanent fund of half a million of dollars.

2. There is no more need of a special fund for superannuated and disabled missionaries, and for the widows and children of missionaries, after coming to the United States, than for missionaries, widows and children, while in the missions; nor would any real advantages result to them from it. There is no more difficulty in making all desirable arrangements for their comfortable support. Nor would the existence of such a fund make the least change in the principles on which disabled missionaries have always been assisted. Consequently, nothing would be gained on the score of *humanity* by such a fund. And it should be added, as something capable of proof, that the two or three alleged cases of returned disabled missionaries, suffering for want of aid from the Board, are such as a fund of a hundred thousand dollars, if one existed, would not be likely to have prevented.

3. A special fund, if large, would be sure to increase the already existing difficulties in the way of equitably and properly arranging for the support of disabled missionaries, and the widows of missionaries. Not all missionaries returning home to remain, are really deserving of assistance from funds committed to the Board, or they are so in different degrees; yet this is often not known to the public, and it is seldom expedient to publish the facts. The support of such persons, except to a limited extent, would be a perversion of missionary funds. Such persons would be the most ready and mos persistent in asking and receiving aid. Even on the present system, it has been difficult, as I am informed, to prevent such perversions. But a large fund, even if wholly under the control of the Prudential Committee, as of course it should be, would much increase this embarrassment; and it is believed that the evils on this score, would in time become serious. The Prudential Committee have always deemed it of great importance to avoid the evils of a *pension* list, into which it is well known European missionary societies, if not some in this country, have been more or less drawn, and which is in accordance with European ideas and institutions. To a reflecting mind, acquainted with the extent and growth of this evil, it must appear one of the dark omens for the future in the missionary work. So strong is the tendency towards pensions in the case of returned missionaries, widows and children, that it has required the utmost care and exertion to avoid the evil, by deciding every case upon its own particular merits, and acting only from year to year. Pensions have been thus far avoided by the Board; but a large special fund would greatly enhance this difficulty.

It is of more importance to add,

4. That missionaries have themselves a strong interest in opposing such a fund; and it is believed that the more considerate portion of them will do so, whenever they shall have duly reflected on its influence upon their own personal and family relations and prospects. Its tendency, in proportion to its magnitude, would be to weaken that feeling of *obligation* and *inclination* in relatives, resulting from consanguinity, or from old personal friendships, to aid returned missionaries and their children in obtaining employment, education, and a comfortable and useful livelihood. That would be a dire calamity to the missionary cause, and to missionaries and their children, which should tend to weaken this great natural law of social existence, and to restrain the outflowings of these natural fountains towards children, grand children, brothers, sisters, cousins, and the friends of early years. Already do the missionaries of this Board understand,

to some extent, what an unfavorable influence separate institutions for the abode and education of their returned children would be likely to exert on their prospects in life, and they are becoming more and more opposed to them. And for the same general reasons should they oppose every thing that tends to withdraw their children from the great natural streams of consanguinity and friendship, and throw them upon benevolent institutions, whatever they may be. The facts in regard to children and youth in this country, are widely different from what they are in Europe, and even in Great Britain. Here is nothing like caste; but rather a perpetual commingling of all the streams of life. Occupations, professions, conditions, are constantly running together; and every missionary should watch carefully that his own society is drawn into no policy which will deprive his offspring, when they come home, of the blessings resulting from the freest of all social constitutions that the world, or the church of Christ, ever saw.

5. The number of returned missionaries, unable to provide, in some proper way, wholly, or in part, for their own living, is not so large as to require any special provision by the Board. And if the number should be materially increased, as the cause of missions advances, there will be no difficulty in providing for them in the way which has hitherto proved *so safe* and *so successful*. This is especially true in reference to children. So well has the present system worked, that the children of pastors in this country, as a body, are not more favored, as regards health, education, habits, evidences of piety, or prospects in life, than the returned children of missionaries. They are the special objects of care by the Prudential Committee. Their names are entered in a book kept for this purpose, and the facts in their lives, after coming to this country, are recorded as far as it is possible, together with the grants made to them from year to year, in consequence of applications from their guardians. And it may be added here, that the incidental evils which returned missionaries suffer are no greater than very many ministers are suffering, who, having spent the best of their days in Christian labor in our own land, have yet made no future provision for themselves or their families. There is even more justice in establishing a fund in aid of this class of persons; for they have nothing upon which to rely, while the returned missionary has just claims upon this Board for adequate support.

The undersigned, therefore, believes that the present mode of providing for disabled missionaries, and the children of missionaries, is preferable to one which would have a permanent fund for its basis. It is more simple, more humane, more effective; it coincides better with the social condition and institutions of this country; it is no more a *mere charity*, while at the same time it is much less like a pension; it is less liable to perversion; its effect upon missionaries and children of missionaries is better, being more according to the natural laws under which God places his children; and it will interfere less with the ordinary receipts of the Board. He, therefore, after careful deliberation, has reason to fear that the contemplated fund, if carried into effect, would be attended with disastrous consequences to the cause of missions.

The subject thus presented occasioned considerable discussion, in which several members of the Board participated at different times in the progress of the meeting. On Thursday evening, the following resolutions were unanimously adopted, as a substitute for those submitted by the committee:

Resolved, That it is highly desirable to cherish and strengthen a warm Christian sympathy in behalf of those who have been disabled in their work as missionaries, and towards their widows and children; and that it is desirable to open all suitable channels for the practical expression of such sympathies.

Resolved, That the Prudential Com-

mittee will receive and cheerfully appropriate, according to the same principles which have hitherto governed them in the premises, whatever legacies or contributions may be made from year to year, and designated by their donors for this specific object.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Priests of Tauism — mode of appointment.

The priests of Tauism are comparatively very few. Their ranks are filled in the same way as those of the Buddhist priesthood, and their employments in the temples are very much the same. They have a dress which distinguishes them from the common people as well as Buddhist priests, and are not absolutely required to live on a vegetable diet. They do not shave the whole head like Buddhists; but the hair, which is left to grow like that of the common people, is, instead of being braided in a cue, tied in a knot on the top of the head.

Future state of the devotees of Tauism.

While the object of the Buddhist devotee is to be absorbed into the unconscious being of his favorite idol, that of the Tauist is to become a Sien-jin, i. e. one of the genii. It is difficult to give a clear idea of the Chinese conception of Sien-jin. They are beings who, by certain precautions, escape death, and with ethereal bodies capable of assuming different forms and shapes, enjoy an uninterrupted existence of dreamy happiness, either separated from, or mingling with the race of mortals at pleasure. The principal and favorite place of their abode is four sacred mountains, situated far in the unknown ocean, and separated from the abodes of men by a sea filled with a subtle fluid called joh-shwuy, weak water, which is not even capable of supporting a feather.

Animals sometimes attain to the same blessedness.

It is remarkable that many kinds of animals are supposed to have the power of attaining to the same condition of spirits or demons, and that for them there are also authorized and unauthorized modes. It is said that a fox, according to the authorized mode, can attain to this state in one thousand years. Animals are, however, supposed generally to use other irregular means to expedite their progress. Cats are particularly liable to the suspicion of wishing to better their condition in the scale of existence, and are said to accomplish this end in two ways. The first and most effective is that of drawing the vital principle from the bodies of men, which desire is supposed to account for their fondness of proximity to the human species. Another method is that of drawing a revivifying principle from the rays of the moon when full-orbed. It is said and believed that cats are often seen on moonlight nights drinking in with open mouths the virtues of these rays, and that they sometimes worship, after the manner of men, the bright-faced luminary.

It is generally believed that a host of demons and evil spirits, which afflict and bring misery upon men, have their origin in this manner, and that after avoiding for a time the vengeance of the gods, they are destined, sooner or later, to be destroyed by lightning, as no less subtle agent can affect them.

The people are accustomed from infancy to hear stories of ghosts and spirits and genii, and the natural desire for the marvellous, without the guidance and restraints of revelation, grows by what it feeds upon, and prepares the mind for the reception of monstrous absurdities, and for being swayed by groundless fears.

The observance of fast days by women and children.

As the obtaining of paper money and the worshipping of books are practices not connected with the Tauist religion, there is little to attract women to Tauist temples. There is, however, a system of fast days which is the source of some small gain to the priests. As it is re-

garded meritorious to fast, there are fast days connected with the worship of several idols, and the observance of these days is supposed to secure the favor and protection of these different idols. Some women observe the fast days of one idol, some of another, and some of several at the same time; and when the prescribed days are completed, they resort to the temples to celebrate the event with thanksgiving, and are expected to leave more or less money with the priests. It is common, when an individual is sick, for different members of his family to assume vows to perform each one a different fast for his benefit. Children, also, as a mark of filial piety, sometimes undertake fasts for the benefit of their parents. On the birth-days of different gods the temples are also visited by considerable numbers of women. The money derived from this ordinary worship, from occasional services at funerals, &c., and from the proceeds of the lands connected with different establishments, serves to keep the buildings in repair, and support the few priests connected with them.

Relative proportion of Tauist and Buddhist priests.

The preference of the people for Buddhist rather than Tauist priests, is seen in the fact that, while the former in and about Ningpo are numbered by thousands, the latter may easily be numbered by tens. There is, however, a class of men who are regarded as belonging to the Tauist religion, who are nearly as numerous as Buddhist priests, and whose presence and assistance are regarded as indispensable in conducting idolatrous ceremonies of almost all kinds. The individuals of this class are called Nien-wu-sien-sang. So far from adopting the dress of any religious order, they live in all respects like ordinary men, and often have shops and cultivate land. They are schooled in all the minutiæ of idolatrous services, and have a smattering of book knowledge, so as to be able to repeat and read prayers and chants. Accordingly they are called in times of exigency, to determine what god is to be worshipped, and the manner in which the worship is to be performed; and in cases of sickness or death, their services are also required. They must also perform the requisite ceremonies whenever a house or even a furnace is to be built. They chant after the manner of Tauist priests, are on friendly terms, both with the Tauists and Buddhists, and are frequently called in connection with them to perform idolatrous rites. Each one has his particular circuit or neighborhood, and generally transmits his office or occupation to one of his sons or relatives. There are a few ceremonies performed by this class of men and by Tauist priests, which are worthy of special notice.

Burning paper.

Fah-hih, sending a dispatch, is performed in cases of sickness. A statement of the idolatrous worship which has been performed is written on a piece of paper, together with a petition to some deity for assistance. This paper is burned by the officiating person, who professes to determine by observing the process of burning, whether the god returns a favorable or unfavorable answer.

Shang-ti'en-piau, sending a message to heaven, also consists in burning a paper on which the message is written. The performer of the ceremony, in this case, feigns sleep when the paper is being burned, and it is believed that his soul leaves the body, conveys the message to heaven and brings back an answer in return. This superstition will be noticed more particularly in another place.

Written charms.

Another ceremony called Wha-fu. writing a charm, consists in writing a few unintelligible characters, or delineating a rude representation of a god on a small piece of paper, which is regarded as representing or securing the presence of some divinity. Such pieces of paper are sometimes hung over the bed of a sick person as a spell.

A few of the more expert of the Tauist priests and Nien-wu-sien-sang are supposed to be possessed of a knowledge of enchantments and incantations, which they generally profess to have derived from some sien, jin, or genii. By the repeating of these incantations, they are believed to have the power of inflicting evil upon men, and of calling spirits to their aid, and subjecting them to their commands. A book of six volumes, called Wan-fah-kwei-tsung, a collection of a thousand magic arts, contains a description in detail of different kinds of magic sorcery and juggling.

Books and tracts connected with Tauism.

It may not be amiss to mention, in connection with Tauism, a class of books which are designed to promote the cultivation of virtue, and are gratuitously distributed by those who wish to acquire merit by so doing. One of these is the Yuh-lih-ch'au-chuen, which gives the different punishments of hell consequent on the commission of different crimes, with a view to deter men from the commission of these crimes.

The Kung-kwo-keh, or graduated scale of merit, gives the comparative amount of merit or demerit belonging to different actions. Other works of the same character, and moral tracts, on the cultivation of different virtues, are frequently circulated by the rich, but it is done rather from the desire to secure merit and the praise of men, than the hope of really benefitting others.—*John L. Nevius, in Home and For. Record.*

AMERICAN BAPTIST MISSIONARY UNION.

KAREN THEOLOGICAL SEMINARY.

Proposed removal to Henthada.

The expediency of removing the Karen Theological Seminary from Maulmain to a more central location was one of the topics which came before the Maulmain Convention in 1853, soon after Pegu fell into possession of the East India Company. A report on "the theological training of native preachers," adopted by the Convention, after expressing the opinion that "the institution should be for the present at Maulmain, where buildings (were) ready for immediate occupancy," suggested also that "the location should be at a central point," and "if this hereafter (were) found to be in some other locality, the removal of the school (would) be a subject for future action." The importance of this suggestion has been enforced by subsequent experience. Maulmain has proved to the mass of the pupils to be not the most convenient of access. The principal supplies have been derived from Martaban and Pegu. Tenasserim, embracing Maulmain and Tavoy districts, has furnished comparatively few students, while the churches in that province are, moreover, mostly supplied with pastors.

The question of removal has presented itself the last year with additional urgency, in view of the expensiveness of support at Maulmain and the necessity of husbanding our pecuniary resources at every point. In a communication from Dr. Wade published in our last number, speaking of the claims of the seminary, his plea was, "Sustain it with teachers and pecuniary means, if you sustain nothing else." Unhappily, it had become necessary to extend to the school, as to other departments of labor, the unevangelical process of "withholding more than is meet;" and the reduction had been pressed to an extreme verging close on extinction. The Maulmain Karen Mission wrote to the Committee in November, 1856, on receiving the schedule of appropriations for that year, "Under these circumstances," (the inadequacy of the appropriations for schools,) "which a previous

of yours had led us to anticipate, ıve felt utterly at a loss what to do. ems impracticable to keep up a ogical seminary in this expensive , with the appropriations you make

It has been strongly suggested to minds, as Rangoon is not open to ıat the school had better be remov- o Bassein. The Bassein native ıren *urge* it, promise help in feeding clothing the pupils—and the pros- is that a large school would cost Union less there than a small one " Meanwhile the mission had ad- ed a circular to their brethren at ein and other stations, on the expe- y of the measure in view of this other considerations, to which in due answers were given.

the following month Dr. Wade e again :—

t was my intention to continue the ogical seminary this year until the of January. But the smallness of appropriation obliges me to dismiss he end of November. This necessity s us inexpressible sorrow. We ı in spirit day and night, and find no ort, while we look at the thousands of n converts, the hundreds of churches, hundreds of teachers and pastors ed, the hundreds of young men are anxious to prepare for the min- by a course of biblical study in the ogical seminary, willing to come any ıce and make every sacrifice for this t, and while the earnest cry for ers and pastors is reiterated in let- almost daily received. That we discontinue the theological semi- at such a time as this, for want of ı from the more than 10,000 Bap- ıurches in the United States, seems ange ; it implies such a want of in- t in the evangelization of the heath- ıch a want of regard to the pledges ınly given to those who have exiled selves from country, home and ds, to become their messengers in ng the gospel to the far distant ıen, our spirits die within us."

lverting again to the *insufficiency* of the appropriations, in a subsequent paragraph, Dr. W. uses the following language. " With the appropriations you have named for this year, we cannot continue the school at the rate of expense unavoidable in Maulmain ; where the pupils have mostly to come from a distance, where the prices of provisions of all kinds are extraordinarily high, and where the native churches can not, or will not, aid with a single basket of paddy or stick of fuel, without receiving city prices. I therefore beg the sanction of the Executive Committee, if my health allows me to continue in charge of the school, to remove it at once, before it is positively broken up, to a place among the churches where the churches want it, and will do something for its support, and where the expense of the school will be less than here." He adds, " Rangoon would have been the place, but that is occupied. At Toungoo there is an abundance of churches, but all the converts are recent, and are not yet sufficiently advanced in elementary studies, to enter a theological seminary. What they require there just now, is day and normal schools. We have therefore proposed Bassein, as the most eligible place, and particularly because the churches and pastors there, so far as we can learn, are exceedingly anxious that I remove the school to that district ; and pledge their aid in its support, so far as concerns the board of the pupils.

" The expense of new buildings for the school will be, in the minds of the Committee, I suppose, the strongest objection to a removal ; but a theological school of fifty pupils there will, in my opinion, cost less in two years, with this expense included, than here ; and I am inclined to think, less in a single year. Here a school of fifty pupils cannot cost less than rs. 2300. Last year a less number (not including the wages of Pahpoo and Shwahai) cost above rs. 2000 ; and the expense of provisions, fuel, &c., is constantly increasing in Maulmain."

In December, replies having been re-

ceived from the circular of the mission, their contents were transmitted to the Executive Committee, including at length the reply of the Henthada mission. This mission, while they thought "it desirable and best for the cause to remove the seminary to Bassein," were of the opinion nevertheless "that the arrangement should be only temporary," and that the school ought eventually to be located at Henthada. "Henthada is the most central. The field of the mission occupies the space of country between Bassein on the south and Toungoo on the north east. These boundaries are already marked by little churches, while believers are being multiplied in various intermediate places." The mission say further;—"Henthada is easy of approach; it being on the banks of the main channel of the delta, where steamers are constantly passing. By land also, from this city, Karens travel to the nearer churches in Bassein in two days time; from Toungoo they can come over to our most northern churches in four days, and from thence to this city in about two days, by land or water; and this without going within twenty miles of Prome." Again, "Henthada has the name of being the most healthy station in Pegu. Moreover, it must always be furnished with doctors, as it is and must be the head quarters of a thousand sepoys. But what is of equal importance, this place is far more favorable to the morals of Karen pupils than any large seaport town can ever be.

"There would be a very great advantage in having the seminary in Bassein *at present*, inasmuch as the Christian Karens are able, and it is hoped would be willing, to render the school material aid. But let it be borne in mind that connected with the Henthada mission there are already four hundred and twenty Karen Christians, and the number is constantly increasing. Even now, all the scholars of the seminary might pass their vacation here among these little *churches* without the least expense to *the Missionary* Union.

"It seems to us, further, that, in selecting a location for the theological seminary, a place supplied with English physicians should be chosen. But within two or three years Bassein is to be vacated by all the military force; and then medical aid must be sought in Dalhousie, or at some place still more distant."

Dr. Wade remarks on the above, "If the Executive Committee decide in favor of Henthada as on the whole being the more eligible place, as I am inclined to think they will do, it would not be advisable probably to go to Bassein at all;" and, in conclusion, expresses the hope that "the Committee will bear in mind that a general theological seminary cannot be sustained anywhere without expense, and that the funds must principally, if not entirely, come from home."

In view of all the considerations presented, the Executive Committee have invited Dr. Wade to remove to Henthada with the seminary at his earliest convenience, and arrangements are in progress to that effect.

CRITICAL STATE OF THE ASSAM MISSION.

We present below extracts from several letters, dated as late as Aug. 28, showing the critical condition, at that time, of the Assam Mission. The spirit of revolt, it appears, had gone up from Bengal into the heart of Assam, and fearful indications had been given not only of the spread of the contagion there, but of its liability to break out any moment, in similar acts of atrocity and violence, wherever was to be found a Mohammedan, or a sepoy.

The moment of greatest peril, we trust, however, has gone by; or, if our worst apprehensions are to be realized, yet, from the forewarnings received and the judicious precautions adopted, we may venture to hope our brethren and their families will have been saved from personal harm. Our first extracts are from letters of Mr. Whiting, stationed at Sibsagor, bearing date Aug. 20 and 24. After referring to the reduced number of missionaries,—"Br. Bronson has decided to go home this fall; Nowgong will then be without a mission family; one family remains at each of

of Gowahati and Sibsagor;"—the
:ds.

'ER FROM MR. WHITING.

e already heard of the rebel-
ia. For some time we did not
luence in this province; but
w days the magistrate has de-
lan, now brewing among the
rise at the coming Durga
l place the young prince at
his grandfather's throne.
olroyd (the magistrate) has
n confidence, some of the de-
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any further progress of the
evolt. We feel compelled to
ves ready for flight at a mo-
ning. We have no European
he province, and hence are
man protection.
ve be put to flight, and suc-
ting out of the station, I think
ek safety among the Miris on
bank of the Brahmaputra. I
would not prove treacherous.
been alone at the station since
February. Mrs. Whiting is
only foreign female in the

later, Mr. Whiting writes again:

on Friday a few lines, inti-
expected rise of our native
communicating the advice of
rate that we go out on the
er for a few weeks. He has
nice, comfortable boat at our
nd we propose to leave the
lay, taking with us four of the
ool girls. I leave with Capt.
. 100 to give to our Christian
n case they are required to
t. H. promised to give them
g. I do not much apprehend
utineers will trouble the na-
tians. At other places their
been to exterminate foreign-
t butcheries of men, women
en, have taken place! The
of our American Indians will
re in cruelty.

* A sacred festival.

What an eventful hour!—the most trying one I ever experienced. The thought of leaving this station and the mission property, is too painful to contemplate. If I were alone, I think I should remain, although I do not know that I could do the least to save the Christians or the property. After the whirlwind has passed over, if I escape its fury, I may be able to collect some of the remnants. You must not feel too much alarmed for our safety, if you do not hear from us for a month or two. If worse comes to worst, we shall go up into the hills on the north bank; and, of course, no communication can then be had for some time.

At Dibru, the English have fortified the hospital and arsenal; and if the conspiracy does not break out at once, they hope to obtain English troops in a month. The native soldiers may see the preparations made to meet them, and give up their foul purposes.

I have no doubt, half of the Assamese would be delighted to see the English driven out of the province.

And now, my dear brother, I must say Good bye. Our confidence is in the Mighty One. We bow submissively to his purposes; for they are as wise, as unfathomable.

LETTER FROM MR. DANFORTH.

Mr. Danforth writes under date of

GOWAHATI, August 28.

I wrote you two weeks ago that all Bengal was in a blaze, and that no one could tell when the conflagration would reach Assam. Since that time matters have been growing worse. The sepoys of Assam are being tampered with. They have already received large bribes from the ex-king, and a plot has been laid to murder all the Europeans. We at Gowahati are still alive, but we cannot say safe. The stroke may come at any moment. Still, I *see* no immediate signs of it. If affairs below improve and are likely to, we may hope to escape the scenes that have been enacted in other parts of India. But if matters do

not materially improve some below, Assam *must* go into the hands of the rebels. And we have not the slightest protection. The chances are, we should all be cut up.

You see we are living on the very crater of a smoking volcano. The Mussulmans do not disguise their choice, but openly and boldly rejoice at the success of the rebels. Three days more and the Mohurram will close, and all are looking forward to that time as the commencement of the Moslem reign in India. There is scarcely a man among them that would not cut our throats in a minute, if they thought they could do it with impunity. And the Hindus are but a very little better.

The Christian world have a new chapter to learn respecting the character of the natives of India. If they have mistaken a barbarous for a half-civilized race, I hope it will have the effect to lead them to put forth increased efforts for their civilization and salvation.

The Government of India will probably be saved, but this will be due, under God, to the gross blunders of the mutineers, rather than to any skill displayed by it.

But, I trust, good will grow out of this. No doubt, God designs by it to hasten the coming of his kingdom here. That it may be so, should be the prayer of every true Christian.

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN.—C. BENNETT, June 1, 28, Aug. 17.—C. HIBBARD, June 16.—PUB. COM. July 3.

TOUNGOO.—F. MASON, June 19, July 23, Aug. 3;—Mrs. M., June 2, 28.

RANGOON.—J. DAWSON, July 17, Aug. 19.—E. A. STEVENS, July 17—22, Aug. 5, 19;—Mrs. S., July 23.

BASSEIN.—H. L. VAN METER, July 18.

HENTHADA.—B. C. THOMAS, June 22, July 21.—A. R. R. CRAWLEY, Aug. 6, 11.

Assam.

M. BRONSON, July 8.—A. H. DANFORTH, July 10, 29, Aug 14 (2), 28.—S. M. WHITING, Aug. 20, 24.—W. WARD, July 3, 21, 30, Aug. 8.

Teloogoos.

L. JEWETT, Aug. 8, 29.—F. A. DOUGLASS, *July 25.*

Siam.

W. ASHMORE, June 23, 25, 26, July 6, 21.—Mrs. S. S. SMITH, June 22.

Ningpo.

E. C. LORD, June 24.—M. J. KNOWLTON, June 22.

Hongkong.

J. W. JOHNSON, Aug. 7.

France.

A. DEZ, Oct. 19, 22.

Delawares.

J. G. PRATT, Oct. 20.—E. WILLARD, Nov. 2.

Ojibwas.

J. D. CAMERON, Sept. 30.

DONATIONS

RECEIVED IN OCTOBER, 1857.

Maine.

York Asso. M. C. Hurd tr., with oth. donas. to cons. Rev. B. F. Hubbard L. M.,	56.48	
Hancock Asso., D. Morgan, jr., tr., 16.26: Mrs. Saloma B. Manchester 12; Bluehill, ch. & soc. 7.82; Sullivan, ch. & soc. 5.50; Brookline, ch. & soc. 12; Sedgwick, ch. & soc. 13.86; estate of Mrs. Sally Dodge 15; North Sedgwick 1; Rev. R. Y. Watson 5; Rev. C. C. Long 5; Mrs. Mary S. Allen 1; with other donas. to cons. Mrs. Saloma B. Manchester L. M.,	94.44	
Warren, ch., A. W. Kennedy, M. D., tr., 10; Eastport, Washington st. Sab. Sch., John S. Pearce tr., semi-an. coll., tow. sup. of a pupil in Maulmain Karen Nor. Sch., 15; Sanford, Springvale ch. 10; China, 1st ch., Sab. Sch. 2.40;	37.40	
		188.32

New Hampshire.

Stratham, ch.	5.00	
Bow, Dea. T. Hammond 5; Andover, Mrs. Pillsbury 1; Sullivan, Mrs. Boynton 1; per Rev. H. Tonkin, agent,	7.00	
		12.00

Vermont.

Burke, ch. 9; South Fairfax, ch., a fem. mem., for the German mission, 2;	11.00	
Stamford, ch., with other donas. to cons. Rev. A. W. Goodnow L. M., per Rev. J. Aldrich, agent,	9.52	
State Convention, J. Draper tr., 89.75; Jericho, ch. 13.59; Hon. T. Galusha 10; Essex, ch. 6; Brookline, ch. 12; W. Halifax, ch. 2; Dummerston, ch. 1.50; Putney, N. C. Joy 2; Pondville, ch. 37.25; Dover, ch. 2.50; Wardsboro', ch., tow. sup. of Rev. M. J. Knowlton, 16.50; Londonderry, ch. 5; a friend of missions 9.50; Townsend, ch. 12; proceeds of a pair of socks, 30 cts.; Passumpsic, ch. 10; per Rev. H. Tonkin, agent,	229.89	
		250.41

Massachusetts.

T. Brown 1; Brookline, ong., Dea. D. Sander- mon. con. 16.63; Sud- Dr. L. Goodman 5; n Green, ch. 50; Med- entral ch., mon. con. 5; ice, M. B. 5; Cam- ort, a friend 1; West n, ch., mon. con. 30; , Ladies' Miss. Soc., lerrick tr., of wh. 30 is of a nat. Karen preach- 26 for Mrs. Wade's sch., Mrs. Abby A. Foster 103.75; Chelmsford, 1st lies' Soc. for the Karen 0; Amherst, Sab. Sch., p. of Rev. J. L. Doug- East Bridgewater, a .; 248.88

ıy Asso. 25; South Ab- ch. 21; Plymouth, ch. Middleboro', 1st ch. 13; 24; North Marshfield, 5; Hanover, ch. 6; Scit- rs. Anna Conant 5; J. ; per Rev. J. Aldrich, 126.50

r Asso., Worcester, t st. ch., mon. con., . J. A., agent, 12.00

ısso., Billerica, ch. 6; ford, 1st ch. 21.25; Cen- . 23.50; Littleton, ch. Rev. J. A., agent, 86.75

Asso., North Adams, ; South Adams, ch. ttsfield, ch. 65.68; N. ch. 20; Rev. N. Harris istfield, ch. 19 75; Egre- h. 10; Savoy, 1st ch., ıer donas. to cons. Rev. ker L.M., 14.60; Chesh- with other donas. to J. Cole, M. D., L. M., Florida, ch. 6; West idge, ch. 4.57; Lee, ch. ev. J. A., agent, 324.35

so. 40.42; Salisbury and ıry, ch. 129.73; Row- 10; Marblehead, ch. eorgetown, ch. 1; Bev- d ch. 30.49; Danvers- ı. 20; Gloucester, ch., C. C. Pettingill L. M., Haverhill, 2nd ch. 7; ster, ch. 40; Newbury- . 8.98; per Rev. J. A., 438.17

1231.15

Rhode Island.

ıvention, R. B. Chap- , Providence, 1st ch., n. in Sept. and Oct., Central ch., of wh. mon. con., per Stephen nd 100 from Sab. Sch., . James Boyce, to cons. rah F. Gladding L. M., Lonsdale, ch., per Rev. llips, 8; 172.83

Connecticut.

, a friend 50; another ; 51.00

., per Rev. J. Aldrich, 24.00

75.00

New York.

en, Lydia White 7.00

River Asso., Catlin x, ch. 17; Campbell and Erwin, ch. 10; Factory- ville, ch. 10; Horse Heads, ch. 9.50; Hornby, ch. 3.50; Paint- ed Post, ch. 2; Southport, ch. 10; Chemung, ch. 1; per Rev. O. Dodge, agent, 63.00

Saratoga Asso., Greenfield, 1st ch. 9.62; Jamesville, ch. 2.87; Milton, ch. 2.25; per Rev. O. D., agent, 14.74

Essex and Champlain Asso. 34.62; Moriah, ch. 15.75; Ti- conderoga, ch. 4; Crown P'nt, ch. 14; West Plattsburg, ch. 10.50; Mrs. Anderson 5; Mr. Bassett 2; O. J. Durand 10; A. E. Sheldon 2; Keeseville, ch., in part, 36.25; Jay, ch. 28.15; Westport, ch. 11.22; St. Armands, ch. 3; Willsboro', ch. 1; J. Wakefield 3; Ira Stafford 15; L. D. Brown 2; Mrs. Young 1; to cons. Mrs. Rhoda Reynolds and William D. Rowe L. M., per Rev. O. D., agent, 198.49

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Canisteo River Asso. 11.62; Newville, ch. 2.59; Jasper, ch. 5.68; Cameron, ch. 21.31; Troops- burgh, Fem. Benev. Soc. 4.14; per Rev. H. A. S., agent, 45.34

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Chenango Asso., per Rev. H. A. S., agent, 37.37

Monroe Asso., Parma, 1st ch. 2; 2nd ch. 17.50; Rochester, 1st ch. 18.38; Michael Parker 25; 2nd ch., Sab. Sch. 36 25; Pen- field, ch. 22.50; Clifton, ch. 1; A. Fielden 2; Greece, ch. 27.77; Chili, ch. 2.75; Ogden, ch. 20; Perrinton, ch. 3.50; Mendon, ch. 2 59; Sweden, ch. 5; Churchville, ch. 8; Mary Blackman 1; Pittsford, ch. 2.25; to cons. Austin H. Cole L. M., per Rev. H. A. S., agent, 197.49

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138.12

Pennsylvania.

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Bridgewater Asso., Wyalusing, ch. 2; Middletown, L. M. Turrill 4; New Milford, ch., F. Moxley and wife 1.50; per Rev. S. M. O., agent, 7.50

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433.59

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168.70

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18.00

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Canada East.

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4032.39

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Philadelphia, Penn., Dr. D. Jayne & Son, medicine for the Henthada Mission, 155.00

$26

Vol. XXXVII.... No. 1. Whole Number 481.

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JANUARY, 1857.

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BOSTON:

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1857.

PRESS OF GEO. C. RAND & AVERY, CORNHILL, BOSTON.

THE MISSIONARY MAGAZINE FOR 1857.

The thirty-seventh volume will commence with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is six cents a year to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

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Nehemiah Boynton, Esq., is Treasurer.

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I also give and bequeath to *The American Baptist Missionary Union*, dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor or executors to pay said sum to the Treasurer of said Union, taking his receipt therefor, within months after my decease.

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I also give, bequeath and devise to *The American Baptist Missionary Union*, one certain lot of land, with the buildings thereon standing — [*Here describe the premises with exactness and particularity*] — to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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